ER.

will dispense with all finery on Sunday—ing no jewels but consistency, and here-appear at church in plain calico dresses. a matter which has attracted considerable tion of late, and in many cities prominent are taking the same sensible view of the on of dress as that held by the Nashville referred to, who, in carrying into effect rood resolution, will receive the hearty t and indorsement of all whose good is worth anything. Such a course elp to demolish the walls of aristocracy, have done so much to keep the poor the house of God. But if our sisters be *thoroughly* consistent, let them give ir gaudy trappings not only on *Sunday every day in the week.* We must have ing better than Sunday religion.

pecial dispatch from St. Paul says: ny news may be anticipated from Min-. As the track-layers on the extension Winona and St. Peter's Railroad were ching the western State line, at the rate miles daily, a terrible storm enveloped nd cut them off from communication vilization. The working force numbers 0 men, and so sanguine were their ex-ns that the favorable weather would November, that no preparations were avert the calamity which it is feared allen them." Only a limited supply of ns was kept in store. Supply trains arted as soon as possible, but such were w-drifts that several days elapsed while shovel their way to the scene of suf-They succeeded, however, in reach-snow-bound multitude just in time to m from starvation.

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Tall oaks, and pines, and cedars nod,
And lime and spruce confess their God.

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And lions with the oxen feed.

O when, almighty Lord,
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To verify thy word,
And bless our wond'ring eyes;
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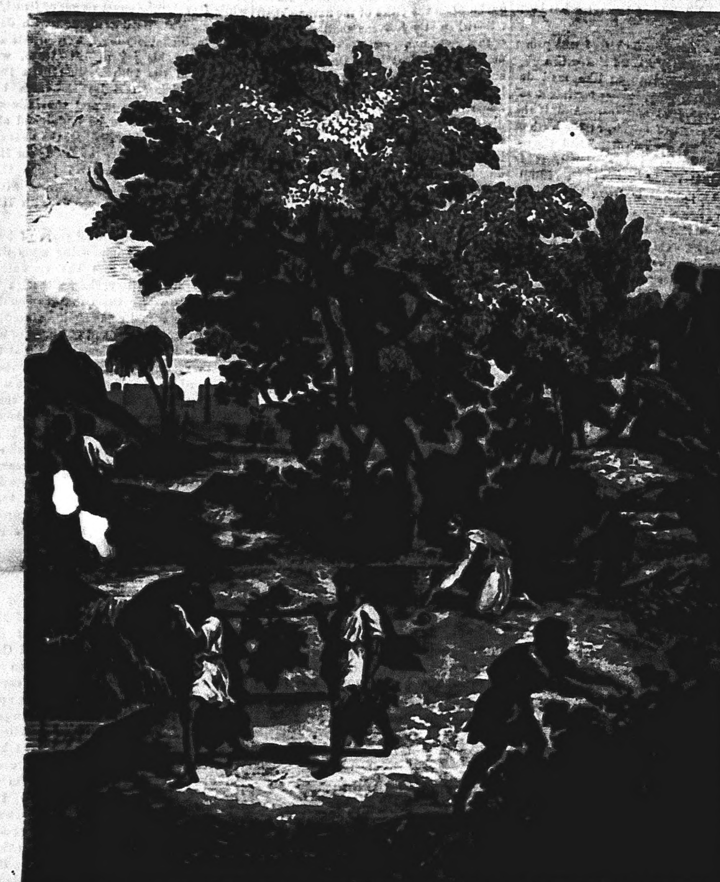
United songs of ardent praise!



THE GRAPES OF ESCHOL.

THE PROMISED LAND.

JOHN COUCH.

Putting the glass of historic remembrance to the eye, and sweeping it over the long line of earth-scenes, in the graying, changing past—viewing the strange variety of light and dark shades of human experiences, the gaining and losing, the rising and falling, the building and destroying, the triumphs and defeats, the liberty and oppression, the glory and infamy, the enjoyment of heaven's favor and suffering of its judgments, the joys of living and the woes of dying—the tender sympathies of humanity plaintively ask for rest for our race, and peace for our world.

In the distant past, upon the summit of a far-off mountain, may be seen a man of noble form and devout appearance, performing strange acts of sacred devotion. With an unyielding purpose, he places the stones of an altar, arranging the fuel for a burnt offering. Then laying his hands upon his son, whose form was so beautiful to his eye, and whose voice was so sweet to his ear, he bound him as a victim upon the altar, and in obedience to God's command, grasped the knife and raised his hand to deal the fatal blow. God, seeing his faith and obedience were perfect, bade him stay his hand; and he, in the same quiet submission, let it fall, returning the knife to its place.

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All this might seem unmeaning to the philosopher's eye, and the communications unimportant to the statesman's ear, but in heaven they were regarded as wonderfully important, involving the future interests of that people, and of Egypt and Canaan, whose histories shadow forth the eternal triumphs of the redeemed, and the everlasting overthrow of the wicked, when the "holy nation" shall take the heavenly Canaan, and enjoy its riches, fruits, and glory for ever.

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life—the solar rays reflecting among the lofty summits, while the curtain of the blue arch draws its folds above and around it all.

There was the center of nature's loveliness; the land of angels' boast and men's delight. God had selected it as the future home and resting place of his outcast and persecuted people; and, notwithstanding the massive walls and defiant gates of fortified towns, no giant arms could defend them. The God of all the earth had sworn to his servant, and repeated it to his children, that they should possess the land; and when the appointed time came, no power could prevent its accomplishment. The echo of rams' horns was made more effective in demolishing their walls, than siege engines or shot and shell.

The unbelieving and doubting multitudes of the tribes had been sifted out from among the faithful, and found their graves in the wilderness; but the remnant who believed God meant what he said, and would faithfully fulfil his sacred promises, triumphantly passed all barriers, uprooted the nations, and took the goodly land in peaceful possession.

Paul makes these things prophetical when he says, "All these things happened unto them for ensamples, [tpyes,] and they are written for our admonition upon whom the ends of the world have come." (I Cor. 10: 11.) An ensample must have its likeness in a second part, therefore it is certain that all those providential circumstances connected with that people, and recorded by inspiration, must be duplicated in more important events. Part of them were fulfilled at the close of the Jewish age, and part of them will be at the close of the gospel age.

The great antitypical Moses did come in the person of Jesus, who was the typified prophet, and promulgated the second code of divine law for the government of God's people. He also took Aaron's place as High Priest, and received the sacred unction, making him the Christ, and offered an atoning sacrifice, and "entered in once into the Holy Place....heaven itself, now to appear in the presence of God for us....and unto them that look for him shall he appear the second time." *When* he appears the second time he will take Joshua's place as the Deliverer of God's people, leading them into the antitypical Canaan, a "better country, that is, an heavenly." He will then appear in the royal vestments of David, and ascend the long vacated throne of the holy family, and sway the scepter of earth as the "second man, the Lord from heaven."

Then will the smoke and dust of sin's terrible battle cease to darken our once glorious world, and the last echo of death's awful groan be exchanged for the heavenly melody of life's note of eternal victory. Then the mighty Exterminator of evil shall arise and fold up the sable curtain of the curse, and unfold to the enraptured gaze of countless millions the indescribable beauties and eternal blessedness of a re-created world, the renewed earth.

Then shall the eye, immortal, feast upon the untold glories of a perfect world, as with the swiftness of angelic vision it sweeps over the broad landscape, and marks the infinite perfection of the wisdom, skill, and almighty power of its glorious Creator. With gushes of eternal joy it shall view the rolling glories of its heavenly effulgence. It shall view with infinite delight the unmeasured fields filled with beauty and life; fruit that angels might covet; flowers in eternal bloom, a thousand times more beautiful than mortal eyes ever beheld; fragrance floating in every breeze, sweeter than ever perfumed the valleys of Sharon; every creature and being enjoying the sweetness of living, unalloyed with the fear of dying. Peace shall wave its palm through all the vast dominions, unchallenged by war. The lion and lamb shall join in the universal harmonies, and the peasant and king rejoice in heavenly equality. The blighting curse shall not be known in that "heavenly country." No storm cloud or bellowing thunder—no earthquake or battle scenes—no withering forest tree or groaning beast—no dying friend or sad parting scenes. O, when shall the holy eyes dimmed by death, and those now anxiously waiting, look upon a redeemed world stamped with God-like perfection, where no foe invades or sound disturbs, where beauty never withers and happiness is eternal? When shall our Joshua come, and lead us out of this howling wilderness to Paradise restored, where the toil-worn and weary will rest under Immanuel's protection—rest in the towers of Eden for ever?

OMENS.

M. R. PRETTEPLACE.

"For we know that the whole creation groaneth and travaileth in pain together until now." (Rom. 8: 22.)

Ever since man fell, earth has been reeling beneath countless burdens of sin, wearied and oppressed by contending forces of evil, struggling and groaning beneath the crushing weight of the curse, jarred and dislocated by continuous shocks that rend its structure and mar its beauty, until, staggering like a drunken man, it pursues its course towards the Sabbath age of redemption. Unblushing sin of the deepest dye has infected human society, physically, morally, intellectually, and socially. Everywhere and in every thing sublunary, the poison and blight of the curse has been infused.

I. *The atmosphere is charged with poison and the elements of its own destruction.*

1. Hurricanes, rushing like mad demons on their prey, scatter terrible desolations over land and sea. And if the announcement of angels, at the birth of Christ, of "Peace on earth," had the remotest reference to our planet, it is evident that the blessed era of its fulfillment has not yet arrived; but the increasing frequency of aerial agitations may foreshadow the coming of that peaceful age, as often the darkest hour of night heralds the gray tints of coming dawn. Evidence of the most substantial character is afforded us of the alarming increase of the struggles and heavings above us; which, like the breath of some infuriated monster, scatters destruction wherever it goes. Five million dollars worth of property were destroyed in the state of Texas alone, by a terrible tornado and accompanying sea-waves. Thirty thousands human dwellings were leveled to the ground, and 600 vessels were shipwrecked on the sea, with fearful loss of life, by a cyclone, in India, in 1867. A typhoon, rushing with fearful violence over Hong Kong, China, destroyed property to the amount of ten millions of dollars. These are samples of the most terrible of the ceaseless agitations that have been occuring with an increasing and alarming frequency during the present century. O, how unlike the gentle zephyr that fanned the brows of our first parents in their happy Eden home!

2. But atmospheric disturbances more fatal to human life and happiness than "stormy wind fulfilling his word," appear in the diseases, poison, miasma, and pestilences, which, like sickles, reap their abundant and terrible harvest of death. The air is charged with poison. Every year brings forth some new disease, often contagious, and more or less fatal. The angels commissioned to pour out the vials of God's wrath are doing their desolating work. Ten thousand people, it is computed, died in a single city, and about a quarter of a million perished in Asia, at one sweep of the cholera. But enough. The sultry heat of summer, and the biting cold of winter, owe much of their fatality to the disturbed state of the atmosphere.

3. Certain other elements are also at work, disturbing the electrical currrents of earth, and forming vast reservoirs of combustible gases. One of the most prominent is hydrogen gas. Chemists used to call it "inflammable air." It is the principal agent that produces the flame of the lamp, the fire that desolates cities, and the explosion of gun-powder. "It is 13 times lighter than atmospheric air." It inflates the balloon. It ascends daily, hourly, and momentarily; and has been continually ascending since the earth was cursed. An immense reservoir of it must have collected on the outer verge of the atmospere, perhaps mixed with rarified air. If sufficiently oxygenated by it, it is like vast oceans of gun-powder all around our earth. To apply a match to this would dissolve the heavens and rend the earth in one terrible explosion. Doubtless it will be the *"great noise"* with which the elements shall pass away.

II. *The solid earth trembles with terrible convulsions.*

Intestine struggles of the fiery elements are ceaseless. God has kindled a fire in his anger that has burned to the lowest burial place, and set on fire the foundations of the mountains. If we can trust the conclusions of science as well as the word of divine Revelation, it shall consume the earth with her increase. Geologists attempt to demonstrate that 30 miles below the surface of the earth at the deepest point, and at many places a less distance, is an ocean of fire, seething, boiling, undulating, and pressing with terrible violence against the outer crust of earth, in ceaseless agitation. It slumbers not. Humboldt's opinion was that at some point earth was convulsed by earthquake or volcano momentarily. The terrible volcano, vomiting its lava with mighty energy, and sending rivers of fire like demon-serpents down mountain sides and along peaceful glades, is but a vent or safety valve of earth's internal fires. The yearly increase of earthquakes is startling. A single year now suffices to chronicle as many earthquakes as history numbers from the creation to the birth of Christ. Fearfully nearer and nearer to us comes the destroying element; thinner and more brittle becomes earth's dissolving crust; more frequent become the shocks that indicate the subterranean dissolution; presaging the final earthquake when the cities of the nations shall fall—when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up"—when, at the nod of God's finger, earth shall reel to and fro as a drunkard, and at the bidding of his voice the silent sleepers in the marble mausoleum and turfy grave-yard, the ashen dust of martyrs slain and the mortal remains among old ocean's coral beds, shall leap and live and stand in the awful presence of the "Ancient of days." The dead shall live, and the living shall be judged, and the judged shall be sentenced, the sentence shall be executed, and the execution in its results will be eternal. The fire of his wrath shall destroy his enemies round about. For sin and sinners in that day "shall burn as an oven."

Storms will descend; lightnings will flash; earthquakes will paralyze; mountains will melt; meteors will shoot and cross each other in fiery paths—the torch-lights of earth's coming doom; tornadoes will sweep; the elements will dissolve; vast subterranean gas chambers will explode; earth's fiery deep will disgorge; kings will tremble; the mighty shall fall; and King Jesus will descend the pathway of the skies.

But above the thunder-crash of earth's dissolving frame-work—hid with God—shut in with Christ—guarded by angel legions—barricaded in Jerusalem—held by almighty power—the personal objects of all-pervading love—every fibre thrilling with immortality's glow—nestling close to the side of their Priest-King, on the throne of earth's fifth universal empire, the blood-bought shall shout and sing while ages roll the peans of eternal praise!

Providence, R. I.

SIGHING FOR HOME.

M. DATCHELOR.

While reading of the recent scenes of suffering caused by destructive fires, sweeping hurricanes, the alarming diseases of man and beast, and the unprecedented crimes committed in high places and low places, my heart cries out, Is there no relief? Will there be no end to these scenes of sin and suffering? As God is holy and opposed to sin—as he is benevolent and opposed to suffering, the doctrine of endless wo must be false. The extermination of evil does not depend upon the puny arm of man. God has wisdom to foresee the best plan, and power sufficient to execute it. This is the verdict of reason. But reason and revelation agree in teaching that sin, sinners, and suffering are destined to find a common grave. Then "everything that hath breath shall praise the Lord." How glorious that consummation! "Let the wickedness of the wicked come to an end," and the glory of the Lord fill the whole earth! O that Jesus may soon come and finish the work which he began in sorrow and blood! Then the saints will enjoy their long-sought rest in the mansions of endless blessedness.

In the language of Bonar, we say,—"Weary of man's rule, we long for God's." Sick at heart with this world's scenes of evil,—man spoiling man, man enslaving man, man wounding man, man defrauding man, man treading upon man,—we long for the setting up of the righteous throne. Oh, what a world will this be when man's will as well as man's rule shall be exchanged for Christ's rule and will; when God's "will shall be done on earth, even as it is done in heaven."

AN ANCIENT TRUTH.

WM. H. SPENCER.

The personal triumphant coming of Him who once in childish slumber lay in a manger in Bethlehem—worshiped by mortals and adored by angels—is the most ancient of truths given for human acceptance; and is a fact too grandly prominent, and stands forth too luminously in the page of Holy Writ to be doubted by the candid truth-seeker. Earth's earliest inhabitants had this truth from the lips of one who "walked with God—Enoch, the seventh from Adam—and were impressed with its divinity by his translation, for God "took him" from the corrupting moral atmosphere of a world which was soon to be rebuked by the opening of the flood-gates of heaven. Moses, in his wanderings, trials, and sufferings, saw this beacon light of hope, and it was a halo of glory in which the prophets walked; while David, "the sweet singer of Israel," was ever expatiating upon it with delight in ineffable song. As a beautiful example of his joy in this truth, we quote from the 96th Psalm: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."

Christ, during sorrowful years of humiliation, was ever impressing upon the minds of his followers the crowning truth of his ministry, that, although it was expedient for them that he should go away, he would come again, triumphantly, in regal glory, and possessed of all power in heaven and earth, and that to him every knee should bow and confess him Lord to the glory of God. He was ever reminding his disciples that they should see him come "in the clouds of heaven"; for "every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." (Rev. 1: 7.) And the apostles were continually holding forth that "blessed hope, the glorious appearing of the great God and our Savior Jesus Christ,"

The evangelists all utter one testimony as to the *certainty* and *manner* of Christ's second coming, invariably locating it at the termination of "the times of the Gentiles," and associating with it the resurrection of the dead. (See I Cor. 15: 21-23; I Thess. 4: 15, 17.) When the time came for his departure from earth his disciples *beheld* him as "he went up," and heaven's commissioned messengers announced to them the joyful tidings that "this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1: 10, 11.) Let modern Scripture interpreters beware how they apply their spiritualizing mode of interpretation to these words, for they did not come from human lips. But even the Master himself has declared that he will come the second time in the clouds of heaven in so visible and startling a manner that none can be deceived in regard to the event. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24: 27.)

The truth of the Lord's coming, so anciently proclaimed, possesses *present importance*, inasmuch as the mighty accumulation of evidence, derived from the prophetic page and the ominous signs of the times, indicate unmistakably that the present generation will witness its verification. The moral *status* of this age distinguishes this generation in a marked degree as the antitype of the antediluvian world; and, like that generation, it is living under a judgment message. As John the Baptist was the chosen forerunner of Christ to announce his *first* advent, so now hundreds of divinely commissioned ones are proclaiming his *second* coming, and they are ringing out the clarion notes of warning until the judgment message girds the world like a mighty electric chain. The blissful vision of coming glory will soon be realized. The oft-repeated prayer, "Thy kingdom come," will soon be answered in the advent of earth's future Ruler—the rightful heir to David's throne."

Rochester, N. Y.

The gods approve the depth and not the tumult of the soul.

Doctrinal.

"PROVE ALL THINGS."

THE TO-MORROW OF THE GRAVE.

THE BIBLE OR PHILOSOPHY—WHICH?

ALVIRUS N. HITCHCOCK.

The prince of ancient philosophers said, "The soul is immortal," and modern teachers say, "Plato, thou reasonest well." But the latter are not less inconsistent, for while they accept the single feature of soul-immortality, they reject what to Plato's mind was the natural conclusion—its pre-existence and transmigration.

The heathen schools, aside from tradition, received instruction of a future life from the great lessons of nature. The sun rises and shines in his strength. He reaches the zenith of his glory, and the earth rejoices under his light and healing warmth. But now he passes from his height, and slowly recedes down the western heavens. The far off hills seem rising to meet his coming. Anon the light grows dim. The king of day, like a retreating army, softly sinks below the horizon, and is seen no more. Is he gone forever? No answer comes, and the heavy night settles down upon the earth. But 'tis not forever, for not many hours have been the dreary hours 'till the east is radiant with the coming morn. Again the glorious orb arises, and another period of existence begins.

It is spring. Plants put forth their buds and blossoms. Green leaves appear and deck the wood. The grass starts forth, and clothes the earth with richest verdure. 'Tis the birth-day of nature. But the season changes, and the autumn winds have come. The chilling frosts have withered all the beauty of the spring. The leaves fall, and the earth seems barren and bare. Will nature ever revive? It *may* not be, but it is so. When the gloomy winter is past, there comes another scene of life?

And shall *man*, thought the philosophers, when this brief life is ended, pass away and be no more? It cannot be. Another life awaits him.

Well be it so; but how shall it be? Cicero says some god must tell us, admitting the feebleness of the light of reason. Heathen philosophers, knowing no other light, declare that, to be a future life, there must be an immortal personality to survive death. But this, as we have intimated, was not the limit of their reasoning. If all souls, good and bad, are deathless, whence is their origin? Not from transmission, for the principle was known before its utterance, that "that which is born of flesh is flesh," and hence divisible. Not created by God at the birth of the body, for that would subject Deity to human volition. Nor yet created at *any* time, for what god would create souls both good and bad, with averse tendencies and desires, and then reward the virtuous, but punish the vicious? Certainly this would not be just. Then all souls must be *pre-existent* and *eternal*. But what has occupied them during the long ages of the past? and what becomes of them at the death of the body? All around us are living beings of different grades, exhibiting varied phenomena of choice and intelligence. Have they not souls? and may it not be that at some time they have lived in other bodies? How plausible! Is it any wonder that the heathen believed as they did, in the absence of any revelation?

But we are not left to the vague revelings of uninstructed imagination. 'Tis true, "some god must tell us," and the God of gods has spoken. From heaven has come the word of our salvation. On Judea's hills appeared the divine Teacher. He repudiated the false system of heathendom, and revealed a clearer "light of life." Inspired by the Spirit of the Highest, he declared, *"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."* And after he had finished his earthly mission, and entered into the presence of his Father, we hear his apostles saying, "This is the record that God hath given to us eternal life, *and this life is in his Son. He that hath the Son hath life, and he that hath not the Son, hath not life.*"

The most sickly philosophy, however, is that which attempts a reconciliation between the time-honored notions of the ancients and Revelation. Teachers of this class, unwilling to reject what became popular in the church during the darkest ages of its corruption, still cling to the heathen dogma of soul-immortality, yet professing profound

[illegible] the teachings of Christ; and all this, [illegible] modern scientific facts—not theories —are against them. The tenets of this [school] are still popular, though being [subject] to much modification, and, [with] many, rapidly growing out of [favor]. Many are unwilling to admit [this], but denying this does not alter the [facts]. The time has come when those [who] are not biased by prejudice, will in[vestigate] this matter in the light of the [Bible] and common sense. Such people [will see the] absurdity in interpreting the [Scriptures] according to the laws which [govern] the interpretation of all other [books]. They cannot see, if conscious [sensation] is the basis of thought, why [it] may not be thought wherever [there is] conscious sensation; and as [brutes] possess both conscious sensation [and] intellection, why they do not lay as [good] claim to natural immortality. It is [apparent] to them, if materiality is nec[essary] both to contact and the exertion [of] influence, how an *immaterial soul* [can use] the material *brain* as its instru[ment]. If then the thinking agent must [have a] material structure, they see [no reason] why the *brain* may not be just [such a] structure, varying in power [according] to quality, thus accounting for [thought] in the brute, as well as man. [It is] to be regretted, are going [back to] the old ruts of heathen philos[ophy] and contending for the immortal[ity] [illegible] and even pre-existence, [illegible] throwing Revelation into [illegible] and laying again the founda[tion] [illegible] worship; for if the souls of [illegible] may be addressed, why not [illegible] dogs and horses?

[Now] the question is before us: Shall [it] be the Bible or philosophy? By [the term] we do not mean any system of [illegible] which ever delights the [illegible] every true "lover of wisdom;" [but] the puffy speculations of men who [illegible] above what is written." We [illegible] the answer of every devout reader: [illegible] the Bible is the religion of [illegible]

[illegible] Word of God!
[illegible] candle of the Lord!
[illegible] star
[illegible] navigate
[illegible] coast of [illegible]
[illegible] time,
[illegible] billows, still,
[illegible] by,
[illegible] ray
[illegible] hills of God,
[illegible] the sinner's eye.

[We would] not undervalue that sober [illegible] that delights in tracing [illegible] creations. Nay, we [illegible] the study of nature in all her [illegible]. The Bible commends it. But [illegible] repudiate that shallow [illegible] in rambling over the field [illegible] sets aside her Author as re[vealed in] the Divine Word. It is a fatal [error to] make the light of reason our [highest] guide. If Revelation is not su[perior to] nature, we are better off without [it]. [illegible] we have the best that nature [illegible] the history of the past. She [illegible] any power to preserve [illegible] the rudest errors and bar[barism]. Nor does Inspiration itself give [illegible] in the least to a settled de[pendence on] external philosophy. It [illegible] that, "if they speak not [according] to this word, it is because [there is] no light in them." In accordance [with] this principle, we see, in reviewing [the] manifestations of Deity, that all [illegible] relating to revelation [through] the prophets and apostles have [been] disconnected from the philosophic [illegible]. This reveals the designs of Je[hovah] that his Word is to be our highest [standard] of thought and action. He [would] have us know that human theoriz[ing is not] as reliable as the "wisdom that [cometh] from above"; and that though [it] [illegible] all our preconceived notions, we [must] in no case deviate from the truth [of Him] who is the Author of all the won[ders] of the universe, and who knoweth [the end] from the beginning.

[Accepting] the Bible, then, as our only [illegible] information concerning "the life [of the] future world," we must forever aban[don] the Platonic doctrine of inherent [immortality]. Many who hold to this [illegible] confess that it is rather *assumed* [than] taught by the inspired writers. But [where] is it even assumed? Is man ever [addressed] as an immortal agent, or as [possessing] such a nature? Not once. We [challenge] an example. Throughout the [sacred] Scriptures man is represented as [mortal] and death-doomed, unless a higher [power] shall interpose. The virtue of life [is not] within himself. A transgressor of [God's] law, his heart is covered with the [stain] of guilt; and he has plunged himself beneath the condemnation of death. To all human conception, the tomb seems his final home. All are conscious of their frailty, and with saddened hearts "await alike the inevitable hour." But amid the darkness of despair there comes a whisper of hope from the heavenly world. The gloom of earth is lightened with the rising of the Star of Bethlehem. Far over the stormy deep, a life-boat is thrown from the celestial shores. Perishing mortals could not save themselves, and a gracious Father has undertaken it for them. "*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.*" Oh boundless mercy! Not to us, but to God belongs the glory.

THE ARABIAN CHRISTIANS.

B. C. STONE.

For the benefit of "Earnest Inquirer," we would state that an account of the council which was convened in the case of the Arabian Christians, to which he refers, is also found in Mosheim's Ecclesiastical History, Vol. I, p. 240.

Of them we read: "They denied the immortality of the soul, believing that it perished with the body; but maintained, at the same time, that it was to be again recalled to life with the body, by the power of God. Origen was called from Egypt, to make head against this rising sect, and disputed against them, in full council, with such remarkable success that they abandoned their erroneous sentiments, and returned to the received doctrine of the church."

Earnest Inquirer pertinently asks: "Now if this was the *general* belief of the primitive church, how could the holding of it before the middle of the third century call for a council? and how could the result of this council be, that those who had been before led astray, completely changed their opinions?"

We respectfully submit that the solution of the question is to be found in the changed state of ecclesiastical interpretation of the sacred word; so that the tenets of faith of the Christian church, even at this early date, were radically different, in some points at least, from those held in purity by the apostolic church. A few quotations from Mosheim's History will make this very plain. On the method of interpreting the Scriptures in the early days of the church, we read:

"Those who performed the office of interpreters studied, above all things, *plainness* and *perspicuity*. At the same time it must be acknowledged, that *even in this country*, several Christians adopted that absurd and corrupt custom, used among the Jews, of darkening the plain words of the holy Scriptures by *insipid* and *forced allegories*; and of drawing them violently from their proper and natural signification, in order to *extort from them certain mysterious and hidden significations.*" Vol. I, p. 98.

This system of mystical interpretation, never wholly lost sight of by the Jewish converts in the earliest, and consequently *purest*, stage of the church, grew with astonishing rapidity as the number of Gentile converts multiplied; many of whom had been educated in the schools of distinguished heathen philosophers, and who afterward, rising to high positions of honor and trust, as teachers in the Christian church, embodied, in their teaching, ideas and traditions which were Pagan in their origin, and utterly at variance with the plain letter of the word of God. This was particularly true with respect to their ideas concerning the nature of man. By far the greater number believed in the immortality of the soul; not that they received it from the Scriptures of truth, but rather from the schools of distinguished philosophers, which were established at Alexandria, Rome, Athens, and other chief cities. In these schools the youth received the education which enabled them, in later years, to occupy high positions in military, civil, and ecclesiastical life. But we will not anticipate.

"Toward the conclusion of this (the 2nd) century, a new sect of philosophers arose of a sudden, spread with amazing rapidity throughout the greatest part of the Roman Empire, *swallowed up almost all the other sects*, and was extremely detrimental to the cause of Christianity. Alexandria in Egypt, which had been for a long time the seat of learning, and, as it were, the center of all the liberal arts and sciences, gave birth to this new philosophy. Its votaries chose to be called Platonics, though far from adhering to all the tenets of Plato. They collected from the different sects such doctrines as they thought conformable to the truth, and formed thereof *one general system*. The reason, then, why they distinguished themselves by the title of Platonics, was, that they thought the sentiments of Plato, concerning that most noble part of philosophy, which has the Deity and things invisible for its objects, much more rational and sublime than those of other philosophers. * * * They preferred, as appears from a variety of testimonies, the sublime Plato to all other sages, and approved of the most of his opinions concerning the Deity, the universe, and *the human soul.*" Vol. I, p. 138.

Again we read: "They preferred Plato to the other philosophers, and looked upon his opinions concerning *God*, the *human soul*, and things invisible, as *conformable to the spirit* and genius of the Christian doctrine." "The title and dignity of philosophers delighted so much these honest men, that, though they were *advanced in the Church to the rank of presbyters*, they would not abandon the philosopher's *cloak*." "Taking these things for granted, Ammonius Saccas (who taught in the Alexandrian School, about the conclusion of this century) adopted the doctrines which were received in Egypt, the place of his birth and education, concerning the universe, and the Deity; as also concerning the eternity of the world, the *nature of souls*, the empire of Providence, and the government of this world by demons." Pp. 139, 142.

To reconcile the popular religions of different countries, and *particularly the Christian*, with this new system, he fell upon the following inventions: 1st. He turned into a mere allegory the whole history of the gods, and maintained that those beings, whom the priests and people dignified with this title, were no more than celestial ministers, to whom a certain kind of worship was due; but a worship inferior to that which was to be reserved for the Supreme Deity. 2nd. He acknowledged Christ to be a most excellent man, the friend of God, the admirable *theurge*; he denied, however, that Jesus designed to abolish entirely the worship of demons, and of the other ministers of divine providence; and affirmed, on the contrary, that his only intention was to purify the ancient religions, and that his followers had manifestly corrupted the doctrine of their divine master."

"This new species of philosophy *imprudently adopted by Origen and other Christians*, was extremely prejudicial to the cause of the Gospel, and to the beautiful simplicity of its celestial doctrines. From hence it was, that the Christian doctors *began to introduce their subtle* and *obscure erudition into the religion of Jesus*; to involve in the darkness of a vain philosophy, some of the principal *truths* of Christianity, that had been revealed with the utmost plainness, and were indeed obvious to the meanest capacity; and to *add* to the divine precepts of our Lord, *many of their own, which had no sort of foundation in any part of the sacred writings.*" Vol. I, p. 143.

Much more might be quoted, especially in regard to Origen and his writings, which, (more than those of any other professed Christian writer,) have caused in all subsequent centuries much discussion, dissension, and division, in the church of Christ; but enough has been given to show "Earnest Inquirer" the *nature* of the doctrines which were opposed to the faith of the Arabian Christians, through Origen, who seems to have controlled the council, to which reference is made; and we have before us also, clearly brought to view, the *source* from which the doctrine of the *natural immortality of the soul* is derived, namely, *heathen tradition*. Happy the man, who, looking into the sacred word, is made conscious of his own mortality, and, relying upon the words of Jesus, seeks by faith a knowledge of sins forgiven, and receives the blessed assurance that *immortality* will be his when the last trumpet's glad notes are heard, and those who have borne the image of the earthy shall be permitted to bear the image of the heavenly.

Chelsea, Mass.

THERE is this difference between happiness and wisdom: he that thinks himself the happiest man is really so; but he that think himself the wisest is generally the greatest fool.—*Bacon.*

Take away the sword. States can be saved without it. Bring me the pen.

DEATH A TERROR.

C. C. MARSTON.

That Satan was the means of introducing death into the world, and that over the whole subject he has power, few will doubt. To destroy that dominion; to rescue man; to restore him to life; to place him in a world where death is unknown; to introduce a state of things *where not another one would ever die*, was the great purpose for which the Redeemer came. What a noble object! What enterprise in the universe has been so grand and noble as this! Surely an undertaking that contemplates the annihilation of death—that designs to bring this dark dominion to an end—is full of benevolence, and commends itself to every man as worthy of his profound attention and gratitude. What woes are caused by death in this world! They are seen everywhere. The earth is "arched with graves." In almost every dwelling death has been doing his work of misery. The palace cannot exclude him; and he comes unbidden into the cottage. He finds his way to the dwelling of ice in which the Esquimeaux and the Greenlander live; to the tent of the Bedouin Arab, and the wandering Tartar; to the wigwam of the Indian and to the harem of the Turk; to the splendid mansion of the rich as well as the abode of the poor. That reign of death has now extended near six thousand years, and is still travelling on, meeting each generation, and consigning the young, the vigorous, the lovely and the pure, to dust. Shall that gloomy reign continue forever? Is there no way to arrest it? Is there no place where death can be excluded?

Yes, there *is a place* where no death will be found—a graveless and deathless and tearless bourne. It is beautifully delineated in the Word of God. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their head: They shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35: 10.) "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 4.) How gladly would we exchange our land for such an one as this! The difference is so great, the advantage is so much in our favor, that when we think of it we instinctively sigh for home. Death is the greatest disadvantage of mortality. It is the great "thorn in the flesh" of the human family. Wherever we go we see its footprints and hear of its cold and icy touch. Men just learn how to live when they are chased down by this enemy and sink into the grave. Even in the best moments of life all are in fear, not knowing how soon or by what means the enemy may lay them low in the silence and darkness of death. There are no charms to the grave. It is a cold and uninviting abode. This feeling is not restricted to the ungodly alone. The very best Christians the world has ever seen have had this same experience. No piety can destroy it. Holiness may blunt the pointed arrow but cannot kill the sting.

The following from H. L. Hastings, expresses the sentiment of every Christian heart: "I make no covenant with death, or agreement with sheol. I have no love for death. Nevertheless if I must die, I die hopefully. If buried, 'my flesh shall rest in hope'—in hope of the resurrection of the dead. The night shadow is not long. The morn will break in glory by and by. Our Redeemer liveth. He has burst the grave, vanquished death, and made known the path of life to those who follow him. He arose visibly, personally, and bodily. He is the first fruits, the pledge, the sample of 'them that slept.' He will come back and send his messengers to gather in the whole *harvest* in due time. He hath the keys of hades and death, and shall unlock those dark abodes and reclaim his jewels which are hid in dust and darkness there. I shall behold him. Mine eyes shall see the King in his glory. His voice, sweeter than all melody and mightier than all other voices, shall break in upon the sleep of ages and charm the dull ear of death. Although we cling to life and enter all our protests against death, yet if we must die we submit, casting our anchor as we go down in the cold dark tide of death on the other side, in the bright, blooming morn of resurrection, hoping still in God, and trusting implicitly in his mercy and power to find us and bring us up in the morning."

The following from Paul is to the same effect: "Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." (Phil. 2: 25-27.) He considered it a "mercy" to be saved from death: and he would have had "sorrow upon sorrow" if Epaphroditus had died. How could it be a "mercy" to be saved from death, if death is the "gate to endless joy?" God had mercy on Epaphroditus *and kept him out of heaven!* If death brings us to the right hand of God where there are pleasures forevermore, then it would be mercy not to stay the hand of death and keep us from that happy place, but to kill us all and send us there as soon as possible. In harmony with this Job speaks of the "terrors of the shadow of death," (34: 17,) and the Psalmist says: "My heart is sore pained within me; and the terrors of death are fallen upon me." (Ps. 55: 4.) If death were the road to heaven and a passport to the blessed and happy surroundings of that serene abode, certainly it would not be represented in the Scriptures as a terror.

Amboy, Ill.

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in the teachings of Christ; and all this, when modern scientific *facts*—not theories—are against them. The tenets of this school are still popular, though being subject to much modification, and, with many, rapidly growing out of favor. Many are unwilling to admit this, but denying this does not alter the facts. The time has come when those who are not biased by prejudice, will investigate this matter in the light of the Bible and common sense. Such people see no absurdity in interpreting the Scripture according to the laws which govern the interpretation of all other books. They cannot see, if conscious sensation is the basis of thought, why there may not be thought wherever there is conscious sensation; and as brutes possess both conscious sensation and intellection, why they do not lay as good claim to natural immortality. It is a mystery to them, if materiality is necessary both to contact and the exertion of an influence, how an *immaterial soul* can use the material *brain* as its instrument. If then, the thinking agent must be a refined material structure, they see no reason why the *brain* may not be just such refined structure, varying in power according to quality, thus accounting for thought in the brute, as well as man. To some it is to be regretted, are going back into the old ruts of heathen philosophy and contending for the immortality of brutes, and even pre-existence. This is certainly throwing Revelation into the shade, and laying again the foundation of idol-worship; for if the souls of departed saints may be addressed, why not those of sagacious dogs and horses?

Now the question is before us: Shall we take the Bible or philosophy? By this term we do not mean any system of mere facts, which ever delights the mind of every true "lover of wisdom;" but the puffy speculations of men who go over above what is written." We give the answer of every devout reader: The Bible, the Bible is the religion of Protestants.

> [illegible] blessed Word of God!
> [illegible] bright candle of the Lord!
> [illegible] the only star
> [illegible] bark of man could navigate
> [illegible] coast of bliss
> [illegible] on time,
> [illegible] billows, still,
> [illegible]
> [illegible]
> [illegible] hill's of God,
> [illegible] the sinner's eye.

We would not undervalue that sober minded inquiry that delights in tracing the harmony of God's creations. Nay, we commend the study of nature in all her workings. The Bible commends it. But we do for ever repudiate that shallow conceit which, in rambling over the field of nature, sets aside her Author as revealed in the Divine Word. It is a fatal error to make the light of reason our highest guide. If Revelation is not superior to nature, we are better off without it. But we have the best that nature can do in the history of the past. She has never shown any power to preserve nations from the rudest errors and barbarism. Nor does Inspiration itself give countenance in the least to a settled dependence on external philosophy. It plainly declares that, "if they speak not according to this word, it is because there is no light in them." In accordance with this principle, we see, in reviewing the past manifestations of Deity, that all his operations relating to revelation through the prophets and apostles have been disconnected from the philosophic minds. This reveals the designs of Jehovah that his Word is to be our highest standard of thought and action. He would have us know that human theorizing is not so reliable as the "wisdom that cometh from above"; and that though we yield all our preconceived notions, we must in no case deviate from the truth of Him who is the Author of all the wonders of the universe, and who knoweth the end from the beginning.

Accepting the Bible, then, as our only source of information concerning "the life of a future world," we must forever abandon the Platonic doctrine of inherent deathlessness. Many who hold to this dogma confess that it is rather *assumed* than taught by the inspired writers. But where is it even assumed? Is man ever addressed as an immortal agent, or as possessing such a nature? Not once. We challenge an example. Throughout the Sacred Scriptures man is represented as mortal and death-doomed, unless a higher power shall interpose. The virtue of life is not within himself. A transgressor of God's law, his heart is covered with the stains of guilt; and he has plunged himself beneath the condemnation of death. To all human conception, the tomb seems his final home. All are conscious of their frailty, and with saddened hearts "await alike the inevitable hour." But amid the darkness of despair there comes a whisper of hope from the heavenly world. The gloom of earth is lightened with the rising of the Star of Bethlehem. Far over the stormy deep, a life-boat is thrown from the celestial shores. Perishing mortals could not save themselves, and a gracious Father has undertaken it for them. "*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.*" Oh boundless mercy! Not to us, but to God belongs the glory.

THE ARABIAN CHRISTIANS.

R. C. STONE.

For the benefit of "Earnest Inquirer," we would state that an account of the council which was convened in the case of the Arabian Christians, to which he refers, is also found in Mosheim's Ecclesiastical History, Vol. I, p. 240.

Of them we read: "They denied the immortality of the soul, believing that it perished with the body; but maintained, at the same time, that it was to be again recalled to life with the body, by the power of God. Origen was called from Egypt, to make head against this rising sect, and disputed against them, in full council, with such remarkable success that they abandoned their erroneous sentiments, and returned to the received doctrine of the church."

Earnest Inquirer pertinently asks: "Now if this was the *general* belief of the primitive church, how could the holding of it before the middle of the third century call for a council? and how could the result of this council be, that those who had been before led astray, completely changed their opinions?"

We respectfully submit that the solution of the question is to be found in the changed state of ecclesiastical interpretation of the sacred word; so that the tenets of faith of the Christian church, even at this early date, were radically different, in some points at least, from those held in purity by the apostolic church. A few quotations from Mosheim's History will make this very plain. On the method of interpreting the Scriptures in the early days of the church, we read:

"Those who performed the office of interpreters studied, above all things, *plainness* and *perspicuity*. At the same time it must be acknowledged, that *even in this country*, several Christians adopted that absurd and corrupt custom, used among the Jews, of darkening the plain words of the holy Scriptures by *insipid* and *forced allegories*; and of drawing them violently from their proper and natural signification, in order to *extort from them certain mysterious and hidden significations*." Vol. I, p. 98.

This system of mystical interpretation, never wholly lost sight of by the Jewish converts in the earliest, and consequently *purest*, stage of the church, grew with astonishing rapidity as the number of Gentile converts multiplied; many of whom had been educated in the schools of distinguished heathen philosophers, and who afterward, rising to high positions of honor and trust, as teachers in the Christian church, embodied, in their teaching, ideas and traditions which were Pagan in their origin, and utterly at variance with the plain letter of the word of God. This was particularly true with respect to their ideas concerning the nature of man. By far the greater number believed in the immortality of the soul; not that they received it from the Scriptures of truth, but rather from the schools of distinguished philosophers, which were established at Alexandria, Rome, Athens, and other chief cities. In these schools the youth received the education which enabled them, in later years, to occupy high positions in military, civil, and ecclesiastical life. But we will not anticipate.

"Toward the conclusion of this (the 2nd) century, a new sect of philosophers arose of a sudden, spread with amazing rapidity throughout the greatest part of the Roman Empire, *swallowed up almost all the other sects*, and was extremely detrimental to the cause of Christianity. Alexandria in Egypt, which had been for a long time the seat of learning, and, as it were, the center of all the liberal arts and sciences, gave birth to this new philosophy. Its votaries chose to be called Platonics, though far from adhering to all the tenets of Plato. They collected from the different sects such doctrines as they thought conformable to the truth, and formed thereof *one general system*. The reason, then, why they distinguished themselves by the title of Platonics, was, that they thought the sentiments of Plato, concerning that most noble part of philosophy, which has the Deity and things invisible for its objects, much more rational and sublime than those of other philosophers. * * * They preferred, as appears from a variety of testimonies, the sublime Plato to all other sages, and approved of the most of his opinions concerning the Deity, the universe, and *the human soul*." Vol. I, p. 138.

Again we read: "They preferred Plato to the other philosophers, and looked upon his opinions concerning *God*, the *human soul*, and things invisible, as *conformable to the spirit* and genius of the Christian doctrine." "The title and dignity of philosophers delighted so much these honest men, that, though they were *advanced in the Church to the rank of presbyters*, they would not abandon the philosopher's *cloak*." "Taking these things for granted, Ammonius Saccas (who taught in the Alexandrian School, about the conclusion of this century) adopted the doctrines which were received in Egypt, the place of his birth and education, concerning the universe, and the Deity; as also concerning the eternity of the world, the *nature of souls*, the empire of Providence, and the government of this world by demons." Pp. 139, 142.

To reconcile the popular religions of different countries, and *particularly the Christian*, with this new system, he fell upon the following inventions: 1st. He turned into a mere allegory the whole history of the gods, and maintained that those beings, whom the priests and people dignified with this title, were no more than celestial ministers, to whom a certain kind of worship was due; but a worship inferior to that which was to be reserved for the Supreme Deity. 2nd. He acknowledged Christ to be a most excellent man, the friend of God, the admirable *theurge*; he denied, however, that Jesus designed to abolish entirely the worship of demons, and of the other ministers of divine providence; and affirmed, on the contrary, that his only intention was to purify the ancient religions, and that his followers had manifestly corrupted the doctrine of their divine master."

"This new species of philosophy *imprudently adopted by Origen and other Christians*, was extremely prejudicial to the cause of the Gospel, and to the beautiful simplicity of its celestial doctrines. From hence it was, that the Christian doctors *began to introduce their subtle* and *obscure erudition into the religion of Jesus*; to involve in the darkness of a vain philosophy, some of the principal *truths* of Christianity, that had been revealed with the utmost plainness, and were indeed obvious to the meanest capacity; and to *add* to the divine precepts of our Lord, *many of their own, which had no sort of foundation in any part of the sacred writings*." Vol. I, p. 143.

Much more might be quoted, especially in regard to Origen and his writings, which, (more than those of any other professed Christian writer,) have caused in all subsequent centuries much discussion, dissension, and division, in the church of Christ; but enough has been given to show "Earnest Inquirer" the *nature* of the doctrines which were opposed to the faith of the Arabian Christians, through Origen, who seems to have controlled the council, to which reference is made; and we have before us also, clearly brought to view, the *source* from which the doctrine of the *natural immortality of the soul* is derived, namely, *heathen tradition*. Happy the man, who, looking into the sacred word, is made conscious of his own mortality, and, relying upon the words of Jesus, seeks by faith a knowledge of sins forgiven, and receives the blessed assurance that *immortality* will be his when the last trumpet's glad notes are heard, and those who have borne the image of the earthy shall be permitted to bear the image of the heavenly.

Chelsea, Mass.

There is this difference between happiness and wisdom: he that thinks himself the happiest man is really so; but he that think himself the wisest is generally the greatest fool.—*Bacon.*

Take away the sword. States can be saved without it. Bring me the pen.

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A RESURRECTED PREACHER.

"To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God." (Acts 1: 3.)

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BOOK NOTICES.

"Every Man his own Painter." S. R. Wells, 389 Broadway, New York. Sent by mail for $1.50.

This is a beautiful little volume of 127 pages, which discusses the subject of *painting*. The book is full of practical recipes and useful hints on mixing paints and applying them to houses, carriages, tools, etc. It also gives directions for kalsomining, varnishing, cleaning paint, hanging paper, and various other matters of domestic interest.

Holy Angels: Their origin, nature, rank, and titles. By Wm. Shepherd.

This is a condensed treatise on a very interesting subject, which ought to be more fully appreciated than it is among Christians. For sale at this office. Price, post paid, 20 cents.

TERMS.

The BIBLE BANNER will be mailed to subscribers at ONE DOLLAR A YEAR, *payable in advance if possible, but always within three months.*

A Book Free.

Knowing the power of valuable books to make effectual impressions of truth, and the ease with which agents form large clubs for a paper when they can offer a book free to each new subscriber, we publish a list of books, by our best writers, mostly on prophetical and doctrinal subjects, and will send the choice from the list, free, to every yearly subscriber.

Premiums and Distribution.

THE BIBLE BANNER will be furnished *one year for free distribution* at the following reduced rates: From *one* to *ten* copies, 50 *cents each*. From *ten* to *fifty* copies, 45 *cents each*. *Fifty* or *more* copies, 40 *cents each*. We will also furnish the paper for 50 *cents a copy* to those who wish to send it as a *present to their friends*, who would not otherwise take it. In such cases a free book cannot be expected. Let none take advantage of this generous offer to *secure the paper below cost for themselves!*

"The Bible Banner" Free.

Those who devote their time and energies to the gospel ministry can have the BANNER free by sending us subscribers; and any person who will act as our agent and send us three or more subscribers with the money, can have the BANNER free, or retain 25 per cent, or select a premium from the large list of valuable articles which appears in another column.

Sample Copies.

A sample copy of THE BIBLE BANNER will be sent free to all who wish to examine it. If those who receive samples are pleased with our project, they can show their sympathy in several ways:

1. By sending their own names as permanent subscribers.
2. By showing the paper to others and inducing them to subscribe.
3. By sending it for 1872, as a present to a distant friend who may thus be greatly benefitted.
4. By sending us the very best original and selected matter possible for our columns.

Special Directions.

Be very careful to give your Name, Post Office, and State, in a legible hand. Money by Postal Order, Registered Letter, or Draft on New York, may be sent at our risk. Address

H. A. KING,
14 Murray Street, New York City.

FOUR SUPERB CHROMOS.

We honestly think that these pictures excel any yet offered. They are equal, or superior to any offered by any publishers, and intrinsically worth more than a $20 oil painting.

The beauty of tints and the wonderful gradation of shade equal anything chromology has yet produced. And, were it not for our ordering so large a number from France, through the publisher's agent here, it would simply be impossible for us to offer these works of art at so nominal a price.

We have preferred to import our premiums from Paris, because we know there chromo-lithography, through long years of study, has nearly reached perfection. In fact, we cannot procure so highly finished workmanship in this country at anything like a price commensurate with the subscription of our paper.

To print these "Beauties," for such they are,

SEVENTEEN

large stones are required, each laying in a separate color. So one can readily see that it requires no little skill or expense to reproduce the almost innumerable and delicate flesh tints of the

"Human face divine,"

yet as shade after shade is dexterously added to the ground work, deepening the shadows or heightening the lights, gradually combining to bring out a perfect whole, one cannot but marvel at the wondrous capabilities of human invention. And who will not feel grateful to those who have been and are bringing these beautiful works to be within the reach of all. Keats, the poet, says:

"A thing of beauty is a joy forever,"

and truly too, it is; but how is it when we have

FOUR BEAUTIES?

Is not our joy increased four-fold? We thing it is.

And then how often a real or fancied resemblance to a dear friend is found in a

CHANCE PICTURE,

which more than repays its cost.

Although no word painting could adequately convey to the reader the glorious beauties of these chromos, yet we will try to outline them, leaving our subscribers to discover in us the folly of attempting to portray that which only can be presented to the mind through the eye. *Firstly:*

"THE QUEEN OF THE MAY."

With all the freshness of gushing maidenhood, she seems a veritable queen. Her flowing hair is confined by a dainty ribbon upon which are fastened the ever graceful daisies, and in her hand she carries the early lilacs. Her clear brown eyes are upturned watching the fluttering butterfly—the emblem of reviving nature. Expectant hope is marvelously rendered in her exquisite face, hope for the year, of which she personifies the spring-tide. *Secondly:*

"THE HARVEST BELLE."

The purest type of a blonde, her liquid blue ey bespeaking the glorious harvest and she the Belle. Her flaxen hair, arranged in long braids, and the simplicity of her attire tell of her maidenly innocence. On her head is placed a wreath of golden wheat and in her hand she has a tastefully arranged bouquet of field flowers—both trophies of the harvest field. Summer could not find a more graceful expression, nor painter depict a lovelier face. *Thirdly:*

"THE AUTUMN BEAUTY."

She is a *Beauty*, indeed! Clustering in her bonnie brown hair, which falls in enchanting ringlets, are the many pointed grape leaves, showing that the vintage season has come. In her hands she holds a basket laden with the latter fruits of the fading year. Luscious peaches and tempting grapes she modestly presents, and waits, with soft inquisitive eyes, your choice. Who can picture Autumn more perfectly? *Fourthly:*

"THE PRIDE OF WINTER."

With eyes as lovely as a poet's dream, bewitching, yet majestic. Clad in winter attire of exquisite shade, her fine head enveloped in a fleecy nubia, betokening the season of frost and snow, and her mantle adorned with costly fur, all combine to form a picture of rarest beauty, and a truthful expression of Winter. In her hand she holds a morsel for the robin perched upon the leafless branch. She is a beautiful creature performing a beautiful act.

Thus we have four superb chromos, which would adorn a palace, and no home would easily let them go after they once displayed their beauty upon the parlor wall.

These pictures have a great advantage over most chromos, inasmuch as they can be framed either

SQUARE OR OVAL,

so that they can be adapted to the place they are to occupy.

They are 9¾ inches by 12 inches, so whether framed, or mounted, and placed upon the mantle-shelf, they cannot but attract the attention of the most casual observer by their wondrous coloring and surpassing beauty.

These chromos are "figure pieces;" as some will prefer a landscape, we have secured one called,

"AT THE TROUGH,"

An exquisite scene in Switzerland.

Either of the above five chromos are as good as we represent them, and we are not afraid to warrant that they will give satisfaction. Now is the time to secure a splendid parlor ornament FOR ABSOLUTELY NOTHING.

To subscribers who choose no other present, we send either of the above chromos, as follows:

To subscribers paying $1 50, we will send choice of the four chromos mounted, by mail, free.

To subscribers paying $1.20, (in clubs of five,) unmounted, 15 cents extra, mounted, 20 cents.

To subscribers paying $1.00, (in clubs of ten,) unmounted, 30 cents extra, mounted, 35 cents extra.

SEVERAL CHROMOS.

One paper and two chromos		$2 25
" " "	three "	3 00
" " "	four "	3 75
" " "	five "	4 50

To chromo offer to clubs add 75 cents for each additional chromo.

We recommend every one to order their chromos mounted, as by making a large contract we are enabled to have it done for them at one-fourth the expense it would cost them to have it done at home. And then, unless it is done by one "who knows how," the chromo might be spoiled.

FRAMES FOR CHROMOS.

By making arrangements with the manufacturers, we are enabled to furnish far better frames at a much cheaper rate than can be purchased singly. Just read our list of prices:

Black walnut, 2¼ inches, half inch gilt	$1.00
" " " " " " better style.	1 25
" " " " " " fluted	1 50

If frames, or framed chromos are ordered, please state distinctly the Express Office and Company. We charge nothing for boxing or packing, but express charges must be defrayed by the purchaser.

BILLS NEXT MONTH.

The terms of the BIBLE BANNER are $1 a year *in advance*. All whose papers contain the figures '72 on the yellow label, should now remit for 1873. Next month we shall send out bills to all such, but hope many will take this hint and remit at once, to give us time to change the figures to '73 before sending out bills.

OUR FREE LIST OF Lithograph Engravings.

Every Subscriber, sending us One Dollar for the BIBLE BANNER, may, at the time of remitting, select any one of the following engravings, instead of a book from our free list. Those marked with a star (*) are colored.

1. CHRIST WALKING ON THE SEA.
2. CHRIST RESTORING THE BLIND.
3. THE GREAT FIRE AT BOSTON.
4. FROM SHORE TO SHORE.
5. NIAGARA FALLS.*
6. CHICAGO AS IT WAS.*
7. THE LAST SUPPER.*
8. TEMPLE OF SOLOMON.*
9. GREAT EAST RIVER BRIDGE.
10. AMERICAN HOMESTEAD, WINTER.*
11. CHRIST WEEPING OVER JERUSALEM.
12. WESLEY PREACHING ON HIS FATHER'S GRAVE.

AGENTS WANTED.

"Blessed are ye that sow beside all waters."

To secure an active agent in every town throughout the country, we make the following *additional offers*—each subscriber being at liberty to choose a book or steel engraving free:

THE LARGEST CLUB.
A Knitting Machine Free.

To the agent sending us the largest number of subscribers, at $1 each, during one year commencing August, 1872, we will present the *Bickford Knitting Machine*, worth $25.00, besides allowing the same commissions as heretofore. Or, if the agent choose no other premium, he may have, instead of the Knitting Machine, the *Wilson Sewing Machine*, worth $30.

THE SECOND LARGEST CLUB.
A Pictorial Bible Free.

To the agent sending the second largest number of subscribers, as above, we will present a large *Pictorial English Gilt Bible*, worth $15. Or, if he chooses no other premium, he can have, instead of the Bible, the *Bickford Knitting Machine*.

THE THIRD LARGEST CLUB.
A Clothes Wringer Free.

To the agent sending the third largest number of subscribers, as above, we will send *Colby's Clothes Wringer*. Or, if he chooses no other premium, he can have, instead of the Wringer, the large *Pictorial Bible*.

THE FOURTH LARGEST CLUB.
Greek Concordance Free.

The agent sending us the fourth largest number, shall be presented with Hudson & Hastings' *Greek and English Concordance*. Or, choosing no other premium, he can have, instead of the Concordance, the *Colby Wringer*.

THE FIFTH LARGEST CLUB.
Cruden's Concordance Free.

The agent sending the fifth largest number, shall be presented with *Cruden's English Concordance*. Or, choosing no other premium, he can have, instead of it, the *Greek and English Concordance*.

THE SIXTH LARGEST CLUB.
Good Tidings Free.

The agent sending sending the sixth largest number, shall be presented with a copy of *Good Tidings*. Or, choosing no other premium, he can have, in the place of it, *Cruden's Concordance*.

The Bible Banner FREE BOOK LIST.

Every Subscriber, old or new, sending us *One Dollar* for the BIBLE BANNER one year, may select any book from the following List, which will be sent to his address by mail, in paper cover. Or, if preferred, we will send any work on our Regular Book List *deducting 25 cents from the published price.*

No. 1. The Bible Doctrine of Future Punishment, as taught in the Epistles of Paul. Clear and conclusive. Written in an excellent spirit, and just the thing to lend. By H. L. Hastings.

No. 2. Historical Echoes of the Voice of God. An able and eloquent Exposition of the Eleventh Chapter of Daniel. By John Couch.

No. 3. Life Beyond Death in the Home of the Holy. When and where to be enjoyed. Instructive and interesting. By William Sheldon.

No. 4. The Nature of Man; Containing the original "Notes, Queries, and Objections" of A. A. Phelps, with Answers by Miles Grant; also "Materialism," by O. R. Fascett, and other important matter.

No. 5. Pebbles from the Path of a Pilgrim. The Fatherless Girl. The Orphan. The Broken Snare. The Four Bed Quilts. One More Unfortunate. My Thanksgiving Dinner. The Promised Rest. A Blessed Child.—This a book that will touch your heart. By Mrs. H. L. Hastings.

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No. 9. Death not Life! Or the Destruction of the Wicked Established, and Endless Misery Disproved. By Jacob Blain.

No. 10. A Treatise on the 24th and 25th of Matthew. Expository and [illegible] showing the fulfillment of Prophecy in the Events to be expected in the Future. By I. C. Wellcome.

No. 11. Rich Man and Lazarus: Containing an Exposition of *Modern* and *Ancient* [illegible] on Literal Death as the Penalty of Sin. By I. C. Collins.

Address H. A. KING,
14 Murray Street, N. Y.

THE BIBLE BANNER.

EDITORS:

John Couch, ... *Chelsea, Mass.*
Wm. Sheldon, ... *Brodhead, Wis.*
A. A. Phelps, ... *Vineland, N. J.*

H. A. KING, Publisher.

Each Editor will be responsible for his own productions.
All the Editors will be responsible for editorial matter without any signature.
None of the Editors will be responsible for every sentiment set forth in the Banner.
The Publisher and all the Editors will be jointly responsible for the general bearing of the whole paper.

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BOOK NOTICES.

"Every Man his own Painter." S. R. Wells, 389 Broadway, New York. Sent by mail for $1.00.

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Holy Angels: Their origin, nature, rank, and titles. By Wm. Shepherd.

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SEVENTEEN

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Address H. A. KING,
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Miscellany.

NELLIES' CHRISTMAS PRESENT.

UNCLE HARRY.

"Oh come Willie," said Nellie Lawton one bright December afternoon, a few days before Christmas, "come put on your cap and coat. We'll go out and see the pretty things Santa Claus has brought to his agents in Hadtown."

"I guess I will," cried Willie. "Mother said I might as soon as I finished my school lesson. Who told you that Santa Claus had been here?"

"Oh, I dreamt last night I heard his sleigh bells, and when I woke up I found it had really snowed."

"Yes," said Willie, "I saw the snow and thought as I went along to school how I wished somebody would give me a sled."

"Why don't you say Santa Claus?"

"'Cause Sammy Newcomb told me at school this morning that he saw his father buy him just what he had asked for Christmas."

"How could he when he was at school?"

"Oh when he was going home he spied his father go into the store, so he crept along and looked in."

"I don't think that's a bit fair," said Nellie, as she hurried on her cloak.

"I'm all ready," said Willie. "I only wish I had a sled to give you a ride."

"Well, we'll see what somebody will bring," said his mother, who had been a silent listener, "good children most always get what they wish, if they think hard enough for Santa Claus to hear."

And they started, and what a nice time they had looking in at the windows. Now it is a book-store, with all the pretty children's books spread open displaying a while panorama of pictures. Then they came to a window filled with all kinds of skates, this made Willie fairly laugh, but when he saw a sled with "Lincoln" in big gilt letters on it, it did seem as though he could not leave it chained to the store door. While he was so intently looking, his father passed on the other side of the street and took out his note-book and wrote, "Sled for Willie, Christmas."

Where was Nellie all this time? Oh, she had strayed to the next shop—the biggest toy-store in all Hadtown. The big windows were just as full as they could be with every imaginable thing that a baby-housekeeper could wish for. Here was a doll's tea-party, where half a dozen ladies were placed before a real little table spread out with the choicest china tea-set. There was a lovely little cottage with ever so many rooms all fitted up in the most expensive style. In the kitchen there was a real stove. Then there was the sweetest little bath-room, and in the parlor the little sofa and piano excited Nellie almost beyond control. In the midst of all this confusion stood an image of Santa Claus bearing aloft a huge Christmas tree, hung with all the good things and adorned with gilt balls. There were a lot of candles on it already to light.

Willie went toward her, but he noticed that she was earnestly talking with a woman who seemed to be a poor widow.

"And don't Santa Claus call at your house?" inquired Nellie.

"No, my dear, I am so poor that he can't come."

"Maybe he don't know where you live," said Nellie. "I know he would come if he did, 'cause mother says all good people get just what they want. Didn't you ever see him?"

"Oh yes, when I was a little girl I used to hang up my stocking near the fireplace in the old sitting-room and Santa Claus used to come and fill it."

"Didn't he come down the chimney? Willie always laughs when I say he did, 'cause he says, he couldn't have got my baby-house down ours anyhow."

"Well I don't think he came down the chimney that night, because I crept out of my trundle bed and saw him go out the door."

"Oh he was going to the next house," said Nellie, quite interested. "Didn't you see him next Christmas?"

"No, I never saw him again," answered the poor woman, wiping the tears from her eyes. "My father carried the mails to the railway station and that evening he thought, to make the distance shorter, he would cross the river on the ice, but he broke through and we never saw him again."

"That was too bad," said Nellie. "Yes, we cannot love our parents too much," continued the woman, "for when we lose them we find how much they loved us."

"I tell you what I am going to do," cried Nellie, full of some new thoughts—"you tell me where you live and I will write to Santa Claus and tell him to call at your house."

"Won't that be nice," said the widow's little daughter.

"Where do you live?" inquired Nellie.

The widow thought it best to favor the kind hearted little girl, so gave her name and address; then, wishing her a happy life, went on her weary way through the snow.

"Why Nellie," cried Willie, "it's getting dark and we must hurry home."

So they hurried away, for mother did not like them to be out after dark, and already the lamplighter was going his round.

"Oh mother," cried Nellie, before she could get her things off, "I want some of your best paper and ink. I am going to write a letter to Santa Claus and ask him to call upon a poor lady; he forgot her last Christmas, and she hasn't got any father."

Mrs. Lawton smiled to herself as she gave her dear child the pen and paper. Nellie full of her mission wrote this letter:

"HADTOWN, Dec. 20th, 18—

"*Dear Santa Claus*:—You forgot to call on Mrs. Blakley last Christmas. I told her I would tell you; she lives in B. street. I forgot the number. A little house painted red. She wants lots of things. I think her little girl would like the doll with the blue dress, in Wakelin's window. I want the one with the wreath on. Willie wants a sled, he said so. He don't want a box of paints, 'cause he's got one. Please don't forget." NELLIE LAWTON.

She had to write it over and over again before she was satisfied. When it was finished she put it in an envelope and asked father to put it into the post office. He said that he guessed Santa Claus had got it, when Nellie asked him about it the next day.

What busy times they are just the day before Christmas; everybody seems to outstrip his neighbor in the number of bundles they can carry. Nellie's father had not forgotten the letter, but had searched out the poor widow and found her a worthy person. He was ready to help all, and found now an opportunity to do a double good—to help the poor and teach his children to do good.

Nellie and Willie both hung up their stockings and went as slowly to bed as possible, so if they had heard the slightest noise in the chimney, they could run back and catch Mr. Claus filling their stockings. Willie said if he did he'd take it down and hang up another one, then Santa would forget and fill that one too.

Bright and early (and who don't get up early Christmas morning) our little friends are stirring and it seems as though they never would dress themselves.

"Ah, I knew Santa Claus would get my letter," cried Nellie, in great excitement. "Only look, Willie, here is the very doll I asked him for!"

"Yes, and here is the very sled I wanted—look Nellie, 'Lincoln.' Now, how *did* he know?"

"He is a funny man, he must be every wheres," said Nellie, by way of getting out of her perplexity. "But what is that big basket, Willie?"

Willie went to the basket and read on a card, "For Mrs. Blakley."

"Oh that is for the widow lady," cried Nellie—"there, he couldn't find her house, 'cause I forgot the number."

Just then Mr. Lawton came into the room.

"Yes, children, he found the house, but he preferred to have you deliver the present; so, Willie, you must draw Nellie on your sled and she will carry the basket on her lap. And here is a letter for her. But, dear children, you must not go into the house, because you are playing Mr. and Mrs. Santa Claus, and she mustn't catch you."

"Oh, isn't that fun!" cried Willie. "Hurry, Nellie."

"Wait a minute, I must put my new doll to bed. There, lay quiet until I come back." And she tucks in the little bed clothes as neatly as possible.

"Come, Nell," calls Willie kicking up the snow. "Your horse wants to go."

Nellie is soon seated on the new sled and father put the basket in her lap; when all is ready he gives the word, "Now go," and off runs Willie as if he was alone, so smoothly do the bright runners cut the snow. They had not far to go and quickly found the house, for Mr. Lawton had given the exact directions.

Willie knocked at the window, and when Mrs. Blakley tried to open the door he held it so there was just space enough to stick in the letter. Then putting the basket close to the door they both scampered off as fast as they could.

Nellie stopping to take breath looked back and saw Mrs. Blakley wiping her eyes and holding the letter in her other hand. The letter was the one that Nellie had written to Santa Claus.

NELLIE'S CHRISTMAS PRESENT.

Now Nellie's Christmas present was not what she had received, but what he father helped her to give. And in giving she was made far happier, for soon her toys were spoiled, or she outgrew them, but the remembrance of the pleasure she had been the means of giving the poor widow lasted her all her life.

Now, dear children, we wish you most heartily a MERRY CHRISTMAS, and a HAPPY NEW YEAR.

DESTINY OF THE WICKED.

MINISTERIAL DISCUSSION.

The following interesting facts are gathered from various reliable sources:

At the regular Monday morning meeting of the Methodist preachers of New York and vicinity, in the Mission Rooms at Broadway and Eleventh street, Dec. 30th, the subject for discussion was the doctrine of annihilation, and the Rev. Mr. Terry, of Poughkeepsie, opened with a written essay in support of the orthodox Methodist opinions in relation to eternal torment as the future punishment of the wicked. He maintained that many passages in the Scriptures showed that the soul remains in a state of conscious existence after death, and that the theory of the annihilationists is based upon a misinterpretation of words, and pure assumption. The theory, he said, grew out of an attempt to construct a theodicy; but the human mind is incompetent to sit in judgment on some of the questions involved. God has set limits to the range of human thought, as he has to the waves of the sea. He concluded that the final state of the wicked is one of everlasting torture.

At the conclusion of Mr. Terry's remarks, Dr. Crawford called upon the Rev. Dr. True. The latter was for many years a Professor in the Wesleyan University, and has one of the most scholarly minds in the Church. The call having been repeated by many voices, he came forward, having in his hand an essay, which he said he would not read, but would give a brief statement of his views.

He was not, he said, an annihilationist, but a destructionist. He did not believe that God would cause matter which he had created to cease to exist, but that the penalty of the incorrigibly wicked would prove to be the destruction of his conscious existence—the total cessation of all his functions. Man was naturally immortal and designed to live forever. The penalty of the law was the destruction of this immortality. At three great epochs in the history of the race there were three great men through whom the law was given to man—Adam, Moses, and Christ.

With the law the penalty should have been given, and if the penalty of eternal misery is not found given by them, it should not be looked for in parables, figures, or in the definitions of words. God gave a penalty to each. To Adam, our representative, he said: "In the day that thou eatest thereof thou shalt surely die." This is physical death, for Adam was not damned. This is not a damned world in which we live and in which you preach repentance and the hope of eternal life. Death passed upon Adam and upon all his race, for all have sinned; but through the intercession of Christ judgment has been postponed. I can't be objected to thus far in my theology.

Rev. Mr. Corbett (excitedly)—"Yes, you can be wonderfully objected to. No one here will allow such ecclesiastical humfrumperry."

The Chairman, the Rev. Mr. Merwin, called Mr. Corbett to order, and Dr. Curry protested against the assumption of Dr. True, that his opinions were those of the meeting.

Mr. Corbett (again rising in an excited manner)—"I am in order and understand what I am doing. The heresy which Dr. True has spoken originated in hell, and should be crammed back again. A man who would advocate such doctrine ought to be turned out of the church neck and heels. I shall say this if I am called to order—if, like Luther at Worms, I have to speak against principalities and powers."

The Chairman said that a time would come to answer the speaker and to declare the opinions of the meeting.

A brother—"Yes, and to answer like gentlemen when we do answer."

Dr. Crawford thought if Methodist doctrines could not bear to have the ploughshare of criticism struck deep into the subsoil, they ought to know it. He did not think the meeting was at all responsible for the views of Dr. True. He knew them beforehand, and it was upon his motion that the Doctor was invited to speak; but he did not subscribe in a single particular to them.

The Chairman—"I hope I am not misunderstood. The speaker must not be interrupted."

Dr. Curry—"I don't think you are misunderstood, but I think you are wrong. This is the time for a protest."

Dr. True was at length permitted to proceed: By the mediation of the Lord Jesus Christ the stroke of the law was prevented. God said to Adam: "In the day thou sinnest thou shalt surely die." If he had meant other than physical death—if he had meant, "Thou shalt continue to live in sin and misery and despair for ever," that was the time to say it. Pass to the time of Moses. God warned against a violation of his law by the people, "lest they die." "I set before you life and death." No eternal torment was decreed through Moses.

Rev. Geo. Lansing Taylor—"In the first passage quoted, was the same death applied to men and beasts—'lest they die?'"

Dr. True—Yes, just the same. I agree with the received views of the church as to the state of the soul up to the time of judgment. I am heretical (as brother Corbett says) only on the question of the final disposition of the soul of the sinner.

Dr. Warren, President of the Theological Seminary in Boston, said, in a sermon which I heard him deliver, that there was scarcely a whisper of eternal punishment up to the Sermon on the Mount—scarcely a whisper on so important a subject! I go further, and say that there was not a whisper up to that time, nor in the Sermon on the Mount. If you find it there I will receive it. If it were there, it would be in conflict with God's justice, for it would be an *ex post facto* law. The figures employed denote rapid and complete destruction. "The worm which dieth not and the fire which is not quenched" may gnaw and burn for ever, but each victim is utterly consumed. John Wesley—who was a wise man, considering that he lived a hundred years ago—believed that the fire of hell was material fire. You say he was wrong. I say he was right, but that he made a mistake in supposing that the fire doesn't burn. In neither Adam, Moses, nor Christ, do we find authority for the doctrine of eternal conscious misery. The apostles did not teach it. The fathers of the church in the first century neither advanced nor suggested it. It was first promulgated in the year 131. Till then the Christians had been constantly looking for the coming of Christ and the destruction of their persecutors. When it failed to come, they made up for the delay by intensifying the punishment they should receive when it did come. Popery came soon after, with its many human errors, some of which remained when the church became purified.

Dr. True explained that he did not try to hold his brethren responsible for anything he had said. He thought he had been very roughly handled after having been invited to speak. He had reason to know that his views were held by a very large portion of the thinking men of British Wesleyanism, and by very many in this country, and he did not think they could be successfully refuted. He was none the less a Methodist for holding those views.

We only add an interesting fact: Archbishop Whateley—the profoundest thinker in the English Church, and the author of a work on *Logic* which has been extensively used in the literary world—was forced to reject the doctrine of eternal torment. It now turns out that Dr. True—for many years a Professor in a Methodist University, and the author of a valuable treatise on *Logic*—has arrived at the same conclusion. The truth is spreading. It cannot be forever suppressed.

Most of the leading New York papers, *The Tribune*, *Sun*, *Herald*, &c., have published reports of this discussion, though some of them presented Dr. True's position in a very prejudicial light, showing as much cowardice as others in which no report appeared.

IN VAIN do they talk of happiness who never subdued an impulse in obedience to principle. He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors.—*Horace Mann.*

THROUGH THE FIRE.

Boston, sitting in her ashes,
Stretches westerly her hands:
How her wail of desolation
Sounds across the prairie lands!
On her ruins, prone and shapeless,
Looks the Sabbath moon, to night,
Bathing smoking beam and rafter,
With her calm and lambent light.

O Chicago! doth the echo
Of our weeping reach your ear?
Scarce a year, since lamentation
Winged your breezes, swift and clear.
Sister city, at your outlook
O'er the broad plains, do you wait
For the woful word now speeding
Swift across the Old Bay State?

O, Thou God that ever livest!
O, Thou Lord of flood and fire!
O, *Thou* strong, when men are weakest!
Unto Thee our hearts aspire!
Help! that when Thy judgments darken,
And our homes in blackness stand,
Peace and Righteousness, Thine angels,
Bless forevermore our land!

THE SEVEN RUINED CITIES.

A correspondent of the New York *Sun*, a photographer, is traveling in Arizona. He writes from Moquis Pablos, September 4th, as follows: After a hard journey over sandy plains and barren rocks, we arrived a few days ago among the ruined towns of the supposed descendants of Montezuma. I am surrounded by objects strange, wonderful, and romantic; among Indians who, seldom visited by the whites, are so advanced in civilization as to have lived in houses three and four stories high for nearly three centuries, and who have made the desert around to bloom as a garden. These Indians are peace-loving, industrious, and intelligent, far above any other tribes on the American continent, but they are so ignorant and superstitious that I, a poor photographer, am looked upon by them as a medicine-man of wonderful power. Unfortunately they are convinced that my mission among them is an evil one. I have already been ordered away from two of the towns by signs and gestures by no means pleasing to a man two hundred miles from the settlements and surrounded by savages. If I take any pictures away with me I shall certainly have to do it surreptitiously, as the destruction of several that I have already taken has been demanded by one of the chiefs this morning.

I have in several cases tried to conciliate them by presenting a photograph taken of them while they were sitting around me in groups watching me at work. They exhibit great surprise and wonder, but in every case, as soon as my back is turned the picture is destroyed or thrown away. They seem to look upon a photograph as a sure and speedy passport to another world.

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The country bordering on the Green and Colorado rivers for several hundred miles in extent is in many places strewn with broken pottery of beautiful workmanship, while the canyon walls are decorated with hieroglyphics and picture writing, the meaning of which is unknown to the Indians now inhabiting that region. Upon the most inaccessible cliffs, and down in the gloomiest chasms, are found remains of houses that had once been three and four stories high.

All these signs of a once powerful and partially civilized people are plainly traceable to the seven Aztec cities of Arizona. That the inhabitants of this region are descendants of the ancient Mexicans there can be no doubt. Their ancestors' line of march to the north and west is still marked by the remains of cities abandoned may generations ago. From Indian tradition and the meager history available, the popular theory is that during the Spanish conquest great bodies of the Aztecs were driven from Mexico into the vast deserts lying to the north and west, and thence across the Colorado. Here a mighty nation dwelt for many years, building cities and cultivating the soil. As they were industrious and peace-loving, they were soon attacked by the warlike nomadic tribes of the North, and were compelled, the better to secure themselves against attack to build their houses on the tops of mountains, within the canyon walls, and and in chasms that would seem almost inaccessible. Many stories are told of how the poor Aztecs were surrounded by an overpowering enemy and starved to death in their strongholds. After many years of war it is said a treaty was entered into between them and the Utes, whereby the latter were to retain the northern side of the river, and the Aztecs were to recross and forever remain in the southern country. The name by which the cities are now most widely known, the Moquis Pablos, originated, as near as I can find out, thus: There are seven towns containing about twelve hundred inhabitants. In approaching them from the Colorado river, we first come to Oryba; twelve miles further east we find Shemo-pav-wee, Shee-pa-la-wee, and Mee-shom-o-neah. Three miles further east across a beautiful valley are situated on a high cliff, Moqui, Mogueena, and Tawah. Moqui, the oldest and best fortified of all the towns, was many years ago visited by small-pox, which carried off nearly all of the inhabitants. After that they called it the dead town—Pueblo Muerto; which has been corrupted into Moqui Pablo. By strangers the common name of Moquis Pablos is given to all the towns, but here among them each town has its name, chief, and government. These towns are fortifications within themselves. The houses are built of rock, and mud. To enter them you ascend a ladder, which is on the outside wall, to the top of the first story; the other floors are reached by stone steps at the gable end of each house. The towns are built in the form of a hollow square, with a large court in the center. In this court are several houses under-ground which are entered by trap-doors from the top, and the bottom reached by ladders. They very much resemble an old-fashioned ice-house. These kevas, as they are called, are used as a place of worship, and also to work in.

MAKE OTHERS HAPPY.

There are those who move through life scattering gladness on every side, like a band of music passing through the streets, discoursing sweet pleasure, or, as the bright and glorious sun darts beams of joyousness over all. Some one has said: "As in October days the orchards fill the air with the perfume of ripe fruit, so do some men surround themselves with a halo of sweetness, and some women fill their homes with the fragrance of love, as the honeysuckle clinging over the door sends out its subtle odor to all the region around."

The happy mother watching the sunlight play in the golden curls of her child, and seeing her little one trying, with all eagerness, to imprison in its tiny palm the beams or clapping its little hands in childish merriment as it dances through the shining stream, could but feel the power of sunshine. Oh, what a royalty has that soul that has the power to make all happy! To live for that only could not be unworthy. "Kind words never die," is as true as anything: how much easier we bear our burden when some sympathizing friend has spoken to us. It does not take much to make us happy, yet how few are really joyful. The little girl who answered the question, "Why are you so happy?" by saying, "Because I make others happy," had the whole philosophy of it. Jenny Lind was singing at a charity concert in London, and noticing the electrifying effect, exclaimed, "Is it not good that I can sing so?" "Yes," answered the conductor, "and that you will!"

OUT OF THE EATER CAME FORTH MEAT.

Near Sacramento, at the base of a certain hill, there lay for years an immense bowlder provokingly in the [illegible] of every team that ascended or descended. It was almost impossible to avoid it, and frequent collisions with it awoke many a profane ejaculation. At last a teamster, more angry than usual, undertook to turn it over and out of the way. This cost him much labor; but lo! when overturned, just beneath it was a large nugget of gold. Many a trial and hinderance in life, if we would take the pains to overcome it, would leave us all the richer for the effort. We must slay the lion if we would afterward find the nest of honey there. Every temptation is but one more opportunity to triumph. Cares and troubles are but clouds and storms that may lend a richer hue to the sereneness that will follow. Out of the alembic should always be distilled purity. It is possible to extort some good from every evil, some joy from all our woes, some gain from every loss, and to make flowers of immortality bloom upon the grave itself. Pity it is, then, to have it otherwise.—*Northwestern Christian Advocate.*

THE real man is one who always finds excuses for others, but never excuses himself.—*Spurgeon.*

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THAT LOOK.

J. ALBERT LIBBY.

"And the Lord turned and looked upon Peter." (Luke 22: 61.)

Twice had he said, "I know him not,"
With oaths to make denial strong—
He who for Christ so lately fought
To guard him from the impious throng.

O wayward Peter, first to come,
Leaving thy all to follow him;
And first to speak when all were dumb;
To see, when other eyes were dim.

Thou knewest well from whence he came,
And spake the heaven-revealed word;
When others named some prophet's name,
"*Thou art the Christ, the Son of God.*"

And thou hadst seen his God-head burn—
Like Moses' bush—on Tabor's height,
And all his earthly garments turn
To dazzling glow, with heavenly light.

And thou hadst on the heaving sea,
All tempest-tost and sore dismayed,
Beheld him walk the waves to thee,
And heard his voice, "Be not afraid."

And now, when hell's dark hour has broke,
And meek submission chains his soul
To bear for man sin's withering stroke,
And waves of sorrow o'er him roll—

Thou, faithless, midst the accusing class,
With all his God-like acts forgot,
When told, "Thou too wast with the man,"
Dost cursing say, "I know him not."

Ah, then thy glance met other eyes,
And O the pity of their look!
'Twas *love* and *grief* and *deep surprise*,
Piercing the heart with sore rebuke.

Thy tears fell fast, and we forgive,
As Christ arisen thee forgave;
Thy joy was full to see him live—
His joy was full *the lost to save.*

West Poland, Me.

A WORD FOR THE NEW YEAR.

R. H. TUCKETT.

"My times are in thy hand." (Ps. 31: 15.)

Great events are impending—great joys, and perhaps great sorrows; for, until the Master comes, sorrows will in all probability greatly exceed in their number our joys, because "perilous times" are come. But the Christian recognizes the fact that all are under the divine control: he therefore joyfully exclaims, "My times are in thy hand."

Everything in connection with a new year has special interest, and a corresponding power of impression. We seem constrained to reflect on the past, examine the present, and anticipate our future course. We are led to feel our indebtedness to divine mercy for the lengthened exercise of its tenderness and care. We are reminded of the rapid flight of time and the coming scenes of eternity. The season, too, gives unusual impressiveness to many things in the word of God, and shows us, while sublunary things are annually becoming of diminished importance, the worth of that word which endureth for ever.

"Times," in the Scripture, is a term signifying the duration of a thing, or the favorable moment for doing or omitting a thing. For instance: The Lord Jesus says, "My time is not yet." King Ahasuerus consulted the wise men who "knew the times." The children of Issachar were "men who had understanding of the times, to know what Israel ought to do" in relation to making David the king. When the disciples, after the resurrection of their Lord, asked him if he would at that time set up his kingdom, Jesus replied: "The times and the seasons the Father hath put in his own power." Prophetically, it is also used for a year; and our years are in his hand. So when the Psalmist uses this language in allusion to human life. Our present, brief, and momentous course upon earth—all our affairs—all the events of our life, are in the divine hand, to dispose and order as he pleases.

The Psalmist's utterance therefore reminds us of the *scenes of human experience* here considered—the *superintending care* here asserted—and the *spirit* with which these things are here contemplated.

As it regards the scenes of human experience, we cannot but note their *individuality*. Very solemn is this thought. Every heart should consider it. "*My* times." We enter on a new year, living in the midst of multitudes, but how much of this year's history will embrace what belongs to *us alone!* If spared, we shall be seen and known as members of the same family, church, and neighborhood; yet in many things the times are to us alone, and as if we existed singly. Such is the case with our joys and sorrows, social and religious—our falling asleep should the Master tarry, or our glorious change should he quickly appear—and in respect to these, "the heart knoweth its own bitterness, and a stranger doth not intermeddle with his joy." (Prov. 14: 10.)

We note also their *variety*. What a proof of this we have had in the past! Years ago, we were wont to say that the course of life flowed on with much sameness. It is not so now. We who have seen some fifty winters can mark the striking change. There has been a growth of light, as well as an increased darkness; but now the darkness seems to be prevailing. How startling the events of the past year! Note the more than ordinary convulsions of nature—the calamities and catastrophes that have abounded—the growing development of the papacy, which must increase until it merges into the false prophet—the manifestation of communism, internationalism, and positivism, crime, insubordination—whilst, alas, it may with few exceptions be said of the professing Christians that they have a name to *live*, but are *dead*. Of a truth, "*perilous times* are come."

Note, too, their *uncertainty*. Who in connection with these times can pretend to say what shall be his lot soon? To only a very limited extent may we calculate with regard to the future. Life, at this opening cycle of time, lies before us an undistinguished mass of suffering or happiness, good or evil. Of this uncertainty we are solemnly reminded by the wise man when he writes: "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." (Prov. 27: 1.) This is recognized also by our Lord when he says to his disciples, "Take therefore no thought for the morrow." (Matt. 6: 34.) The Master himself may be here by the morrow. O that he would! Surely the signs of the times now speak loudly of the great uncertainty which rests upon the time of his advent. The great tribulation is at hand! Then still nearer must be the time of the call of Christ's watching saints!! Brother watcher, at any hour, now, may be our summons to the sky.

The vast importance of our "times" must not be overlooked. All we hold dear is involved in the times before us, and must in their revolution be lost or preserved—lessened or increased—injured or improved. Everything concerning us is embraced, whether relating to health, comfort, connections, usefulness in life, or departure itself.

The Psalmist's utterance again reminds us of the *superintending care* which is here asserted. "My times are in *thy hand*"—not in the hand of man. We are not subject to the will of friends, nor enemies. Craft or violence may be suggested against us but all the darts of the devil must fall harmless at our feet so long as we are defended by an omnipotent arm. That God who provides for the sparrow, numbers the very hair of our head, and watches all our interests. Our times of prosperity depend not upon human skill. Some who in former times seemed to think so, were rebuked by Moses when he said: "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." (Deut. 8: 10.) And our times of affliction are all controlled by a God of love, who says, "As many as I love I rebuke and chasten." With David, let us ever remember that we are in the divine hand—whatever the events of this new year may be. To this end Peter's injunction may assist us: "Casting all your care upon him for *it concerneth him about you.*" (I Peter 5: 7.) Such is the more literal and beautiful translation of this passage. Surely, then, though entering into a cloud we may take courage. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. 3: 17, 18.)

"My times are in thy hand." The Psalmist's utterance moreover reminds us of *the spirit with which these things are here contemplated.* It is good to have the mind suited to every situation—and preeminently so here. Millions are looking forward to the scenes of the new year, but only those divinely taught are doing so as the Psalmist directs. The passage before us indicates:

1. *Deep and solemn thoughtfulness.* Men frequently pass from year to year without any right consideration of the object, cause, or probable end of life. Not so with this man of God. What can possibly demand more serious thought? An eventful future before us, what of our state before God? Have we trusted in Christ? Have we believed on the Son of God, and *thereby secured eternal life?* What if this year should be our last?

2. *Pious and holy intelligence.* This makes the grand distinction between the believer and the ungodly. The one lays his plans without remembering God—the other as though all things were at his disposal. The one acts like the rich fool, (Luke 12: 16-20.)—the other as directed by the apostle James, (4: 15.) The Psalmist sees the sovereign, ruling, righteous hand of God in all. "My times are in thy hand." It is the language of soul-communion with God.

3. *Resignation and submission.* The Psalmist, though a sufferer, and knowing not what might befall him, would not charge God foolishly. Though pouring out his soul in plaintive language, he does not peevishly complain. Just such a spirit we need on entering the new year, for it may be a season of great trial; and moreover it is reasonable that we should possess such a spirit, for who is so just and wise, so pitiful and gracious, as the Lord? Let our hearts say, "Thou shalt guide me by thy counsel and afterwards receive me to glory." (Ps. 73: 24.) "He shall choose our inheritance for us." (Ps. 47: 4.)

4. *Confidence and joy.* The true-hearted Christian only can know it—he who can say, "Thou hast redeemed me, O Lord God of truth. I have hated them that regard lying vanities: but I trust in the Lord. I will be glad and rejoice in thy mercy, for thou hast considered my trouble; thou hast known my soul in adversities."—It is very blessed to be in covenant with God and say, "I trusted in thee, O Lord. I said, Thou art my God. My times are in THY hand." We may rejoice to know that our times are not in the hands of our enemy, or earthly friends, or fate, but under the guidance of our Heavenly Father.

Brethren in Christ—let us set out this year strong in our Lord, encourging ourselves in the glorious hope of the gospel, renewedly girding up the loins of our minds and saying, "I will not fear what man may do unto me." "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." More especially let us this year be *watching for the coming of our Master.* The *times* are in his hand, and the time of his return draweth near—the time when the watching ones shall mount up as on the wings of eagles—the time of the fulfillment of our Lord's words, "Where the slain body is, thither shall the eagles be gathered together." Yes, it is time for us to arouse ourselves, and to say with the Psalmist as he by the Spirit has written in this same 31st Psalm, and doubtless in relation to this very expected event, on which many eyes are fixed, and for which many hearts are yearning—"O how great is thy goodness, which thou hast laid up for them who fear thee, that trust in thee before [i. e. in the presence of] the sons of men! thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the stripe of tongues."

Let us renew our devotedness to God—committing our souls to him with all minor interests—"careful for nothing, but in everything by prayer and supplication making our requests known unto God." Of all our years this may be our last. During it we may hear the voice of Jesus saying, "Come up hither." Moral, political, and chronological events, are now surely, though silently, proclaiming the near approach of him who said, "Blessed are those servants whom the Lord when he cometh shall find watching"—"and if he shall come in the second watch, or come in the third watch and find them so, blessed are those servants." (Luke 12: 37, 38.) These events *are now* such as must precede, and imminently usher in the way of the Lord. That great way is impending. The flight of the eagle watchers is therefore IMMINENT. Watch!—ANY DAY he may now come. WATCH!

Exeter, England.

A GOOD deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.—*Basil.*

SITUATIONS are like skeins of thread or silk. To make the most of them, we need only to take them by the right end.—*Madame Swetchine.*

WEAK MEMBERS.

A. A. PHELPS.

The visible church has always been made up of a membership widely diversified. Within her pale have been gathered the old and the young, the rich and the poor, the educated and the illiterate, the honored and the degraded, the white and the black, the bond and the free, the faithful and the wayward, the dull and the discerning, the true and the false, the strong and the weak. It is to the last mentioned, especially, that present attention is invited.

I. *There can be no doubt of the* EXISTENCE *of such a class.*

That weak members were attached to the apostolic churches, is abundantly proved by Scripture. That they have existed in every succeeding age, is fully established by history. That they abound in all the churches of the present day, is obvious to the most superficial observer.

1. Many are weak in *understanding.* Their minds are exceedingly small in capacity and sluggish in movement. Naturally obtuse in their perceptions, the case is aggravated in many instances by an utter want of cultivation. What vast multitudes drowsily drag out their lives, content with the "bliss of ignorance," and answering well to the description of Pollok's pithy personage "who never had a dozen thoughts in all his life!" Not readily apprehending the bearings of things, they are apt to leap to rash conclusions. Their views are partial and distorted. They stumble for want of light. It is true that some people of very meager mental endowments become proficients in the knowledge of God. It is equally true that many, of superior natural and acquired abilities, are strangely weak in the understanding of spiritual things.

Such persons are frequently involved in difficulties arising from a badly educated conscience. The 8th chapter of 1 Corinthians affords a fine illustration. Some of the converts referred to had conscientious scruples about eating meat which had been offered in sacrifice to idols. Others, knowing that "an idol is nothing," would eat without scruple. The former class, trusting to the superior knowledge of the latter, were induced to follow their example. Not fully comprehending the case, however, they began to suspect that they were partaking of a sacred banquet, *which implied a real fellowship with the idol.* Thus "their conscience, being weak, was defiled." More thorough instruction would have obviated the difficulty and saved them from stumbling. And so would it save ten thousand besides.

How many are hindered in the way by their weak and superstitious notions! "They strain at a gnat and swallow a camel." We have known some who entertained such one-sided views of the Christian religion as to deem it strangely inconsistent for a minister to speak on the subject of slavery, intemperance, or war, in the pulpit, for the reason, as they affirm, that he ought to preach the *gospel.* A clearer understanding of the matter would have enabled them to see two things: (1) That whatever involves the great interests of *humanity,* constitutes an essential part of the gospel. (2) That every gospel minister's commission is so broad as to authorize him to preach against the devil *and all his works.* To what multitudes of professing Christians are the words of the apostle applicable: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5: 12)

2. Many are weak in the *Christian graces.* Leaning too much upon the arm of flesh, their faith has become languid for want of vigorous exercise. Their love burns with a flickering flame, because faith, its nourishing principle, is so feeble and fitful. Their joy is superficial and short-lived, dependent for its production upon the favorable association of time, place, and friends. Their peace is easily disturbed—it is the ever-changing rivulet, rather than the even flow of a mighty "river." Their humility appears to best advantage in the absence of all flattering influences. Their meekness is often lost in the sensitiveness and touchiness that crop out under slight provocation or reproof. Their patience is easily exhausted; and as for long-suffering, they were never troubled with it. What shall we say of these persons? Are they Christians? On this point there may be an honest difference of opinion. All will agree on another, namely, that just representatives of our holy religion have found their way, in large numbers, into the various organizations of Christendom.

3. Many are weak in *principle.* They form noble purposes, but are easily swerved. They have good desires and generous sympathies, with too little moral energy for practical ends. When the tide of devotion runs high, they are often wrought up to a great pitch of earnestness, and you would think them the strongest and boldest warriors for Christ. Let the surroundings be changed and the enemies of the cross gather around them, and how crest-fallen and cowardly they appear! Opposition unnerves them. They lack the back-bone requisite to stand up squarely for God in the face of all his foes. They are swayed by circumstances. It is easy to turn their judgment and buy their conscience. In their excessive care for the good-will of others, they practically prefer peace to purity. What they need most is an infusion of *independence—positiveness—principle*—call it what you will—which will enable them to say NO to the pressing appeals of worldly society, and to stand up in the conscious integrity of their own redeemed manhood, in vindication of what thier enlightened conscience approves.

II. *What is to be our* TREATMENT *of this class?*

1. We are to treat them *kindly.* The Bible on this point is very explicit. Take the following passages: "Him that is weak in the faith receive ye, but not to doubtful disputations." (Rom. 14: 1.) "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6: 1.) "Warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." (1 Thess. 5: 14.) "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." (Heb. 12: 13.) These passages sufficiently indicate the bearing we are to exhibit toward the weak and erring. We see a two-fold reason for such conduct:

(1). The benefit of the *weak.* The spirit of kindness will give us access to their hearts, which would otherwise be closed against us. It will secure their confidence in our piety, and thus greatly increase our power to do them good. And, surely, it is their spiritual and eternal good that ought to be consulted, in all our intercourse with them. To accomplish this, we must be willing not only to patiently "bear the infirmities of the weak," but also to give up non-essentials rather than offend. This is the position taken by Paul, who urges his brethren to the same course, lest they become a "stumbling-block to the weak," and so "the weak brother perish, for whom Christ died." (See I Cor. 8: 9, 11, 13.) O this is the essence of religion—this is the spirit of the *Master,* who stooped down to the degraded that he might lift them up; who suffered that they might be happy; who died that they might live!

(2). The benefit of the *strong.* To cherish the feelings and observe the precepts above indicated, must necessarily be promotive of our own spirituality. Our solicitude in making "straight paths for our feet" lest the "lame be turned out of the way," will prove a special safeguard against the same danger in ourselves. The kindly disposition we manifest toward the weak will have a reflex influence on our own harts. Nothing will so develop the passive graces of the soul as appropriate exercise. What experienced disciple has not had his patience, meekness, and long-suffering put to the severest test, by the dullness, backwardness, and inconsistency of many bearing the Curistian name? The devil has tempted us to chafe and censure and anathematize; but whenever we have resisted the temptation, and "let patience have her perfect work," we have gained a victory that has blessed us for the present and fortified us for the future. In exercising forbearance toward the weak and wavering, the law of association has often conducted us back to a point in our experience when God and the brethren had everything to bear from us. We follow on the train of reflection until the serious inquiry arises whether it is not much the same with us yet. Perhaps our weaknesses—largely concealed from our own view—tax the patience and charity of those in our advance, as severely as ours have been taxed by the infirmities of those in our rear. Thus we are saved from censoriousness. Our humility is deepened, and our gratitude raised to a higher pitch. We feel more sensibly our own dependence, and our hearts flow out with new sympathy and love toward the feeblest portion of the Shepherd's flock.

2. We are to treat them *faithfully.* After all that has been said on gentleness of spirit, it is still true that there is a recognizable difference between professing Christians; nor is it any proof of superior charity to ignore that difference. Many are undeniably weak. The great object is to strengthen and do them good. The kindness we exhibit will secure attention and confidence, but will never answer as a substitute for plain dealing. We have no right to indulge in flattery. The naked facts ought to be understood. To daub with untempered mortar, is to involve the objects of our endeavors in a fatal delusion. For such a course there is no possible justification. If our weak brethren possess the spirit of Jesus—though in the very lowest state of saving grace—they will receive instruction, imparted in the spirit of humility, and bear reproof, kindly and judiciously administered. Real Christians, the world over, are willing to be told of their faults. If any pretenders to piety flare up under such treatment, the quicker their self-deception is unmasked, the better for all concerned. It is a mistaken notion that in all our intercourse with the weak we are to use softness and concealment. Many of them are painfully conscious of their infirmities; and while they crave our pity, they more eagerly crave our fidelity in showing them a better way. "Babes in Christ" must be fed with "milk;" but who would think of living on milk forever? To deal treacherously with human souls, by withholding the needed instruction, warning, or reproof, is not feeding them with the "sincere milk of the word," but dealing out a solution of *arsenic,* which is sure to sap the foundations of spiritual life! That is a very "cruel mercy" which contents itself with merely apologizing for the crooked steerage of others, without any special solicitude to have them get straightened out.

One of the rules of the Discipline, laid down for the guidance of Methodist preachers, is this: "Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and kindly, as soon as may be; else it will fester in your heart." The advice is good. The principle here involved applies with more or less force to every experienced Christian. But how rarely it is carried out! How many of us "have a base, man-pleasing temper, so that we let men perish rather than lose their love; —we let them go quietly to hell lest we should offend them!" There is no lack of fault-finders and back-biters, but a great lack of faithful reprovers. We find plenty of people who can talk *about* their weak and erring brethren, but not so many who have grace and courage enough to talk *to* them. O that the order were reversed! How much better would it fare with both the teacher and the taught!

DRAWING NIGH TO GOD.

The divine instruction, "Draw nigh to God," seems very simple, yet it is wonderful. Shall we draw nigh to the Infinite? Shall we approach the throne of Omnipotence? Shall polluted sinners come into the presence of spotless purity? What wonderful condescension is manifest in the command, "Draw nigh to God." It is too wonderful for us to comprehend; and still it but opens to the soul the supply of its greatest need. It needs instruction, life, purification, communion—All of which can only be found by coming to God for them. Can the soul bear exposure to the all-searching eye? Can it bear the divine illumination which will show its own appalling character? If shielded by divine forgiveness, can it at last render due gratitude to a sin-bearing God? Shall not its incompleteness provoke the wrath of him that sitteth upon the throne? Remembering that our completeness is in Him who redeemed us with his own blood, we may rest secure in him. Hence our approach to God may be in peace and with the most absolute confidence.

There is abundant reason why we should draw nigh to God. We need to be instructed, purified, quickened and strengthened. All these are found in God through Christ. We need peace and communion to allay our soul's fear, and satisfy the craving of intelligences formed for holy companionship and immortal existence. We find these, through Christ, in our Father's presence. In him we find beauty, love, usefulness, happiness, and elevation in the scale of existence. This drawing nigh to God, though averse to the fallen nature of man, accords entirely with his primitive condition; hence he who is stirred by that Spirit which was banished by the fall, is deeply moved with longing to approach the Author of that Spirit—and well he might be, for there is peace and true wealth and salvation in no other. All are lost that stay away from God.

How happy is the condition of him who draws nigh to God and there abides continually. He need not depart from him. There we may abide—there rejoice. What sunshine does his presence afford! What a glorious hope in the light of his countenance! What strength is imparted by his vitality! What consuming of sin, what purifying in his presence! In the sunshine of his grace, irrigated by the streams of life, how does every virtue flourish, and every heavenly fruit grow and ripen. What comfort, what happiness, what security, is afforded! What triumph over sin, victory over death, and what a glorious hope of immortality cheers him who thus draws nigh to God! Useful in life, victorious in death, he shall at last be richly endowed with eternal life in God's presence, where there is fulness of joy, and at his right hand, where there are pleasures for evermore. —*Religious Telescope.*

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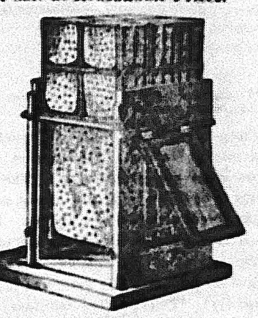

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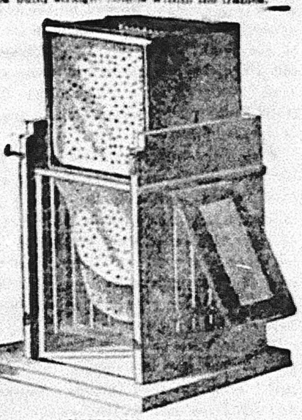

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WEAK MEMBERS.

A. A. PHELPS.

The visible church has always been made up of a membership widely diversified. Within her pale have been gathered the old and the young, the rich and the poor, the educated and the illiterate, the honored and the degraded, the white and the black, the bond and the free, the faithful and the wayward, the dull and the discerning, the true and the false, the strong and the weak. It is to the last mentioned, especially, that present attention is invited.

I. There can be no doubt of the EXISTENCE of such a class.

That weak members were attached to the apostolic churches, is abundantly proved by Scripture. That they have existed in every succeeding age, is fully established by history. That they abound in all the churches of the present day, is evident to the most superficial observer.

1. Many are weak in *understanding*. Their minds are exceedingly small in capacity and sluggish in movement. Naturally obtuse in their perceptions, the case is aggravated in many instances by a utter want of cultivation. What vast multitudes drowsily drag out their lives, cursed with the "curse of ignorance," and answering well to the description of Pollok's prose personage "who never had a dozen thoughts in all his life!" Not readily apprehending the bearings of things, they are apt to leap to rash conclusions. Their views are partial and distorted. They stumble for want of light. It is true that some people of very meager intellectual endowments become proficients in the knowledge of God. It is equally true that many of superior natural and acquired abilities are strangely weak in their understanding of spiritual things.

2. Such persons are frequently involved in difficulties arising from a badly educated conscience. The 8th chapter of 1 Corinthians affords a fine illustration. Some of the converts referred to had conscientious scruples about eating meat that had been offered in sacrifice to idols. Others, knowing that "an idol is nothing," could eat without scruple. The former class, trusting to the superior knowledge of the latter, were induced to follow their example. Not fully comprehending the case, however, they began to suspect that they were partaking of a sacred banquet, *which implied a real fellowship with the idol.* Thus "their conscience, being weak, was defiled." More thorough instruction would have obviated the difficulty and saved them from stumbling. And so would it save ten thousand besides.

How many are hindered in the way by their weak and superstitious notions! They strain at a gnat and swallow a camel. We have known some who entertained such one-sided views of the Christian religion as to deem it strangely inconsistent for a minister to speak on the subject of slavery, intemperance, or war, in the pulpit, for the reason, as they affirm, that he ought to preach the *gospel*. A clearer understanding of the matter would have enabled them to see two things: (1) That whatever involves the great interests of *humanity*, constitutes an essential part of the gospel. (2) That every gospel minister's commission is so broad as to authorize him to preach against *the devil and all his works.* To vast multitudes of professing Christians are the words of the apostle applicable: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5: 12.)

2. Many are weak in the *Christian graces*. Leaning too much upon the arm of flesh, their faith has become languid for want of vigorous exercise. Their love burns with a flickering flame, because fed by its nourishing principle, is so feeble and fitful. Their joy is superficial and short-lived, dependent for its production upon the favorable association of time, place and friends. Their peace is easily disturbed—it is the ever-changing rivulet, rather than the even flow of a mighty "river." Their humility appears to best advantage in the absence of all flattering influences. Their meekness is often lost in the sensitiveness and touchiness that crop out under slight provocation or reproof. Their patience is easily exhausted; and as for long-suffering, they were never troubled with it. What shall we say of these persons? Are they Christians? On this point there may be an honest difference of opinion. All will agree on another, namely, that just representatives of our holy religion have found their way, in large numbers, into the various organizations of Christendom.

3. Many are weak in *principle*. They form noble purposes, but are easily swerved. They have good desires and generous sympathies, with too little moral energy for practical ends. When the tide of devotion runs high, they are often wrought up to a great pitch of earnestness, and you would think them the strongest and boldest warriors for Christ. Let the surroundings be changed and the enemies of the cross gather around them, and how crest-fallen and cowardly they appear! Opposition unnerves them. They lack the back-bone requisite to stand up squarely for God in the face of all his foes. They are swayed by circumstances. It is easy to turn their judgment and buy their conscience. In their excessive care for the good-will of others, they practically prefer peace to purity. What they need most is an infusion of *independence—positiveness—principle*—call it what you will—which will enable them to say NO to the pressing appeals of worldly society, and to stand up in the conscious integrity of their own redeemed manhood, in vindication of what thier enlightened conscience approves.

II. *What is to be our* TREATMENT *of this class?*

1. We are to treat them *kindly*. The Bible on this point is very explicit. Take the following passages: "Him that is weak in the faith receive ye, but not to doubtful disputations." (Rom. 14: 1.) "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6: 1.) "Warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." (1 Thess. 5: 14.) "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." (Heb. 12: 13.) These passages sufficiently indicate the bearing we are to exhibit toward the weak and erring. We see a two-fold reason for such conduct:

(1). The benefit of the *weak*. The spirit of kindness will give us access to their hearts, which would otherwise be closed against us. It will secure their confidence in our piety, and thus greatly increase our power to do them good. And, surely, it is their spiritual and eternal good that ought to be consulted, in all our intercourse with them. To accomplish this, we must be willing not only to patiently "bear the infirmities of the weak," but also to give up non-essentials rather than offend. This is the position taken by Paul, who urges his brethren to the same course, lest they become a "stumbling-block to the weak," and so "the weak brother perish, for whom Christ died." (See I Cor. 8: 9, 11, 13.) O this is the essence of religion—this is the spirit of the *Master*, who stooped down to the degraded that he might lift them up; who suffered that they might be happy; who died that they might live!

(2). The benefit of the *strong*. To cherish the feelings and observe the precepts above indicated, must necessarily be promotive of our own spirituality. Our solicitude in making "straight paths for our feet" lest the "lame be turned out of the way," will prove a special safeguard against the same danger in ourselves. The kindly disposition we manifest toward the weak will have a reflex influence on our own harts. Nothing will so develop the passive graces of the soul as appropriate exercise. What experienced disciple has not had his patience, meekness, and long-suffering put to the severest test, by the dullness, backwardness, and inconsistency of many bearing the Christian name? The devil has tempted us to chafe and censure and anathematize; but whenever we have resisted the temptation, and "let patience have her perfect work," we have gained a victory that has blessed us for the present and fortified us for the future. In exercising forbearance toward the weak and wavering, the law of association has often conducted us back to a point in our experience when God and the brethren had everything to bear from us. We follow on the train of reflection until the serious inquiry arises whether it is not much the same with us yet. Perhaps our weaknesses—largely concealed from our own view—tax the patience and charity of those in our advance, as severely as ours have been taxed by the infirmities of those in our rear. Thus we are saved from censoriousness. Our humility is deepened, and our gratitude raised to a higher pitch. We feel more sensibly our own dependence, and our hearts flow out with new sympathy and love toward the feeblest portion of the Shepherd's flock.

2. We are to treat them *faithfully*. After all that has been said on gentleness of spirit, it is still true that there is a recognizable difference between professing Christians; nor is it any proof of superior charity to ignore that difference. Many are undeniably weak. The great object is to strengthen and do them good. The kindness we exhibit will secure attention and confidence, but will never answer as a substitute for plain dealing. We have no right to indulge in flattery. The naked facts ought to be understood. To daub with untempered mortar, is to involve the objects of our endeavors in a fatal delusion. For such a course there is no possible justification. If our weak brethren possess the spirit of Jesus—though in the very lowest state of saving grace—they will receive instruction, imparted in the spirit of humility, and bear reproof, kindly and judiciously administered. Real Christians, the world over, are willing to be told of their faults. If any pretenders to piety flare up under such treatment, the quicker their self-deception is unmasked, the better for all concerned. It is a mistaken notion that in all our intercourse with the weak we are to use softness and concealment. Many of them are painfully conscious of their infirmities; and while they crave our pity, they more eagerly crave our fidelity in showing them a better way. "Babes in Christ" must be fed with "milk;" but who would think of living on milk forever? To deal treacherously with human souls, by withholding the needed instruction, warning, or reproof, is not feeding them with the "sincere milk of the word," but dealing out a solution of *arsenic*, which is sure to sap the foundations of spiritual life! That is a very "cruel mercy" which contents itself with merely apologizing for the crooked steerage of others, without any special solicitude to have them get straightened out.

One of the rules of the Discipline, laid down for the guidance of Methodist preachers, is this: "Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and kindly, as soon as may be; else it will fester in your heart." The advice is good. The principle here involved applies with more or less force to every experienced Christian. But how rarely it is carried out! How many of us "have a base, man-pleasing temper, so that we let men perish rather than lose their love; —we let them go quietly to hell lest we should offend them!" There is no lack of fault-finders and back-biters, but a great lack of faithful reprovers. We find plenty of people who can talk *about* their weak and erring brethren, but not so many who have grace and courage enough to talk *to* them. O that the order were reversed! How much better would it fare with both the teacher and the taught!

DRAWING NIGH TO GOD.

The divine instruction, "Draw nigh to God," seems very simple, yet it is wonderful. Shall we draw nigh to the Infinite? Shall we approach the throne of Omnipotence? Shall polluted sinners come into the presence of spotless purity? What wonderful condescension is manifest in the command, "Draw nigh to God." It is too wonderful for us to comprehend; and still it but opens to the soul the supply of its greatest need. It needs instruction, life, purification, communion—All of which can only be found by coming to God for them. Can the soul bear exposure to the all-searching eye? Can it bear the divine illumination which will show its own appalling character? If shielded by divine forgiveness, can it at last render due gratitude to a sin-bearing God? Shall not its incompleteness provoke the wrath of him that sitteth upon the throne? Remembering that our completeness is in Him who redeemed us with his own blood, we may rest secure in him. Hence our approach to God may be in peace and with the most absolute confidence.

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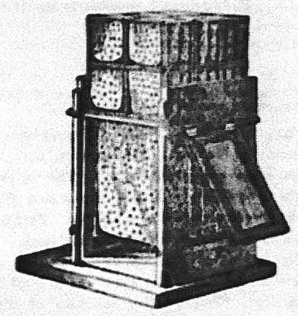

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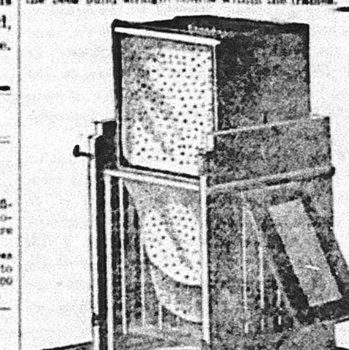

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One Word More.

"Ye shall not have gone over the cities of Israel, till the Son of man be come." (MATT. 10: 23.)

The phrase, "cities of Israel," must here be understood literally. The question then is: What *coming* is spoken of? The answer seems to be: The coming of Christ as a *King* to the people of Israel as a *nation*. *This was when he came to Jerusalem the last time.*

The manner of his coming—sitting on the colt of an ass—Matthew says, was to fulfil the prophecy: "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass," &c. Some of the people understood that he was thus coming, and acknowledged him as their King, by placing their garments on the beast and by strewing them in the way, (see their custom II Kings 9: 13,) by waving the palm branches, and shouting, "Hosanna to the *Son of David!*" (Matt. 21: 1—9.) "Blessed be the *kingdom of our father David*, that *cometh* in the name of the Lord." (Mark 11: 10.) "Blessed be the *King* that *cometh* in the name of the Lord." (Luke 19: 38.) "Hosannah! Blessed is the *King* of *Israel* that *cometh* in the name of the Lord." (John 12: 13.)

While in Jerusalem at this time, when he invited the people to believe on him, a voice from heaven attested to the divinity of his mission, while he said, "Now is the *judgment* of this world; *now* shall the Prince of this world be cast out." Finally, when Pilate presented him to Israel, saying: "Behold your King," they cried out: "Away with him, we have no king but Cæsar."

Thus and then he came to them as a nation. It is evident that the phrase, "Cities of Israel," must be taken literally: because we find that Jesus said to the twelve: "Go not into the way of the Gentiles, and into the *cities* of the *Samaritans* enter ye not, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: *The Kingdom of heaven is at hand.*" To show the authority by which they were sent, he told them to heal the sick, raise the dead, &c. Then he tells them to hurry on their way, saying: "If they persecute you in this city flee ye into another, *for ye shall not have gone over*," &c. By thus (at the beginning of his ministry) sending out his disciples to preach the coming of their King, he gave *all* the people of Israel an opportunity to judge of his Messiahship, so that when he came to them at their great annual feast, where *all* their males were assembled, they could not say, "Who is he?" but rather, "Where is he? We know this man whence he is." Thus all were prepared to receive or reject him. "He came unto his own, and his own received him not." W. I. M.

Personality of the Devil.

Can the personality of the Devil be proved by the Bible? N. D. BABCOCK.

YES! The language of Scripture uses the personal and masculine article, and verbal adjective or participle, of "the Devil," and with the same distinctiveness that all *see* expresses the personality of Jesus! "*Ho Christos*" means "the annointed One;" "*ho asios*" is "the holy One;" and hence "*ho poneros*" is "the wicked one." (John 2: 13, 14; 3: 12; 5: 18.) The Hebrew and Greek idioms agree on this point. "Greater is *he* (*ho*) that is in you than *he* (*ho*) that is in the world." (I John 4: 4.)

"*Ho Christos*" oft occurs to designate the personality of our Lord and Savior; hence "*ho poneros*"—"*ho Diabolos*"—"*ho Satanas*," have a like grammatical value, to assert the personality of "*the Devil!*" "FAITH (in this) cometh by hearing the Word of God."

"*Ho erkomenos*" is "the Comer" or "the Coming One," (Heb. 10: 37,) hence "*ho peiradzon*," (Matt. 4: 3.) must mean "the tempter," or tempting one, as in I Thess. 3: 5. Those who deny "*the tempter*," should also deny "THE Jesus" who was THE TEMPTED ONE! To all who know and accept the Bible language as *authority*, this point is proven. Abundant proof is omitted. J. B. COOK.

Second Reply.

Among the unanswered questions I find one from the pen of N. D. Babcock—viz.: "Can the personality of the Devil be proved by the Bible?" I would request the inquirer to read the first nineteen verses of the 28th chapter of Ezekiel.

The Prince of Tyrus spoken of in that chapter is in my view the personal Devil of the Bible. Read carefully the 14th, 15th, and 16th verses. In Genesis we read of but four being in the Garden of Eden—God, man, woman, and the Devil; but in the 12th verse of this chapter we read of the Prince of Tyrus: "Thou hast been in Eden the Garden of God," etc. This Prince of Tyrus was not a man, because no man entered Eden (of our race) save Adam. I could fill several sheets with comments, but this is enough.

GEO. E. DICKINSON.

Unclean Children.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage? P. S. HARTOUGH.

"Else were your children unclean; but now are they holy." (I Cor. 7: 14.) Does the apostle here mean that the children of believers are *born* holy, and destined to be saved by virtue of a holy birth, while the children of unbelievers are *born unholy*, and destined to be lost in consequence of an unholy birth? We think not. The saying, "*Else* (or *otherwise*) were your children unclean," gives us a clue to the principle by which some children are rendered "unclean," and others led to be holy—the principle of influence for good or evil—for he had just been saying, "The unbelieving husband is *santified* by the wife, and the unbelieving wife is *sanctified* by the husband: *else* were your children unclean:" that is, if it were not for the fact that believers can exert a *sanctifying influence on unbelievers*, our children would not be kept out of sin, or led out of sin by our influence. This is evidently Paul's meaning. Not that this influence will *always* sanctify the unbeliever, or render children clean, for Paul goes on to say, "For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?" As a *rule*, a right course of life on the part of the believing companion, with a constant influence for good, will win the unbelieving one; and we have the same principle exhibited, as a general rule, in a compliance with the injunction, "Train up a child in the way he should go, and when he is old he will not depart from it." There is a power in holy influence. W. S.

This World and the Next.

What reason is there to believe that the righteous and the wicked will be rewarded in another world, when, according to Prov. 11: 31, they are to be recompensed in *this?* NATHAN COLEMAN.

This question is very easily answered. The only difficulty in the case arises from confounding the terms "world" and "earth." By turning to Prov. 11: 31, it will be seen that both the righteous and the wicked are to be "recompensed in the *earth*." This is the plain teaching of Scripture, in numerous passages. It is *this very planet* that is to be enveloped in flames of fire, effecting "the perdition of ungodly men." But the awful scene of destruction will be terminated, and the earth shall put on her robes of perpetual beauty and be transformed into the happy home of God's gathered children. "Blessed are the meek, for they shall inherit the earth." But while rewards and punishments are to be meted out on the *earth*, they are both reserved for "*the world to come*." The term "world" has several significations. Sometimes it means the habitable globe, but it generally refers to *time* rather than *place*. Especially is this true when it is translated from the Greek term *aion*. It is not in this *aion*, age, dispensation, or world, but in the "age to come," that judgment is to be executed in favor of the good and against the wicked. *This* is the age of *probation*—*that* will be the age of *retribution*. A. A. P.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Will some writer, through the BANNER, please inform its numerous readers the best authority for supposing that the 2300, 1290, and 1335 days of Daniel are to be understood as so many *literal years?* "*Common consent*" is not always reliable. Please give us the meaning of the word "*days*" as inspiration intended we should understand it, in those passages alluded to above. STEWART CARLISLE.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23? J. A. C.

I desire an explanation of Rev. 8: 1.

VIRGIL HUNT.

Please give an exposition of I Pet. 2: 18-20.

A. PEARS.

Who will give a brief and systematic analysis of the Bible? ROSETTA.

Will some one explain the Bible meaning of *Propitiation*, and how those who died before Christ were benefitted by his blood? E. T. Z.

What constitutes the "sin against the Holy Ghost" spoken of in Mark 3: 29 and Luke 12: 10? And what is the "sin unto death" referred to in I Jno. 5: 17? SYBIL.

Will some one please to harmonize the different statements recorded in Matt. 28: 1, Mark 16: 2, and John 20: 1, and show how Matthew's account can be reconciled with the opinion that the Jewish day began at sunset? W. I. M.

Please explain Eph. 4: 5—"One Lord, one faith, one immersion." W. I. M.

What and where are the "many mansions?" Jno. 14: 2. G. M. LITTLE.

Please explain John 3: 13. How could Jesus be in heaven at the time he uttered those words on the earth? G. M. L.

More light on Luke 13: 32, 33 is greatly desired.

G. M. LITTLE.

How could Christ be "the end of the law," and not attend to any of the *rituals* under the law?

M. L. PRIEST.

Did Paul refer to water when he spoke of "one baptism," and being "baptized into Christ?"

M. L. PRIEST.

Items of Interest.

Louis Napoleon died on the 9th of January, 1873.

Stokes is at last sentenced to be hung on the 28th of February.

Queen Victoria has sent $2,000 to Italy for the benefit of the sufferers by the inundations.

The recent storms have flooded the Midland countries of England, causing great damage to agriculture, and resulting in the loss of many lives.

P. T. Barnum, the great American showman, has again been burned out. His valuable collection of animals and curiosities is nearly all destroyed.

The largest engine in the world has been put in operation at the Chicago water-works. It has 2,400 horse-power and can pump 33,000,000 gallons of water a day.

The unification of the various Methodist bodies in Canada is not considered doubtful or distant. The body will be known as the United Wesleyan Church of Canada.

There is now nearly completed, at South Bethlehem, Pa., the largest rolling mill known in the civilized world; the main mill being 966 feet long and 111 feet wide, the wings forming a cross 384 feet long.

It is just 200 years since Bunyan was liberated from Bedford jail, and the Duke of Bedford, unsolicited, has undertaken to present to the town a colloseal bronze statue of the author of the "Pilgrim's Progress."

A city lady seeing among the religious notices that a certain clergyman would preach, "D. V.," said at once that she would go and hear him, presuming, as she did, that the subject of the discourse was "Dolly Vardens."

The problem of propelling street-cars by steam is just now attracting the attention of the authorities of New York. The Remington car has been tried on the crookedest and most uneven line in town, with results reasonably satisfactory.

Of the 4,218 graduates of the four leading educational institutions of New England—Harvard, Yale, Dartmouth, and Wesleyan University—33 per cent. have been lawyers, 26 per cent. clergymen, nearly 14 per cent. instructors, and 13 per cent. physicians.

It is said that Rev. Henry C. Riley, D. D., missionary from New York to the city of Mexico, recently administered the Lord's Supper in an ex-papal church, to four hundred converts from Romanism, assisted in the administration by four ex-Romish priests.

The *Methodist Recorder* suggests that when the churches are investigating the merits of a candidate, and inquiring whether he is "smart," and whether he can "draw," it might be well to press another question, viz.: "Is he 'religious?'" To which we respond with a hearty AMEN!

Dr. Taylor, at the recent reopening of the Broadway Tabernacle, New York, preached from the text, "O Lord, I beseech thee, send now prosperity." A truly prosperous church, he said, must be, 1st, a *Living* Church; 2d, a *Loving* Church; 3rd, a *Liberal* Church; 4th, a *Laborious* Church. Four good L's for the "spiritual house," we should say.

Gen. Kirkham, the English director of the Abyssian army, estimates that from 80,000 to 90,000 children are every year carried off from Africa to the Arabian and Turkish slave markets. How strange it seems that so villainous a system as chattel slavery should be permitted to live! No country that tolerates it is fit to be ranked among civilized nations.

The population of Jerusalem is now estimated at 18,000, of whom about 5,000 are Mohammedans, 9,000 Jews, and the rest Christians of various denominations. The chief native industry is the manufacture of soap, and what is called "Jerusalem ware," made of mother-of-pearl and olive-wood, and sold to the pilgrims who annually resort to the Holy City.

President Grant, speaking of the Territories in his recent message, said: "In but one of them, Utah, is the condition of affairs unsatisfactory, except so far as the quiet of the society may be disturbed by real or imaginary dangers of Indian hostilities. It has seemed to be the policy of the legislature of Utah to evade all responsibility to the government of the United States, and even to hold a position in hostility to it. I recommend a careful revision of the present laws of the territory by Congress, and the enactment of such a law as the one proposed in Congress at its last session, for instance, or something similar to it, as will secure peace, the equality of all citizens before the law, and the ultimate extinguishment of polygamy."

Miss Mattie Young, daughter of Rev. H. J. Young, paid first class fare from some point East, and had conducted herself as a lady, but when she attempted to enter the ladies' car she was refused by the brakesman, and the conductor winked at this wrong—this outrage, upon a lone female. She struggled well but did not overcome the hard-hearted wretch who guarded the door of the (white) Ladies' Car. She was crowded into the smoking car; but her tears, more eloquent and potential than words, conquered the hearts of the brave men occupying it, and they resolved not to smoke until they reached Louisville. Angels will record deeds so noble and so full of the essence of a genuine gentleman, but what account can these miserable robbers of colored travelers give?

The American Bible Society has begun to supply Bibles to railroad trains. The plan originated in the South. It is now becoming common in Ohio to find racks in the cars thus supplied, and of the plan the Hon. B. H. Brigham, of Georgia, writes: "Within the last week I have noticed with delight, on the cars of the Western and Atlantic railroad, the arrangements you have made to render the Bible convenient to railroad passengers. The receptacles prepared on the sides of the cars answer the purpose well, and are really ornamental; and the little books, in their places, show that after delivering their messages of love, they have been carefully returned by grateful hands. Too much cannot be said in praise of this happily conceived plan upon which you have fallen, and I hope the day is now at hand when no railroad car will be considered finished until it has its full equipment of boxes, or racks, to be filled by the agents of the American Bible Society with God's Holy Book."

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"BELIEVEST THOU THE PROPHETS?"

THE DAY.

"Ye see the day approaching."

Steadily, steeply, it marches on;
At each sun's setting a step is won;
At each sun's rising 'tis nearer yet;
We cannot its sure approach forget,
For the long procession is filing past,
And soon will it come, the great, the last.

We see it coming: our shrinking eyes
Are drawn to its splendor across the skies.
We fain would hide from its blinding glare,
Or hinder it by a wild, sad prayer;
But ever relentlessly on it comes
To our shadowed hearts and our darkened homes.

What though we banish with mirth and song
The sound of its coming! It sweeps along;
It will not stay for our many fears;
It will not halt for our many tears;
And every season of blessedness
Is making the distance ever less.

But why should we tremble and fear the day?
Christ is in it, he comes this way.
Little of all the pompous show,
The gloom, the splendor, our eyes shall know;
For we shall see in the heaven above
The Friend we long for, the Lord we love.

Then let us sing, as we pass along,
A cheery measure, a hopeful song;
Better than all the times shall be
That glorious time when the King we see.
So let us watch, and wait, and pray,
For the approaching of the day.

—*Marianne Farningham.*

THE KINGDOM OF DAVID AND CHRIST.

WILLIAM SHELDON.

Samuel was called of the Lord when a child, and subsequently became both a prophet and a *judge* in Israel. God made known to the people his will concerning them through Samuel; and thus, through an inspired agent, God reigned over Israel—he being in heaven, but his *deputy* being on earth. After a while the people clamored for a king, saying to Samuel: "Now make us a *king* to judge us like all the nations. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." (I Sam. 8: 5-7.) So Samuel anointed Saul to reign over Israel at the bidding of the Lord, giving them the assurance that he should become a tyrannical ruler. Subsequently the Lord affirmed: "I gave them a king in mine anger, and took him away in my wrath." (Hosea 13: 11.) Saul was not the Lord's choice, only as he chose him to gratify the people; and long before his reign terminated God sent Samuel to the house of Jesse to anoint another king. Jesse caused his sons, one by one, to pass before the prophet Samuel, each in turn being rejected by the prophet, till *David* was called out of the field, he being but a lad of tender years. "Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, ANOINT HIM: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward." (I Sam. 16: 12, 13.)

SAMUEL ANOINTING DAVID AS KING.

Many years elapsed, however, after this transaction, before David became king. But the time finally came when he was crowned; and he was a man after God's own heart. Not that he never fell into sin, but when overtaken by sin, instead of covering it up, as many do, he repented before the Lord.

Under David we behold the incipient stage of a holy kingdom on earth; but it was in its mortal state. God made known to David his purpose to ultimately raise up a great Heir to occupy his throne eternally, also promising him that preparatory to this, his children should succeed him upon the throne, if they would be obedient—otherwise the throne should be obsolete till the great Heir should rise to reign on it forever: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy *seed* will I establish forever, and build up thy *throne* to all generations.... His *seed* also [David's seed] will I make to endure forever, and his throne as the days of heaven. If his children [David's children] forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; *then* will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My *covenant* will I *not break*, nor *alter* the thing that is gone out of my lips. Once have I sworn by my holiness that I will not *lie* unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." (Ps. 89: 3, 4, 29, 37.)

The great *"seed"* of David referred to in this oath, is mentioned by Peter, and expressly said to be Christ: "Let me freely speak unto you of the patriarch David.... being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up *Christ* to sit on his throne; he seeing this before, spake of the resurrection of Christ." (Acts 2: 29 31.) Is Peter right in saying that Christ is the *"seed"* referred to in this oath? Then Christ must hereafter reign on David's throne. And this agrees with Gabriel's testimony: "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt.... bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 30-33.)

The *"seed"* referred to in Jehovah's oath to David cannot be mistaken—it is *Christ*. Nor can there be any mistake about the *throne* upon which this heir of David should reign—it was not to be the throne of Heaven, but the throne of David, upon which David's children also were to reign till they should become disobedient; and that certainly was not a throne over the blue sky. We read: "The Lord hath sworn in *truth* unto David; he will *not turn from it*; of the fruit of thy body will I set upon thy throne. [Peter says that is Christ.] If thy children [David's children] will keep my covenant and my testimony that I shall teach them, their children shall *also* sit upon thy throne forevermore." (Ps. 132: 11, 12.) Thus we plainly see that the throne to be occupied by David's great Heir, Christ, is the very throne occupied by David and his successors, and which might have been occupied by them without interruption, if they had been obedient to the Lord, till the last and great Heir should have laid claim to it; and thus the throne would have been occupied "forever" by David's children. But the conditions on which they could continue to reign on that throne, though plainly and repeatedly given, were finally disregarded, and the Davidic dynasty was exterminated, till the great "seed," Christ, should claim the throne.

David himself thus refers to this conditional promise: "Keep the charge of the Lord thy God.... that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." (I King 2: 3, 4.)

Solomon also had the same understanding of these conditions, expressed in the following prayer: "Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; *so that thy children take heed to their way*, that they walk before me as thou hast walked before me." (I Kings 8: 25.) Solomon knew well that the perpetuity of temporal rulers upon that throne depended upon obedience to the Lord.

At a later date, the Lord thus comments on his conditional promise to David, in speaking to Solomon: "And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and judgments: then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. *But if* ye shall at all turn from following me, *ye or your children*, and will not keep my commandments.... then will I cut off Israel out of the land which I have given them." (I Kings 9: 4-6.)

This agrees with what God told David: "If they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes." David's royal children did succeed him upon his throne, till their disobedience and wickedness became intolerable, and the heavenly mandate was heard: "Remove the diadem, and take off the crown.... I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21: 26, 27.) Here ended the conditional arrangement for a temporal reign on David's throne; but the claim of David's immortal *"seed,"* Christ, was not then cut off; but God remembered his oath to David, even at the overthrow of his temporal kingdom, saying, "It shall be no more, *until* he come whose *right* it is; and I *will give it him.*" So it is an invulnerable truth that David's promised "seed," Christ, is not only an heir to *some* throne, but to the throne once occupied by David and his royal sons—a throne on earth, and not a throne in heaven. Though Christ is now an honored guest in heaven, on his Father's throne, he is there simply as a "mediator," and only for a limited space of time—"till his enemies be made his footstool." Under the sounding of the seventh trumpet his reign on earth will begin, when the kingdoms of *this world* shall "become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11: 15.)

Then David's son will reign on David's throne "as the days of heaven" glide onward. David's kingdom, which failed on the mortal basis, will succeed on the immortal basis, under David's immortal Heir, who is also David's Lord, being at once the "root and offspring of David," the Messiah, and Immanuel. Then will be fulfilled the following prophecy: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, [offspring.] and a *King* shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his *name* whereby he shall be called, the Lord our righteousness." (Jer. 23: 5, 6.)

This "Branch" of David was also to be of divine origin—"the Lord our righteousness"—and to reign on earth, coming the second time "without sin unto salvation"—to save Judah, and gather Israel from the realm of death; that is, all "who are of faith." Another prophet foretells the same reign with equal plainness: "For unto us a child is born, unto us a son is given: the *government* shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, *upon the throne of David*, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isa. 9: 6, 7.) This Heir to David's throne has already gone into the "far country, to receive for himself a kingdom, and to return." Soon he will return as "King of kings, and Lord of lords," and "take to himself his great power and reign" forever on David's throne.

The signs of the times are thrilling. Judgments, in the form of tremendous fires, floods, hurricanes, earthquakes, eruptions, famines, pestilences, disease, and plagues, are admonishing all to prepare for that day of which it is said: "It shall come as a destruction from the Almighty," that it is "great and very terrible," so great that "none is like it." Who will take warning and get ready? This is a question for each to answer for himself. A little time remains in which to work. Who will improve it? The trial of our saith is at hand; it is even here. Victories must be gained by us who have been dilatory that will cost a severe struggle. Shall we delay the entire consecration which we know we must make, if we ever see the inside of the city of God? God help us all to make it now.—*Review and Herald.*

THE LAST GREAT DAY.

One leading feature of the great day of reckoning—the one, perhaps, more than any other pressed upon our regard in Holy Writ—shall be its suddenness, its unexpectedness, the world's unpreparedness for it. It is to come as a thief in the night. It is to take the world by surprise. One cannot help often fancying to what a sharp, abrupt, and awful close the busy movements of the busy world shall then be brought. The day before its last shall see them all going on as usual. Over one half the globe its inhabitants shall be eating and drinking, buying and selling, marrying and giving in marriage; the merchant in the market-place calculating his gains; the scholar at his desk pouring over the ancient page; the reapers in the field plying their harvest task. And there, in the quiet churchyard, a group shall have gathered round the last grave, the coffin shall have been lowered down into it, and the grave-digger have grasped the shovel to cover up the dead. Over the other half of the globe its inhabitants shall have laid themselves down to rest; and the merchant shall be dreaming there of the gains that to-morrow's sales are to realize; and the politician shall be dreaming of the measures that to-morrow, in the senate-house, he is to propose, of the oration that to-morrow he is to deliver; and bright visions of many happy days to come shall be haunting many a youthful slumberer's fancy; and the ball-room and the banquet-room shall have hung out their glittering lights, and spread their inviting tables, and the smile, and the dance, the ringing laugh, and the jovial song, shall all be there. Just then, without a herald sent, or a note of warning given, the Son of man shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. That trumpet call of heaven shall span at once the globe, and be heard the same moment at either pole. At its summons the million sleepers of the earth shall all rise up from their last repose, their dreamings of earthly to-morrows all cut short. A shivering terror, like that which filled Belshazzar's hall, shall run through the ball-room and the banquet-room, and the jest half uttered, the song half sung, they shall stare upon one another there in pale affright. In the busy market-place, the buyer shall forget the price he offered—the seller the price he asked. At his desk, the pen shall drop from the writer's hand. The reapers shall fling the gathered sheaves from their hands. And in that quiet churchyard, that group around the grave shall be convulsed with wonder, as the coffin bursts, and the dead man springs to life and stands up by their side.

For that trumpet call of heaven shall do more than waken all the sleeping and arrest all the living inhabitants of the globe. It shall go where sound never went before—it shall do what sound never did. It shall pierce the stony monument; it shall penetrate the grassy mound—far down through many a fathom of the ebbing waters shall it make its way—over the deep bed of the ocean shall it roll—and the sea shall give up at once the dead that are in it, and the earth the dead that are there. And all the dead, small and great, shall arise. And, in a moment, in the twinkling of an eye, by the forthgoing of one fiat of the Omnipotent, over the vast congregation of the living, with which that still vaster congregation of the dead is so mingled—over all the bodies of the living saints a change shall pass that shall make them like to those new bodies of the raised. And all shall be caught up together in the clouds to meet the Lord in the air, temporarily uplifted above those fires by which the world that now is, and all these its present works, are to be burnt up. And the vast company, as it rises from the earth, shall meet another, perhaps vaster company descending from the skies. For he who shall that day come in the clouds of heaven with power and great glory, shall come with all his holy angels with him; and there too shall be those angels that lost their first estate, and who had been reserved in everlasting chains under darkness unto the judgment of the great day: heaven, earth, hell—coming thus for once together—that out of that intervening earth, heaven and hell might gather all that each could claim as its own, and then, with a contrast heightened by that one meeting, part forever.—*Dr. Hanna, in Sunday Magazine.*

"He most assumes who knows the least."

Doctrinal.

"PROVE ALL THINGS."

DEAD MEN DO NOT GO TO HEAVEN.

C. G. MARSTON.

"Ah!" says one, "are we not taught from the pulpit that our friends are in heaven?" No matter what you are taught from the pulpit, if it does not agree with the word of the Lord, you are not to believe it. The time is passed for people to sit still and accept of every thing they hear, without even asking upon what authority they are to believe it. We are living in an age of light and liberty. It is our duty to demand the proof of what is asserted, when such vital interests are at stake. It may be very consoling to think that our dear ones who have died are happy at the right hand of God; but do you not know that there are many falsehoods that are *"pleasant?"* And what good will it do you to believe this, if it is not true? The fact that your forefathers believed it does not make it true. They doubtless believed many things that you now regard as untrue. They may also have been mistaken in this matter. Besides, some of your friends died in impenitence; and if your righteous friends are in heaven, your wicked friends are groaning with indescribable torments in hell; and *how do you feel about this part of the story?* No doubt you will reply, "Oh! it causes great mental anguish and sorrow to even think of it." Well, then, we see at a glance that our feelings are not to decide this question, from the simple fact that the theory of rewards between death and the resurrection causes two kinds of feeling, both sorrow and joy. And if it is true that our friends are in heaven *because* it makes us rejoice to believe in the idea that they are there, it *cannot* be true that our wicked friends are in hell, from the fact that it makes us sad to think of such a destiny. But if our good friends that are dead are in heaven, then, of necessity, our wicked friends that are dead *must be in hell.* The argument from feeling therefore amounts to nothing, and must be abandoned by all who desire the truth, without reference to the expense. Let us lay our feelings aside, and we shall find that the Bible is not silent on this question.

We find several instances recorded of men going to heaven:

Enoch. (Gen. 5: 22, 24. Heb. 11: 5.) "Enoch walked with God, and God took him." How did he take him, by death or translation? In view of the teaching we receive from the pulpit to-day, it seems strange that such a record should be made of Enoch as this; for we are taught that God *takes all his saints,* at death, to be with him forever more. Yes, "God took" Enoch, but *how* did he take him? Let Paul comment on this a moment: "By faith Enoch was translated, *that he should not see death*; and was not found, because God had translated him." This then is God's way of taking men to heaven—by *translation,* and not by death.

Another instance is the case of "Elijah the Tishbite." (II Kings 2; 11, 12.) Elijah was parted from Elisha and carried up into heaven. He did not have to die previous to his going, as we are taught is a necessary pre-requisite to admittance to heaven now, but he was taken up personally, bodily, *and alive! Heaven is not the place for dead men.*

We next go to Mount Olivet. A little company are gathered upon its summit. In their midst stands Jesus. He blesses them, and is taken up into heaven, and a "cloud" receives him out of their sight. Why did he not go to heaven from Calvary, when he *died?* Because he *was* dead, and dead persons are not capable of migration. It was necessary for him to be made alive again in order to make so long a journey. He was therefore resurrected before he went to heaven. Please read John 20: 17, and you will see if the Savior went to heaven while he was dead. He says to Mary, after the resurrection: *"I am not yet ascended to my Father."* This settles the question. Jesus did not go to heaven until after the resurrection, and then he went personally, i. e. *bodily.*

But we are now beyond the time of translations. There is a representative in the upper sanctuary from each of the great dispensations: Enoch from the Patriarchal, Elijah from the Mosaic, and Christ from the Christian. There will be no more accessions to the heavenly congregation until the "last trump" sounds, and the dead are raised. (I Cor. 15: 51-55; I Thess. 4: 12-16.)

The Savior expressly says that his disciples *cannot go to heaven!* Shall we not believe our blessed Master when he speaks to us? What must he think of us if we still persist in declaring the opposite of his statement? There is certainly a fearful responsibility resting upon us, and we will do well to take heed lest by our ignorance or superstition we give the lie to our Savior's words. In a conversation with the Jews, at a certain time, Jesus makes this statement: "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." (John 7: 33, 34.) This is all plain and clear. The wicked Jews of course could not go to heaven, where Jesus went. The theory under consideration maintains that only the righteous go to heaven, and therefore there is no difficulty in comprehending how the Jews could not follow the Savior thither. On account of their sins, they were not adapted to the holy society of the heavenly clime. But there is nothing in all this that prohibits the disciples from going there. Only a part of the truth has been told. What has been said is true; but it is not the whole truth on this point. The following is the rest of the story: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go, ye cannot come; so now I say to you." (John 13: 33.) As he said to the Jews, so he said to the disciples. He was going to his Father; but they could neither go with him nor follow him there afterwards. But he does not leave them without hope. After assuring them that they could not follow him to heaven, he proceeds to tell them when and how he and they *will be brought together* again: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: *if* it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am, there ye may be also." (John 14: 1-3.) They are not to go to him, but he is to come back to them, and receive them to himself.

The following passages corroborate and further develop this fact: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Peter 5: 4.) "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." (Matt. 25: 31-33.) "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16: 27.) "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9: 27, 28.) "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 3, 4.) Peter's language concerning David is also conclusive. He says: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens; but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." (Acts 2: 29, 34, 35.)

I know it is said, by way of equivocation, that the last passage is a quotation from the Psalms, and therefore does not refer to David, but is a prophecy by David concerning Christ. I have only to say in reply to this objection, *let the passage be read.* Peter makes four statements concerning David, and then introduces his quotation *from* David. Peter's four statements are:

1. David is dead.
2. David is buried.
3. David's sepulchre remains with us to this day.
3. David is not ascended into the heavens.

These statements are distinct and clear, and all refer to David. After this, Peter proceeds to give David's prophecy concerning Christ. Prof. Ripley quaintly remarks on this passage: "This remark concerning David's not having ascended to heaven is of the same tenor of some other representations of the Scriptures concerning the state of deceased righteous men." Very true, Professor, and some of those "representations" have already been noticed, and *there are more to follow.*

According to this record, it appears evident that David did not go to heaven. Why was it so, may I ask? Was he made an exception to the general rule, or does he simply endure the common lot of all? Certainly the latter. Of all the fallen soldiers in this great Christian war against sin, it may be said as Peter said of David: *They are dead, and they have not ascended to heaven.* Nor is this case to be lightly esteemed. David was a great and good man, and if he could not go to heaven at death, how can we expect to get there?

It is perfectly legitimate for us to inquire, in this connection, whether our Savior when he died went to heaven. If he went to heaven in a disembodied state, or while he was in the embrace of death, then we should find some reason for inferring at least that such might be our privilege. But if Jesus *did not go to heaven* at death, *then,* what should be our conclusion? If *he* could not go to heaven, it will be useless for *us* to make any arrangements for the journey.

The following conversation with Mary after his resurrection decides the matter:

"Jesus said unto her, Mary. She turned herself, and said unto him, Rabboni; which is to say, Master. Jesus said unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

He *did* ascend to heaven; but not while he was dead. He arose from the grave, and after forty days, on Mount Olivet, he was parted from his disciples, and received up into heaven, personally, bodily, visibly.

Amboy, Ill.

IS THE EXISTENCE OF MIND EVIDENCE OF A SOUL-ENTITY?

WM. H. SPENCER.

It is said, by Christians of the so-called othodox school, that mind is not dependent upon the human organism for its existence, but that the existence of mind is conclusive evidence of a conscious, immaterial entity; and as such entity is not a property of matter, therefore, it survives the dissolution of the human body. If "mind is not dependent upon this material organism for its existence," will our brethren of these immaterialistic views tell us how they harmonize the various changes which occur to the human mind, during this brief life, with the assumed independent existence of the mind?

1. If the mind is a soul or spirit-entity, as is claimed, then it follows, that wherever there is mind there exists an immortal soul. Mind, in varying degrees, is developed in all grades of the animal kingdom. This is proven by the fact that they are capable of *voluntary* motion, and exhibit—in a limited degree, it is true—the phenomena of mind. Therefore, if the theory of the existence of an immaterialistic entity be true, animals, in their various grades, have immortal souls as well as the sons of Adam; and if the soul can survive death in one instance, may it not in the other? Query: Is heaven interspersed with the soul-entities of all sorts of animals?

2. We have instances recorded where an injury to the brain has rendered man unconscious for a considerable length of time. Will our orthodox brethren say that the soul was *unconscious* during the continuance of such injury? If the mind can exist independent of the body, how can a physical injury destroy the operation of the mind, and deprive it of consciousness? If a slight injury to the brain renders man unconscious, what shall we think of that theology which assumes that if the injury had only been severe enough to have destroyed the brain, the man would have known more than he ever did before?

3. The mind often becomes deranged; man becomes insane, and is a subject for the mad-house; and frequently results from disease, and can exist independent of the body, how could bodily disease derange the mind, transforming a rational human being into a madman? Can an immortal soul become crazy? If so, may it not continue insane throughout eternity? Has God provided an abode for crazy ghost-men? But if at the death of a crazy man the soul becomes rational again, what a blessing death must be to a crazy man—a greater blessing, by far, than insane asylums!

4. In infants the mind is feeble and easily destroyed. How could this possibly be true if the mind is not dependent upon the human organism for its existence?

5. If the theory is correct that the mind is the soul, then it follows that some men have *greater* souls than others; and if we are to measure the soul by intelligence, we may often find some members of the brute creation who manifest more intelligence than some specimens of humanity.

We have always felt willing that the advocates of the immortal soul-entity in man should appeal to the sciences in support of their theory; for we believe that science has fully demonstrated that all living creatures, in the grand and extensive realm of nature, are endowed with mind, and the degree of intelligence manifested depends upon the existence and development of the organs composing the brain; and, hence, the greater intelligence or mind in some, results, not from a superior soul, but from a superior organism. Dr. Coombe has remarked: "We cannot conceive of the existence of an intelligent being, who is not possessed of organs; and it has been found, by investigating the science of phrenology, that where insanity exists, it invariably results from a diseased brain, and that too in a certain location of the head. Some of these organs may be affected and not all of them, which results in partial derangement."...."It has also been found that idiocy is universally produced by a mere deficiency of the brain in the frontal region of the head."

What more need be said to convince any candid seeker after truth of the fallacy of the popular assumption that mind is a soul-entity which can exist independent of the human organism?

Rochester, N. Y.

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

J. ALBERT LIBBY.

There is death. The wasting of the mortal frame, the staggering step, the pallid cheek, the languid eye, the feeble voice, and fluttering pulse, foretell its coming. *There is death.* The marble brow, the calm, shut eyes, the rigid limbs with frozen veins, and the awful stillness of the stretched out form—all tell us it has come. *There is death.* The shroud, the coffin, the opening grave, the sable hearse, the sad procession, the falling tears, the creaking cords that lower the dust to its dust, and the dismal fall of the earth that fills the grave—all tell us there is death.

There will be life. The nobleness of man, in form, and mental mold, with aspirations reaching after immortality, proclaim it; and also the breathings of the Holy Spirit on the pious hearts of ancient seers, who tell us in their psalms of joy, and hope: "I shall behold Him for myself, after the worms destroy." "Thy dead men shall live, and rise with my dead body." "I shall behold his face in righteousness, and, wakened in his likeness, be content."

Hear the voice of Jesus to the weeping sisters: "I am the resurrection and the life." But at the grave, the bier, and beside the bed of the ruler's daughter, the truth gleams with a brighter luster, caught up from demonstration. So at the tomb of Joseph, when Christ calmly folded up his winding sheet, placed the napkin by itself, and came forth to comfort Mary, to convince a Thomas, to forgive a Peter, and to confirm *all.* Now let death do his worst in his dark cell, with his gnawing worm, and all-devouring corruption; there bends a bow of promise over every Christian's grave: "I will raise him up at the last day."

W. Poland, Me.

"I pray you," said Luther, "leave my name alone, and do not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. St. Paul would not that one should call himself of Paul, nor of Peter, but of Christ. How then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions—away with them all! and let us call ourselves only Christians, after him from whom our doctrine comes."

THE LAST GREAT DAY.

One leading feature of the great day of reckoning—the one, perhaps, more than any other pressed upon our regard in Holy Writ—shall be its suddenness, its unexpectedness, the world's unpreparedness for it. It is to come as a thief in the night. It is to take the world by surprise. One cannot help often fancying to what a sharp, abrupt, and awful close the busy movements of the busy world shall then be brought. The day before its last shall see them all going on as usual. Over one half the globe its inhabitants shall be eating and drinking, buying and selling, marrying and giving in marriage; the merchant in the market-place calculating his gains; the scholar at his desk pouring over the ancient page; the reapers in the field plying their harvest task. And there, in the quiet churchyard, a group shall have gathered round the last grave, the coffin shall have been lowered down into it, and the grave-digger have grasped the shovel to cover up the dead. Over the other half of the globe its inhabitants shall have laid themselves down to rest; and the merchant shall be dreaming there of the gains that to-morrow's sales are to realize; and the politician shall be dreaming of the measures that to-morrow, in the senate-house, he is to propose, of the oration that to-morrow he is to deliver; and bright visions of many happy days to come shall be haunting many a youthful slumberer's fancy; and the ball-room and the banquet-room shall have hung out their glittering lights, and spread their inviting tables, and the smile, and the dance, the ringing laugh, and the jovial song, shall all be there. Just then, without a herald sent, or a note of warning given, the Son of man shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. That trumpet call of heaven shall span at once the globe, and be heard the same moment at either pole. At its summons the million sleepers of the earth shall all rise up from their last repose, their dreamings of earthly to-morrows all cut short. A shivering terror, like that which filled Belshazzar's hall, shall run through the ball-room and the banquet-room, and the jest half uttered, the song half sung, they shall stare upon one another there in pale affright. In the busy market-place, the buyer shall forget the price he offered—the seller the price he asked. At his desk, the pen shall drop from the writer's hand. The reapers shall fling the gathered sheaves from their hands. And in that quiet churchyard, that group around the grave shall be convulsed with wonder, as the coffin bursts, and the dead man springs to life and stands up by their side.

For that trumpet call of heaven shall do more than waken all the sleeping and arrest all the living inhabitants of the globe. It shall go where sound never went before—it shall do what sound never did. It shall pierce the stony monument; it shall penetrate the grassy mound—far down through many a fathom of the ebbing waters shall it make its way—over the deep bed of the ocean shall it roll—and the sea shall give up at once the dead that are in it, and the earth the dead that are there. And all the dead, small and great, shall arise. And, in a moment, in the twinkling of an eye, by the forthgoing of one fiat of the Omnipotent, over the vast congregation of the living, with which that still vaster congregation of the dead is so mingled—over all the bodies of the living saints a change shall pass that shall make them like to those new bodies of the raised. And all shall be caught up together in the clouds to meet the Lord in the air, temporarily uplifted above those fires by which the world that now is, and all these its present works, are to be burnt up. And the vast company, as it rises from the earth, shall meet another, perhaps vaster company descending from the skies. For he who shall that day come in the clouds of heaven with power and great glory, shall come with all his holy angels with him; and there too shall be those angels that lost their first estate, and who had been reserved in everlasting chains under darkness unto the judgment of the great day: heaven, earth, hell—coming thus for once together—that out of that intervening earth, heaven and hell might gather all that each could claim as its own, and then, with a contrast heightened by that one meeting, part forever.—*Dr. Hanna, in Sunday Magazine.*

"He most assumes who knows the least."

Doctrinal.

"PROVE ALL THINGS."

DEAD MEN DO NOT GO TO HEAVEN.

C. C. MARSTON.

"Ah!" says one, "are we not taught from the pulpit that our friends are in heaven?" No matter what you are taught from the pulpit, if it does not agree with the word of the Lord, you are not to believe it. The time is passed for people to sit still and accept of every thing they hear, without even asking upon what authority they are to believe it. We are living in an age of light and liberty. It is our duty to demand the proof of what is asserted, when such vital interests are at stake. It may be very consoling to think that our dear ones who have died are happy at the right hand of God; but do you not know that there are many falsehoods that are *"pleasant?"* And what good will it do you to believe this, if it is not true? The fact that your forefathers believed it does not make it true. They doubtless believed many things that you now regard as untrue. They may also have been mistaken in this matter. Besides, some of your friends died in impenitence; and if your righteous friends are in heaven, your wicked friends are groaning with indescribable torments in hell; and *how do you feel about this part of the story?* No doubt you will reply, "Oh! it causes great mental anguish and sorrow to even think of it." Well, then, we see at a glance that our feelings are not to decide this question, from the simple fact that the theory of rewards between death and the resurrection causes two kinds of feeling, both sorrow and joy. And if it is true that our friends are in heaven *because* it makes us rejoice to believe in the idea that they are there, it *cannot* be true that our wicked friends are in hell, from the fact that it makes us sad to think of such a destiny. But if our good friends that are dead are in heaven, then, of necessity, our wicked friends that are dead *must be in hell.* The argument from feeling therefore amounts to nothing, and must be abandoned by all who desire the truth, without reference to the expense. Let us lay our feelings aside, and we shall find that the Bible is not silent on this question.

We find several instances recorded of men going to heaven:

Enoch. (Gen. 5: 22, 24. Heb. 11: 5.) "Enoch walked with God, and God took him." How did he take him, by death or translation? In view of the teaching we receive from the pulpit to-day, it seems strange that such a record should be made of Enoch as this; for we are taught that God *takes all his saints,* at death, to be with him forever more. Yes, "God took" Enoch, but *how* did he take him? Let Paul comment on this a moment: "By faith Enoch was translated, *that he should not see death*; and was not found, because God had translated him." This then is God's way of taking men to heaven—by *translation,* and not by death.

Another instance is the case of "Elijah the Tishbite." (II Kings 2; 11, 12.) Elijah was parted from Elisha and carried up into heaven. He did not have to die previous to his going, as we are taught is a necessary pre-requisite to admittance to heaven now, but he was taken up personally, bodily, *and alive! Heaven is not the place for dead men.*

We next go to Mount Olivet. A little company are gathered upon its summit. In their midst stands Jesus. He blesses them, and is taken up into heaven, and a "cloud" receives him out of their sight. Why did he not go to heaven from Calvary, when he *died?* Because he *was* dead, and dead persons are not capable of migration. It was necessary for him to be made alive again in order to make so long a journey. He was therefore resurrected before he went to heaven. Please read John 20: 17, and you will see if the Savior went to heaven while he was dead. He says to Mary, after the resurrection: *"I am not yet ascended to my Father."* This settles the question. Jesus did not go to heaven until after the resurrection, and then he went personally, i. e. *bodily.*

But we are now beyond the time of translations. There is a representative in the upper sanctuary from each of the great dispensations: Enoch from the Patriarchal, Elijah from the Mosaic, and Christ from the Christian. There will be no more accessions to the heavenly congregation until the "last trump" sounds, and the dead are raised. (I Cor. 15: 51-55; I Thes. 4: 12-16.)

The Savior expressly says that his disciples *cannot go to heaven!* Shall we not believe our blessed Master when he speaks to us? What must he think of us if we still persist in declaring the opposite of his statement? There is certainly a fearful responsibility resting upon us, and we will do well to take heed lest by our ignorance or superstition we give the lie to our Savior's words. In a conversation with the Jews, at a certain time, Jesus makes this statement: "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." (John 7: 33, 34.) This is all plain and clear. The wicked Jews of course could not go to heaven, where Jesus went. The theory under consideration maintains that only the righteous go to heaven, and therefore there is no difficulty in comprehending how the Jews could not follow the Savior thither. On account of their sins, they were not adapted to the holy society of the heavenly clime. But there is nothing in all this that prohibits the disciples from going there. Only a part of the truth has been told. What has been said is true; but it is not the whole truth on this point. The following is the rest of the story: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go, ye cannot come; so now I say to you." (John 13: 33.) As he said to the Jews, so he said to the disciples. He was going to his Father; but they could neither go with him nor follow him there afterwards. But he does not leave them without hope. After assuring them that they could not follow him to heaven, he proceeds to tell them when and how he and they *will be brought together* again: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am, there ye may be also." (John 14: 1-3.) They are not to go to him, but he is to come back to them, and receive them to himself.

The following passages corroborate and further develop this fact: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Peter 5: 4.) "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." (Matt. 25: 31-33.) "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16: 27.) "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9: 27, 28.) "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 3, 4.) Peter's language concerning David is also conclusive. He says: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens; but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." (Acts 2: 29, 34, 35.)

I know it is said, by way of equivocation, that the last passage is a quotation from the Psalms, and therefore does not refer to David, but is a prophecy by David concerning Christ. I have only to say in reply to this objection, *let the passage be read.* Peter makes four statements concerning David, and then introduces his quotation *from* David. Peter's four statements are:

1. David is dead.
2. David is buried.
3. David's sepulchre remains with us to this day.
3. David is not ascended into the heavens.

These statements are distinct and clear, and all refer to David. After this, Peter proceeds to give David's prophecy concerning Christ. Prof. Ripley quaintly remarks on this passage: "This remark concerning David's not having ascended to heaven is of the same tenor of some other representations of the Scriptures concerning the state of deceased righteous men." Very true, Professor, and some of those "representations" have already been noticed, and *there are more to follow.*

According to this record, it appears evident that David did not go to heaven. Why was it so, may I ask? Was he made an exception to the general rule, or does he simply endure the common lot of all? Certainly the latter. Of all the fallen soldiers in this great Christian war against sin, it may be said as Peter said of David: *They are dead, and they have not ascended to heaven.* Nor is this case to be lightly esteemed. David was a great and good man, and if he could not go to heaven at death, how can we expect to get there?

It is perfectly legitimate for us to inquire, in this connection, whether our Savior when he died went to heaven. If he went to heaven in a disembodied state, or while he was in the embrace of death, then we should find some reason for inferring at least that such might be our privilege. But if Jesus *did not go to heaven* at death, *then,* what should be our conclusion? If *he* could not go to heaven, it will be useless for *us* to make any arrangements for the journey.

The following conversation with Mary after his resurrection decides the matter:

"Jesus said unto her, Mary. She turned herself, and said unto him, Rabboni; which is to say, Master. Jesus said unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

He *did* ascend to heaven; but not while he was dead. He arose from the grave, and after forty days, on Mount Olivet, he was parted from his disciples, and received up into heaven, personally, bodily, visibly.

Amboy, Ill.

IS THE EXISTENCE OF MIND EVIDENCE OF A SOUL-ENTITY?

WM. H. SPENCER.

It is said, by Christians of the so-called othodox school, that mind is not dependent upon the human organism for its existence, but that the existence of mind is conclusive evidence of a conscious, immaterial entity; and as such entity is not a property of matter, therefore, it survives the dissolution of the human body. If "mind is not dependent upon this material organism for its existence," will our brethren of these immaterialistic views tell us how they harmonize the various changes which occur to the human mind, during this brief life, with the assumed independent existence of the mind?

1. If the mind is a soul or spirit-entity, as is claimed, then it follows, that wherever there is mind there exists an immortal soul. Mind, in varying degrees, is developed in all grades of the animal kingdom. This is proven by the fact that they are capable of *voluntary* motion, and exhibit—in a limited degree, it is true—the phenomena of mind. Therefore, if the theory of the existence of an immaterialistic entity be true, animals, in their various grades, have immortal souls as well as the sons of Adam; and if the soul can survive death in one instance, may it not in the other? Query: Is heaven interspersed with the soul-entities of all sorts of animals?

2. We have instances recorded where an injury to the brain has rendered man unconscious for a considerable length of time. Will our orthodox brethren say that the soul was *unconscious* during the continuance of such injury? If the mind can exist independent of the body, how can a physical injury destroy the operation of the mind, and deprive it of consciousness? If a slight injury to the brain renders man unconscious, what shall we think of that theology which assumes that if the injury had only been severe enough to have destroyed the brain, the man would have known more than he ever did before?

3. The mind often becomes deranged; man becomes insane, and is a subject for the mad-house; a [illegible] frequently results from di[illegible] and can exist independent o[illegible] body, how could bodily disease derange the mind, transforming a rational human being into a madman? Can an immortal soul become crazy? If so, may it not continue insane throughout eternity? Has God provided an abode for crazy ghost-men? But if at the death of a crazy man the soul becomes rational again, what a blessing death must be to a crazy man—a greater blessing, by *far,* than insane asylums!

4. In infants the mind is feeble and easily destroyed. How could this possibly be true if the mind is not dependent upon the human organism for its existence?

5. If the theory is correct that the mind is the soul, then it follows that some men have *greater* souls than others; and if we are to measure the soul by intelligence, we may often find some members of the brute creation who manifest more intelligence than some specimens of humanity.

We have always felt willing that the advocates of the immortal soul-entity in man should appeal to the sciences in support of their theory; for we believe that science has fully demonstrated that all living creatures, in the grand and extensive realm of nature, are endowed with mind, and the degree of intelligence manifested depends upon the existence and development of the organs composing the brain; and, hence, the greater intelligence or mind in some, results, not from a superior soul, but from a superior organism. Dr. Coombe has remarked: "We cannot conceive of the existence of an intelligent being, who is not possessed of organs; and it has been found, by investigating the science of phrenology, that where insanity exists, it invariably results from a diseased brain, and that too in a certain location of the head. Some of these organs may be affected and not all of them, which results in partial derangement."...."It has also been found that idiocy is universally produced by a mere deficiency of the brain in the frontal region of the head."

What more need be said to convince any candid seeker after truth of the fallacy of the popular assumption that mind is a soul-entity which can exist independent of the human organism?

Rochester, N. Y.

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

J. ALBERT LIBBY.

There is death. The wasting of the mortal frame, the staggering step, the pallid cheek, the languid eye, the feeble voice, and fluttering pulse, foretell its coming. *There is death.* The marble brow, the calm, shut eyes, the rigid limbs with frozen veins, and the awful stillness of the stretched out form—all tell us it has come. *There is death.* The shroud, the coffin, the opening grave, the sable hearse, the sad procession, the falling tears, the creaking cords that lower the dust to its dust, and the dismal fall of the earth that fills the grave—all tell us there is death.

There will be life. The nobleness of man, in form, and mental mold, with aspirations reaching after immortality, proclaim it; and also the breathings of the Holy Spirit on the pious hearts of ancient seers, who tell us in their psalms of joy, and hope: "I shall behold Him for myself, after the worms destroy." "Thy dead men shall live, and rise with my dead body." "I shall behold his face in righteousness, and, wakened in his likeness, be content."

Hear the voice of Jesus to the weeping sisters: "I am the resurrection and the life." But at the grave, the bier, and beside the bed of the ruler's daughter, the truth gleams with a brighter luster, caught up from demonstration. So at the tomb of Joseph, when Christ calmly folded up his winding sheet, placed the napkin by itself, and came forth to comfort Mary, to convince a Thomas, to forgive a Peter, and to confirm *all.* Now let death do his worst in his dark cell, with his gnawing worm, and all-devouring corruption; there bends a bow of promise over every Christian's grave: "I will raise him up at the last day."

W. Poland, Me.

"I pray you," said Luther, "[illegible] name alone, and do not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. St. Paul would not that one should call [illegible] of Paul, nor of Peter, but of Christ. How then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my [illegible] friends, to cling to these party names and distinctions—away with them all! and let us call ourselves only Christians after him from whom our doctrine comes."

LIFE AND DEATH.

CYRUS MENDENHALL.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23.)

By this text we see that sin and death go hand in hand; one is the result or effect of the other. On the other hand, righteousness has for its fruit life eternal. Life is naturally valued beyond all things else. "Yea, all that a man hath will he give for his life." Without this active principle, nothing is known or enjoyed; all is blank; the senses lose their powers of distinction, the organs of the body refuse to perform in their proper functions, and the once active form becomes inert.

All animate beings are more or less conscious of this boon. God the great creator and life-giver has placed in the heart of all his created beings a desire for the continuance of life. Men have braved the dangers of a long and perilous voyage across the mighty deep, and have landed upon a foreign shore to search for a fountain which was said to have the property of restoring youth to old age, thereby giving man a continuance of life. Men who are diseased will sink money willingly to keep off death. Any sacrifice is cheerfully made to keep life in our grasp. Of course there are exceptions, but they go to prove the rule. Men may be so encompassed by unfavorable circumstances brought about by sin or misfortune, as to make death acceptable, as a sort of desperate relief; yet this is unnatural. Although theologians teach to the contrary, Death is an enemy. It is a part of the curse, and will be the last foe destroyed. He robs us of our loved ones, makes hearts and homes desolate, and with his relentless scythe is ever bringing sorrow upon us. Paul says "All have sinned, and come short of the glory of God;" consequently no one can claim immunity from the penalty. All have sinned—all must die.

This life, which seems so dear, is to be forever taken away from those who abuse it by devoting their time and talents to the cause of sin and Satan; there is no hope of life of any kind, to those who die the second death, not even in misery, among the sulphurous flames of a never-ending hell; for death is an entire extinction of life, a blotting out of existence. Man becomes as though he had never been created. "Evil doers shall be cut off." "He that pursueth evil, pursueth it to his own death." How plainly the Scriptures teach what man's doom is, yet men will teach that his punishment is the "death that never dies." What a paradoxical theory is this for rational creatures to uphold!

The second death is a fearful punishment, one that admits of not a single ray of hope, no reprieve or pardon. In the great day of accounts all must stand before the just and mighty Judge, and witness against themselves. The guilty must be burned up with all that is evil. Then will it be too late for repentance. The harvest is ended, and the offers of mercy are closed. The sinner would not turn and live. He would not surrender his sin to save his life, and now with them he must perish.

The effects of the first wrong act has not diminished in power though passing down so many generations; men are today more sinful than ever before. That which began in the garden of Eden now fills the whole earth, shaking it to its very core, making it ready for the final conflagration, which shall rid it of its mourned burden. For 6,000 years sin has been heaping up destruction for the last day, when "terrors shall make the sinner afraid on every side, and shall drive him to his feet."

But this dark cloud has its silver lining. There is, if accepted in time, a way of escape from so great a condemnation. Man's life may be prolonged beyond this short dispensation. Jesus says, "I am the way and the truth and the life." The truth as found in the Bible will be as a lamp to the feet of those who would enter into the way of life eternal. This life is only attainable through our Savior Jesus Christ. No man has this life inherently. It is entirely "the gift of God."

The sweet singer of Israel says of those that wait upon the Lord, "they shall inherit the earth;" by which we logically infer that they do not now possess the earth. Jesus makes the same promise to "the meek." Repentance, faith and obedience, are essential to become heirs of the eternal kingdom, prepared from the foundations of the world for those who love and serve the Lord.

If this present life is worth so many sacrifices, is not the life to come worthy of much more? "Being justified freely by his grace, through the redemption that is in Christ Jesus," we can with Paul "reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

"He that drinks shall live forever;
'Tis a soul-reviving flood;
God is faithful—God will never
Break his covenant in blood,
Signed when our Redeemer died,
Sealed when he was glorified!"
—*Montgomery.*

Wilmington, Del.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

INDWELLING.

"I will come in to him and sup with him, and he with me."—(Rev. 3: 20.)

In unto me; Oh Christ! Divine One, come!
I'll open wide the door. Make me thy Temple home.
Cleanse thou each hidden chamber of my soul;
Cure secret sickness,—make me perfect—whole.
Cast out—to stay cast out—all love of sin.
Adorn, with thine own hand, the dwelling-place within.
Let me thy presence feel. Mine eyes thy glory see.
My guest, abiding guest, oh! wilt thou be?
Spread thou the table; let me sup with thee—
Come unto me,
Oh! come to me.

Long years I've wandered in this world of woe,
In by-paths strange and devious would I go;
With books of learning I have vainly sought
To feed my soul—to wholly live on thought,
Till now half starved, emaciate, poor and lone,
I find myself all naked, sick, unclean—
Unfit at any table to appear,
Convulsed by doubts and sore distressed by fear;
Yet still I need thee, Lord, and fain would be
Thy host and guest, from all uncleanness free:
Come unto me,
Oh! come unto me.

My heart I'll open wide. There's not a room,
So high or low, but to it thou shalt come,
From attic high to cellar dark and drear,
Where oft I've sought for peace or fled in fear;
Where e'en my dearest friend has ne'er been bid;
Where all my secret motives have been hid—
All, all—I open wide—the house is thine,
Within to dwell, to feast, and evermore to shine.
Let me belong to thee, and be thou mine—
My only Guest—my Deity!—
Come unto me,
Oh! come to me.

Henceforth I feast; but at no meat of mine;
Henceforth I drink life giving, heavenly wine:
Henceforth with flowers are crowned my every cup;
Henceforth with Jesus as my guest I sup;
Henceforth my mind, my heart, my being whole
Is made a glorious palace for the soul;
And at its table, most divinely opened,
I feast, and feast again, on Living Bread—
Nothing to hide—there is no future dread,
Here, with my Friend, my Brother, Priest and King,
Joy fills my every sense. His praises now I sing,
And day by day, new beauties do I see,
For He has come to me,
Even unto me.—*A. W. Dodge.*

PERFECT LOVE.

JOHN COUCH.

Love is an emotion—a sensation—a passion of mind. It is produced both by intuition and education. It is an emotion produced by the contemplation of some object or being, brought within the scope of the mind, either directly or indirectly.

We cannot love an object until it is so connected with us that it produces thoughts, and those thoughts produce emotion. If a picture be placed before us, the action of the eye produces thoughts concerning it. If it be esteemed beautiful, the emotion is love; if hideous, the emotion is hatred. Love is therefore produced by the estimation we place upon the objects we contemplate. If an object be esteemed good, profitable, and necessary for our happiness, we love it; but if the opposite, we hate it. Love is therefore controlled by the standard of decision as to the goodness and profit of the objects contemplated.

Perfect love is produced by a perfect standard; so that everything will be esteemed according to its true value. That standard must be produced by one who has perfect knowledge to determine correctly in every case what is truly good, so that only the good will be loved, and the evil rejected.

Love is the central and controlling principle of all association. It draws and binds together in harmony and peace; while hatred repels, producing discord and war.

God manifestly designed all his creatures for harmonious association, and purposed that all should be happy in their respective departments. This happy association was clearly the highest object in the Divine Mind to be attained by the creation of this world. God would be honored and praised by such an accomplishment, while all his creatures would be made happy. He became himself the grand and glorious center of all grades and classes of associated beings, who were made dependent upon him for the arrangement and principles producing universal harmony and perfect peace. But when the divine plan was deranged by rebellion against its requirements, the communication between the Head and members of this grand association was broken; so that the principles necessary for perfect unity were lost. This sad change resulted in a universal alienation between God and his creatures, and strife and war between all the ranks of earthly society. But in the glorious plan of redemptive grace, the divine purpose is manifested to restore harmony between God and his creatures, and also between all earthly beings; thus reproducing universal and eternal harmony throughout God's vast dominions.

Then shall all in the extended "in," "under," and "round about," join in the eternal chorus of blessing, honor, power, and glory, unto the Mighty Occupant of the throne of the eternal kingdom, for ever and ever.

The gospel was designated to prepare for, and introduce that glorious state. The preparation consists in restoring the original principles, controlled according to the original plan, resulting in the original design, removing Satan and all his works, with their results, leaving the universe as perfect and glorious as if evil had never existed. To accomplish this infinitely desirable object, love, perfect love, the love of God, must be diffused through all the ranks of that coming holy brotherhood.

To possess the love of God, is to enjoy the same emotions that he enjoys, produced by contemplating the same objects, approving or disapproving by the same rule, thus producing the same experience. This cannot be to the same extent in man as in God; but will be the same so far as it does extend. As the class of objects which move the heart of Deity with infinite love are hidden from man in this state, it is necessary that they be revealed to him, so that he may, by the light of that revelation, contemplate them, and enjoy the emotion of God-like love. Revealed truth is the aqueduct through which divine love flows from God to man. When those truths are rejected, the channel is closed, and this emotion cannot be enjoyed.

Divine truth is the medium through which the intelligence is reached; but as it is impossible for our emotions to be as strong when contemplating objects out of sight, as those in sight, this deficiency is made up in the divine plan by the gift of the Holy Spirit, which so energizes and intensifies the emotions, that absent things seem to be present, and we are enabled to "endure as SEEING him who is INVISIBLE." Perfect love is therefore only enjoyed through a belief of the truth and the power of the Holy Spirit.

The strength of love must correspond to the estimated value of the objects loved. A miser cannot love a penny as well as an eagle. In God's revelations, this world is represented in its relative value, as it appears to him. It is presented as being vastly inferior to the next world; therefore his love for it is proportionately small. So it must be with those who are in possession of his love; their hearts cannot be set on this fallen, imperfect world, as they are upon the next, glorious and perfect one.

Perfect love must be governed by the same laws in all beings; in God the same as in man; therefore those who love their enemies as God loves his, are called the children of God, because of this heavenly likeness to him. If a man loves this world as well, or better, than the next, he does not possess the love of God, for God does not so love this world.

We may, by this rule, always determine whether we are enjoying the love of God. If we compare the revelations God has made of himself with our experience, and find that we love the same things that he loves, by the same rule, and for the same reasons, then our love is divine, for it is the same as his.

God's love embraces holiness, righteousness, mercy, and peace; and so does perfect love in all men. God loves his Son as the divine and most glorious of heavenly beings; so will every true believer possessing the love of God.

Jehovah looks upon the coming, sinless, deathless world, where the perfect principles of his heavenly government will be perfectly obeyed, with the highest degree of pleasure; so will men, possessed of divine nature, enjoy, as the sweetest and richest blessing of this life, the contemplation and anticipation of the eternal blessedness of the coming kingdom of God.

God has not only given us the revelation and emotions governing himself in all his perfect acts, but he has given an exemplification of them, associated with humanity in Jesus, who embodied all the principles of the divine nature. He possessed perfect love, which moulded all his acts according to the divine pattern. He, in manifesting that love and doing those things, was surrounded by the kind of circumstances that we are; consequently, as that love caused him to act, so it will cause us to act; "because as he is, so are we in this world."

Christ loved not the riches and honors of this world, neither can those who are controlled by his Spirit. He coveted not the praise of men, nor the friendship of the higher class of society; but loved to mingle with the poor and the outcasts, whose bigotry and self-importance did not prevent them from receiving salvation from one honored in heaven, but despised on the earth; so it will be with all who drink from the fountain of divine love. He loved the service of God more than all the pleasures of this life; and his chief delight was in doing the sacred work God had given him to accomplish. Let no professed follower of Christ flatter himself that he is drinking from the fountain of eternal love, while his heart throbs with deeper interest in the most lucrative worldly business that can be found, or the most exciting pleasures that can be enjoyed, than in the sacred worship and service of his God. It is impossible to love the service of God, and the service of Mammon at the same time.

This world is so exactly opposite to the heavenly world, that the friendship or love of this "world is enmity with God." Then we may know assuredly, when our chief joys are produced by emotions arising from the habits, fashions, and scenes of this wicked world, that our love is from beneath, and not from above.

Divine love in Christ enabled him to love his followers affectionately, and all sinners compassionately. That love in believers enables them to love affectionately all who manifest the spirit and character of Jesus, irrespective of association or position in the world. It rises above all sectarian bounds, and embraces in holy fellowship the image of Jesus, the same in the poor as in the rich, the slave as the king. It unites its possessors to God in sacred bonds of family union, making him the heavenly Father, and them the beloved children. It binds in holy brotherhood to Christ all whose hearts are moulded by his perfect pattern. It draws together into one grand, fraternal association, all who throw themselves into this sea of divinity—this holy element of universal and eternal unity.

When the awful story of sin shall be told, and the desolating wave of hatred and war shall have passed from the shores of a cursed world, and the flood-gates of eternal love shall be raised, and from the infinite fountain every redeemed creature upon the restored earth shall receive the heavenly unction, then will perfect love produce one unbroken strain of praise, from every creature in the vast dominions, to the adorable God-head, and the mighty Redeemer of a lost world.

ARE YOU ALL RIGHT?

J. W. THOMAS.

Reader, I have an important question to ask you. It is this: *Are you all right?* Do not turn your eyes away and pacify your conscience by saying, "I hope so; I attend church, and I do many good things; I guess I am all right." No, this is not it. Look the thing right square in the face, and answer it honestly in the sight of him who knoweth all things. *Is your heart right?* Are you honest to the very depths of your soul? Your conscience tells you that you have not always been right. Once you were in the wrong. Once you did not love God. Once you were not honest. You saw the right way, but you would not walk in it. You knew your duty, but you would not do it. You were convinced of the truth, but you would not confess it. But since then you have professed better things. Are you all right now?

I do not ask you what you have been. I know that you have not always done as you ought. All have sinned. By nature none are good. But what are you now? Is your heart all right to-day? Can you look up to heaven *this very moment* and say with Peter, thou knowest that I love thee?" There are many persons who can pray long and talk loudly in meeting, and boast of their experience in the past, while, at the same time, their *present* experience is far from being what it should be. No, friend, it is not when, where, nor how you were converted, that I wish to know about, but have you been *converted at all; and are you living just as you ought to-day?* This is the question.

Are you just right *now?* Do you love God with all your heart? Are you obedient in all things? Is your heart pure? Do vain thoughts find no place in your mind? Have you perfect control of your tongue? Do you never speak evil of any one? Are you free from evil surmisings? Are you not guilty of backbiting and tattling? Have all your sins been forgiven, and are you now accepted in Jesus Christ? Are you walking in the light, and do you have fellowship with all that love Jesus? Can you say this very moment that you hold no hardness against any person on earth? Do you love your enemies? Is the Bible precious to you? Do you read a portion of it every day? Have you a place for secret prayer? Do you talk with God alone and ask him to search your heart? Has no secret sin control of your affections? Are you entirely consecrated to God? Is your body sanctified? Are you not conformed to the world? Do you wear jewels or any other trappings of vanity? Are your ears, eyes, tongue, hands, feet, and every member of your body presented as a holy sacrifice to God? In one word, are you all right? Be not deceived. The Judge standeth before the door. The secrets of all hearts will soon be made known. If you are all right, keep so. If you are not right, get right immediately.

THE NEW NATURE.

R. WAKEFIELD.

FIRST: *Christians are "new creatures."* (II Cor. 5: 17. Gal. 6: 15.)

They have "crucified the flesh, with its affections and lusts." (Gal. 5: 24.)

They have "put off the old man with his deeds, and have put on the new man." (Col. 3: 9, 10.)

They are "renewed in the spirit of their mind." (Eph. 4: 22, 23.)

They are made "partakers of the divine nature." (II Pet. 1: 4.)

Christ is formed in them, "the hope of glory." (Col. 1: 27.)

They "purify themselves in obeying the truth." (I Pet. 1: 23.)

They "overcome the wicked one." (I John 2: 14.)

They "walk in the light." (I Thess. 5: 5.)

The Spirit of God dwells in them. (John 14: 7.)

They are "temples of the Holy Spirit." (I Cor. 6: 19, 20.)

The peace of God rules in their hearts. (Col. 3: 15.)

They are "careful for nothing." (Phil. 4: 6.)

They have "put on charity." (Col. 3: 14.)

They bear "fruit unto holiness." (Rom. 6: 22.)

SECOND: *The privileges of Christians are unlimited.*

They may "be filled with the Spirit." (Eph. 5: 18.)

They may be "sanctified wholly." (I Thess. 5: 23.)

They may be "blameless and harmless." (Phil. 2: 15.)

They may live "without sin." (I John 3: 6, 9.)

They may be "strengthened with all might." (Col. 1: 11.)

They may be "filled with all the fullness of God." (Eph. 3: 19.)

They have liberty to enter in the holiest by the blood of Jesus. (Heb. 10: 19.)

They may draw near to God "with a true heart in full assurance of faith." (Heb. 10: 22.)

They may be "preserved blameless unto the coming of our Lord Jesus Christ." (I Thess. 5: 23.)

They are recognized as heirs of God, and joint heirs with Christ. (Rom. 8: 17.)

"And when Christ who is our life shall appear, then shall we also appear with him in glory." (Col. 3: 4.)

Newark, N. J.

THE BIBLE BANNER.

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The Publisher and all the Editors will be jointly responsible for the general bearing of the whole paper.

BIBLE ANALYSIS.

The *name* commonly applied to that wonderful volume, which every Christian holds in such esteem, is worthy of a moment's attention. It is called the *Bible*, from the Greek word *Biblos*, which signifies *Book*. Though the term might be applied to any book, by common consent it has come to be restricted to that book which purports to be a revelation from God to man. It is called *The* Bible, or *The* Book, by way of emphasis. We thus recognize its superiority over all other books, in respect to both its *origin* and *subject-matter*. It is "The Book of books," not only because it transcends in importance all others, but because it contains many books in one. The Bible is a collection of *sixty-six books*, by over thirty different writers, who succeeded each other at intervals during a period of 1700 years. It is the only book which claims God for its author, unmixed truth for its contents, and salvation for its end.

It is divided into two principal parts, called the Old and the New Testament, or *Covenant*, as the word might have been appropriately rendered. This term has reference to the special *relation* which was established between God and his people. It was first applied to the relation itself, and afterward to the books containing the records of that relation. The Old Covenant had more particular reference to the *Jews*, while the New Covenant has special reference to *Christians*, whether Jews or Gentiles; for the latter Covenant is a glorious enlargement and improvement upon the former.

I. THE OLD TESTAMENT.

The books of the Old Testament may be classified thus: *Historical, Prophetical, Poetical*, and *Didactic*.

1. The Historical books include the following: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, and Esther.

The term *Pentateuch*—from *pente*, five, and *teuchos*, book—is commonly applied to the first five books of the Bible, which are believed to have been written by Moses. The names of those books have a special significance. *Genesis* means *beginning* or *creation*. The first book is so called from the fact that it is the oldest and most reliable history we have of the origin of earth and the creatures that inhabit it. *Exodus* means *departure*, and is applied to the second book because it treats so largely on the history of Israel's deliverance from Egyptian bondage. *Leviticus* is almost wholly devoted to the laws and regulations relating to the Jewish priesthood. The fourth book is called *Numbers*, because it contains a detailed *census* of the Hebrew people. *Deuteronomy*—from *deuteros*, the second, and *nomos*, law—contains a repetition of the ceremonial law.

2. The Prophetical portion is mainly embodied in the following books: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Of these, the first four are called the Major Prophets, because the *men* were more *conspicuous* and their *writings* more *extensive* than the other twelve, commonly called the Minor Prophets. These sixteen books on Prophecy extend over a wide field, and grapple with subjects of vast magnitude. They unfold the mystic future of our world's history in so striking a manner that every Bible student ought to feel a deep interest in this portion of the "lively oracles."

3. If Poetry is the language of glowing imagination or impassioned eloquence, then the Scriptures furnish some of the richest poetic effusions that can be found on record. Job, the Psalms, the Song of Solomon, and the Lamentations of Jeremiah, may be regarded as the Poetic books of the Bible. Of these, Job is the oldest, and the Psalms are the most devotional and inspiring.

4. We have only two books left—Proverbs and Ecclesiastes—to be ranked under the head of *Didactic* or *Preceptive*. They abound in pithy sayings of practical wisdom. Whoever heeds the lessons of instruction there imparted, cannot go far astray.

In making this classification, we wish to remark that some of the books are mixed in their character, and might be placed under different heads. For instance, Job is both Poetic and Historic; some portions of the Psalms embody important Prophecies; and some of the Prophetic books contain the most thrilling strains of Poetry.

II. THE NEW TESTAMENT.

This may be classified under three general heads: *Historical, Epistolary*, and *Prophetical*.

1. Matthew, Mark, Luke, John, and Acts, make up the *Historical* division. The first four belong to that specific department of History commonly called *Biography*. Jesus Christ is the grand hero of these Narratives. His labors, miracles, teachings, claims, promises, persecutions, crucifixion, resurrection, and ascension, are delineated with great fullness of detail and simplicity of style, unfolding the most wonderful character that ever graced the earth with his presence, and introducing the most wonderful scheme of salvation that ever saluted mortal ears with its joyful sound. The book of *Acts* is so called because it is largely made up of the *doings* of the disciples, who were divinely commissioned to proclaim the gospel of pardon, purity, and life, to degenerate and dying sinners. After the Pentecostal baptism, the message of mercy became also a message of *power*. There were then glorious *results* to be recorded. Many a modern church succeeds in producing a book of *theories*, but we have great reason to be thankful that the early church produced a book of *Acts*.

2. The *Epistolary* department comprises the written messages that were sent by different apostles to the various churches raised up under their labors. They include the Epistle of James, the Epistle of Jude, the two Epistles of Peter, the three Epistles of John, and the fourteen Epistles of Paul. These Epistles, or Letters, discuss a great variety of subjects, both doctrinal and practical. They were intended to instruct, arouse, caution, comfort, and edify the people of God. Some of them contain masterly arguments; some consist very largely of practical precepts; while others embody the most earnest exhortations and touching appeals. They constitute a rich legacy to the Christian church.

3. The book of *Revelation* is the great New Testament Prophecy. It purports to have been given by the Father to the Son, "to show unto his servants things which must shortly come to pass." It was then communicated by an angel to John, and by John to the church. In a marvelous manner this book lifts the curtain of human destiny, and introduces us to solemn, awful, and glorious scenes, connected with the future history of the church, the close of time, the revolution of moral elements and physical forces, the obliteration of evil from God's universe, and the final triumph of truth and love. A. A. P.

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As another condition of this offer, we must insist that all who compete for these premiums must *so state*, when they send in the subscribers, that we may enter their own names in a separate book, and thus avoid all confusion and mistakes.

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SEVENTEEN

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"THE AUTUMN BEAUTY."

She is a *Beauty*, indeed! Clustering in her bonnie brown hair, which falls in enchanting ringlets, are the many painted grape leaves, showing that the vintage season has come. In her hands she holds a basket laden with the latter fruits of the fading year. Luscious peaches and tempting grapes she modestly presents, and waits, with soft inquisitive eyes, your choice. Who can picture Autumn more perfectly? *Fourthly:*

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Miscellany.

THE WATER SPOUT.

BY UNCLE HARRY.

I don't think that many of my young readers have ever seen a *water-spout*. In fact there are a great many old people that have never seen one of these curious displays of phenomenal nature. So little is known exactly what they are—whether made of water or vapor—that we call them aqueous meteors, which means that there is something in the air that excites us and dazzles us with wonderment.

In the picture you see how they form. From the dense clouds there is extended a conical pillar of seemingly condensed vapor down towards the water, and before it reaches the surface, behold a similar pillar of water begins to rise up from there and stretch out toward the other. Now they meet; then follows a flash of lightning, proving that there is electricity there. Sometimes they do not meet at all. While they are joined it seems as though heaven and earth were together. They are very dangerous at times, for they burst soon after they meet, and scatter the water far and near. Should any ships be near, they would be almost deluged with water. When the sea is high and the clouds are blown along the watery pillar will sometimes assume an almost horizontal position.

Strange as it may seem, there are water-spouts on land, but they are not so dangerous kind. They simply reach down from the clouds and just touch the earth. Of course the land does not rise up and meet them, as the water in the sea does. The real cause of this phenomenon is but imperfectly understood; some scientific men think that it might be caused by intense winds, or by fierce whirlwinds, sweeping round and round the clouds, forming them into curious watery posts. Others suppose them to be merely pipes made of water for the electricity to pass back and forth between the sky and earth.

Whatever they are, we know that they are among the grandest displays of God's creative and governing power, and that they are not useless, for nothing has ever been made in vain.

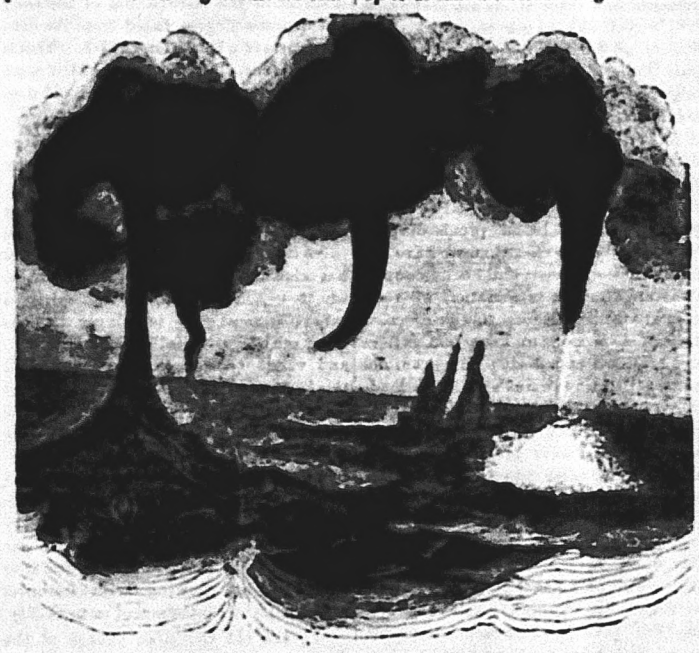
SINK OR SWIM.

T. DE WITT TALMAGE, D. D.

We entered the ministry with a mortal horror of extemporaneous speaking. Each week we wrote two sermons and a lecture about from the text to the amen. We did not dare to give out the notice of a prayer-meeting unless it was on paper. We were a slave to manuscript, and the chains were galling; and three months more of such work would have put us in the grave-yard. We resolved on emancipation. The Sunday night was approaching when we expected to make violent motion against this bondage of pen and paper. We had an essay about ten minutes long on some Christian subject, which we proposed to preach as an introduction to the sermon, resolved, at the close of that brief composition, to launch out on the great sea of extemporaneousness.

It happened that the coming Sabbath night was to be eventful in the village. The trustees of the church had been building a gasometer back of the church, and the night I speak of the building was for the first time to be lighted in the modern way. The church was, of course, crowded—not so much to hear the preacher as to see how the gas would burn. Many were unbelieving, and said that there would be an explosion, or a big fire, or that in the midst of the service the lights would go out. Several brethren, disposed to hang on old customs, declared that candles and oil were the only fit material for lighting a church, and they denounced the innovation as indicative of vanity on the part of the new comers. They used oil in the ancient temple, and it was that which ran down on Aaron's beard, and anything that was good enough for the whiskers of an old-time priest was good enough for a country meeting house. These sticklers for the oil were present that night, hoping—and I think some of them secretly praying—that the gas might go out.

With our ten-minute manuscript we went into the pulpit, all in a tremor. Although the gas did not burn as brightly as its friends had hoped, still it was bright enough to show the people the perspiration that stood in beads on our forehead. We began our discourse, and every sentence gave us the feeling that we were one step nearer the gallows. We spoke very slowly, so as to make the ten-minute notes last fifteen minutes. During the preachment of the brief manuscript, we concluded that we had never been called to the ministry. We were in a hot bath of excitement. People noticed our trepidation, and supposed it was because we were afraid the gas would go out. Alas! our fear was that it would *not* go out. As we came toward the close of our brief, we joined the anti-gas party, and prayed that before we came to the last written line, something would burst and leave us in the darkness. Indeed, we discovered an encouraging flicker amid the burners, which gave us the hope that the brief which lay before us would be long enough for all practical purposes, and that the hour of execution might be postponed to some other night. As we came



THE WATER SPOUT.

to the sentence next to the last, the lights fell down to have their size, and we could just manage to see the audience as they were floating away from our vision. We said to ourself, "Why can't these lights be obliging, and go out entirely?" The wish was gratified. As we finished the last line of our brief, and stood on the verge of rhetorical destruction, the last glimmer of light was extinguished. "It is impossible to proceed," we cried out; "receive the benediction!"

We crawled down the pulpit in a state of exhileration; we never before saw such handsome darkness. The odor of the escaping gas was to us like "gales from Araby." Did a frightened young man ever have such fortunate deliverance? The providence was probably intented to humble the trustees, yet the scared preacher took advantage of it.

But after we got home, we saw the wickedness of being in such a dread. As the Lord got us out of that predicament, we resolved never again to be cornered in one similar. Forthwith the thraldom was broken, we hope never again to be felt. How demeaning that a man with a message from the Lord Almighty should be dependent upon paper-mills and gasometers! Paper is a non-conductor of gospel electricity. If a man have a five-thousand-dollar bill of goods to sell a customer, he does not go up to the purchaser and say, "I have some remarks to make to you about these goods, but just wait till I get out my manuscript." Before he got through reading the argument, the customer would be in the next door, making purchases from another house.

What cowardice! Because a few critical hearers sit down with lead pencils out to mark down the inaccuracies of extemporaneousness, shall the pulpit cower? If these critics do not repent they will go to hell, and take their lead pencils with them. While the great congregation are ready to take the bread hot out of the oven, shall the minister be crippled in his work because the village doctor or lawyer sits carping before him? To please a few learned ninnies, a thousand ministers sit writing sermons on Saturday night till near the break of day—their heads hot, their feet cold, and their nerves a-twitch. Sermons born Saturday night are apt to have the rickets. Instead of cramping our chests over writing-desks, and losing the raven of the pen, let us attend to our physical health, that we may have more pulpit independence. It would be a grand thing if every minister felt strong enough in body to thrash any man in his audience improperly behaving, but always kept back from such assault by the fact that it would be wrong to do so. There is a good deal of heart and head in our theology, but not enough liver and backbone. We need a more stalwart Christian character; more roast beef rare, and less calf's-foot jelly. This will make the pulpit more bold, and the pew more manly.

These thoughts came to us this week, as we visited again the village church aforesaid, and preached out of the same old Bible in which, years ago, we laid the ten-minute manuscript, and looked upon the same lights that once behaved so badly. But we found it had been snowing since the time we lived there, and heads that then were black are white now, and some of the eyes which looked up to us that memorable night when the gasometer failed us, thirteen years ago, are closed now, and for them all earthly lights have gone out forever.—*The Methodist.*

THE SEXES.

J. S. GITT.

The finger of God himself has marked out the line which separates the impulses, the habits, the character of the two sexes. Man has *vigor*—woman *refinement;* man has the *reasoning* faculties developed—woman the *perceptive;* man has the power of *abstraction*—woman *rarely* possesses it; man is the creature of calculation—woman of *impulse;* man is capable of deep research; he proceeds slowly and cautiously, measuring every step of his progress—woman bounds along with rapid foot, observing the most prominent objects in her path, and from them forms conclusions often erroneous but always ingenious. The intellectual faculty in man is usually concentrated—in woman it is diffused: men of genius commonly devote themselves to some one favorite pursuit—women of genius are remarkable for their versatility. Man has the more correct *judgment*—woman the more correct *feelings.* He has a *knowledge* of right which he often forgets—she, a *consciousness of it,* which never forsakes her even in the midst of crime. Man possesses the stronger *passions*—woman the stronger *affections:* man has *boldness*—woman *fortitude:* man can perform heroic deeds—woman can endure the extreme of suffering: man has the more *physical daring:* woman the more *moral courage:* man controls others by the *force* of his character—woman influences by the gentleness of hers. In a word, my dear reader, the relative position of the sexes is unchangeable and their respective duties are well defined. To men has been given the weapons of moral and mental *warfare,* that he may go out into the world and do battle with and for his fellows; while on woman is bestowed that skill in moral and mental *culture,* which enables her to improve the field of duty at home.

New Oxford, Pa.

THE COMING OBITUARY.—Died, in the thirty-fifth year of his age, John Smith, husband of the Hon. Jane Smith, at her residence in Franklin, at six o'clock. Mr. Smith was a meek and quiet husband, beloved for the graces of a cultivated nature. He excelled in the domestic virtues; as a cook he was surpassed by few, as a nurse he was equalled by none.—*Merrimack Journal.*

SPIRITUALISM.

W. M. H.

The friends of true Christianity in all parts of the world will, I am sure, feel an interest in an exposition of the physical manifestations of so-called spiritual mediums, which took place at Apollo Hall, corner of 28th street and Broadway, New York, on Sunday evening, January 12th, 1873.

The society of Spiritualists, holding their meetings in this hall every Sunday, comprises the leading men and women of this sect in New York City. Among them are such men as Judge Edmonds, Dr. Gray, Dr. Hallock, &c. Their chief speaker is Thomas Gales Foster, one of the ablest lecturers in the country on the "Philosophy of Spiritualism."

About two thousand people were assembled on the evening above specified, to hear Mr. Foster, and to witness certain manifestations which were advertised to take place. Mr. Foster gave a very glowing account of the rise, progress, and extent of Spiritualism; quoting from the Bible, from history, and from personal experience, many facts as proof of the possibility and certainty of spiritual phenomena, and the great blessings which are to accrue to humanity from this source.

After a half hour's lecture, some clairvoyant or second-sight operations were performed, when a Mrs. Stoddard and her son were introduced; and it was stated that they would give some very striking proofs of spirit manifestations. The son was the celebrated Hough boy, who is well known among all Spiritualists as one of the most remarkable mediums in the world. The tests which he submits to are said to convince the most skeptical that there is some power higher and more mighty than human, controlling him. The mother of the boy stated boldly to the audience that her son had "for years been controlled by spirits, and that the manifestations which would occur here to-night were from a power outside of her son, or herself." To convince the audience that he was controlled by spirit-power, she requested that two gentlemen who were not believers in spiritualism, be appointed to come upon the platform and test the matter.

The audience immediately called for Dr. Miller, the proprietor of the "Home of Health," 39 & 41 West 26th St., and Dr. Newton of the city, both of whom are disbelievers in the physical manifestations of spiritualism. The manifestations took place when the boy was in a cabinet, which was an inclosed case shaped like a large wardrobe, made so as to exclude every particle of light. The lights in the hall were burning brightly. The cabinet was examined carefully by the committee, and pronounced all right so far as they could discover. The mother then produced four strong ropes about two yards in length, and requested the committee to tie the boy as tight as they choose; which they proceeded to do. After the ropes had been used, Dr. Miller took some strong cords from his pocket and proceeded to tie him with these, but this was objected to, and he was told that they must "observe the conditions," and that no manifestations would take place if they insisted on tying him with these cords.

Dr. Miller then stated to the audience that they had tied the young man as thoroughly as he well could be tied with the ropes produced; but he did not consider it possible to tie an expert in the business so firmly with such ropes that he could not get himself out; as he had seen men who would give anybody the privilege of tying them up, and they would untie themselves before a public audience, quicker than they could be tied. He proposed to use some small cords, and, if permitted, would tie him so tight that he did not think he would get untied readily, either by spirits or by any other power; but this the lady had refused to have done, and so the programme must go on as laid down.

The lady then said, that if the committee would permit them to go on as they desired, before they were through they should be allowed to tie him up with waxed cords, as tight as they chose. The doors of the cabinet were then closed, and the mother called upon the spirit of "Col. Perkins" to untie the ropes. In about thirteen minutes the doors were opened, and the young man was sitting with the ropes lying upon his knees. Dr. Miller immediately went to the young man and passed his hand across his forehead, and finding him in a profuse perspiration, told the audience that they could all readily see that the young man was untied, and that the perspiration on his forehead was the best evidence as to the agency employed in untying him.

The ropes were then placed across the medium's lap, the door closed, and in about three minutes he was tied so tightly that it was difficult to untie him; but having seen this done equally well by an expert in broad daylight, it conveyed no assurance that any spirit but the boy's had had anything to do with it.

The medium was now to show a remarkable chemical test, in which the fibres of cloth are separated and reunited. The mother produced a strong and well-made frock coat, which he put on, and she then sewed it very strongly together in front, from near the chin to the bottom of the waist. The coat was marked and labelled, the sleeves sewed together at the wrists, and everything seemed to be done so thoroughly that it looked like an impossibility for the coat to be gotten off without the stitches being broken or cut. The mother then stated that the spirits could, by acting chemically upon the fabric of the coat, so change its texture, that the coat would be taken off and put on by them without injuring a thread.

Dr. Miller then requested the lady to sew the coat close around the young man's neck, and the sleeves together behind his back. This she declined to do. The medium then went into the cabinet, the doors were closed, and "Col. Perkins" was called upon to take the coat off. In about three minutes the doors were opened, and the coat was on the boy's lap. Dr. Miller then told the audience, that he believed the young man drew his arms backward out of the sleeves, and then took hold of the collar and drew the coat over his head. The reply made to this was a request for the committee to put the coat on. If it was taken off in that way, the committee could put it on if they tried. This Dr. Miller refused to do; for he said a dozen men could not put it on him if he resisted their efforts.

Two gentlemen were called from the audience, to assist the committee, and after a trial of five minutes they gave it up. Young Hough then took the coat, went into the cabinet, and in about three minutes, at the request of the mother, "Col. Perkins" had put the coat on again.

Dr. Miller then offered, if they would permit him to sew the coat close around the young man's neck, and the spirits would take it off without breaking the stitches, to give the lady fifty dollars. This offer was refused.

Mrs. Stoddard then accused the committee of acting unfairly, and requested the audience to appoint another gentleman on the committee. Major Leland was then appointed, and came upon the platform. The small waxed cords which the lady had promised the committee they should have the privilege of tying him with, were produced, one being given to Major Leland, and the other, to Dr. Newton, of the committee. They each proceeded to tie an arm, and after the cords were securely fastened to his wrists, the wrists were tied together and then tied to some rings on the back of the cabinet. His legs were tied to the chair, and his head tied back. When in this position, the cabinet was closed and a pocket handkerchief was tied around his neck, ladies' finger rings were placed upon his nose and in his ears, bells were rung, musical instruments played upon, and various things done while his hands were to all appearance securely fastened. If we suppose these various things were done with his hands so fully secured as they seemed to be, and without the agency of this medium, it would appear very mysterious. But when asked to have the bells placed on the floor of the cabinet, out of his reach, the mother refused to do it.

The medium then asked to have a pocket knife placed in his pocket. This was done by one of the committee; the doors were closed, and in a few moments opened again, when the young man stepped forward with the cords still about his wrists, but cut loose from their fastenings. To demonstrate that they had not been loosened in taking them off, he showed where they were imbedded into the skin so as to make it difficult to pull them off. Mrs. Stoddard then said that, owing to the disturbance of the medium by the committee, there would be no more manifestations that evening, but that they would be at Dr. Slade's in 43rd St., the next evening, and that they would be open to private engagements any time thereafter.

The audience then called upon Dr. Miller for a report. There was much

confusion during the exhibition, and as soon as quiet was restored the Doctor made the following statement as near as we can remember:

"The exhibition that has taken place here this evening is one of very great importance to this audience, and to this community. After listening to the glowing statements of the speaker of the evening concerning the great importance of spiritualism to mankind, we were invited to witness the positive proofs of the truth of spiritualism in the manifestations that were to take place through this medium. To satisfy the most skeptical in regard to the genuineness of these manifestations, the lady requested the audience to choose a committee of two gentlemen, who were not believers in spiritualism, to investigate the manifestations that were to take place. This committee have gone through the task assigned them. And what is the result? I ask, have they been allowed to submit any tests that would satisfy any but the most credulous? The moment we attempted to bind this young man with small cords, such as we thought he could not readily slip off or loosen, objections were made, and the committee were told that 'if they persisted in tying him with those strings, no manifestations would take place.' That is just what we should expect. If this young man was really secured, neither he nor the spirits could make any demonstrations through him But the mother of this boy said that before this committee got through they should have the privilege of tying him with waxed cords as tight as they chose. How did she keep that promise with the committee? We shall presently see.

"You saw me examine the ropes after the medium was tied up again. I found these ropes simply wound together in a sort of twist, but not tied, and whenever I attempted to separate them, he would press his arms apart so as to bind the ropes together in such a way as to make it almost impossible to loosen them.

"Now what was the next proof that this party presented? It was the wonderful 'chemical test' of the coat. Let me ask you what evidences this medium has produced to satisfy the committee that the spirits had any thing to do with the removal of the coat? After the mother had sewed the coat upon the boy, when requested to sew the sleeves together behind his back, instead of in front, you heard her refuse to do it; when requested to sew the collar close under his chin, so that he could not slip it over his head, she refused to do it; and to make herself appear somewhat plausible to her friends in the audience, she offered to submit to any of these tests, if I would get up a private exhibition for them. She said 'these severe tests can be applied in private, but not in a public audience.' As further proof that this medium did not remove the coat himself, the committee were requested to 'put on the coat again.' Now, it is an old saying that 'one man can lead a horse to water, but ten men cannot make him drink.' With such an opening to get his head through, it is a very easy matter for this young man to put his head in such a position that ten men could not get the coat on him. while he, putting his head in right relations to the coat, would readily put it on or take it off himself.

"I then said to the mother that if she would let me sew the coat so tight under the chin that I was sure he could not get if off, and if he would go into that cabinet and come out with the coat off, and the stitches unbroken, I would give her fifty dollars. Did she accept that proposition? Not by any means! Why? because she knew that if I sewed on the coat, neither young Hough, nor 'Col. Perkins' with all the spirits under him, could take it off! If the spirits could take the coat off in the first instance, why did they not convince this committee of their power to do so by taking the coat off in the second? I will tell you why. Because the spirits had nothing whatever to do with it. It was done by the young man himself, and not by the spirits. It is all very well for the mother of this boy to attempt to silence the objections, and evade the tests of this committee, by saying that they will submit to any of these tests at any private seance. She says this, simply for an excuse. It is not at a private seance that these proofs are wanted. It is here, in this hall, before this audience, and for the satisfaction of this committee, that these proofs are required. These proofs she has entirely failed to furnish. You remember, ladies and gentlemen, the mother of this medium said, in the early part of the performance, that if the committee would let the medium go on, they should be allowed to tie him with waxed cords as tight as they pleased. How has she kept that promise? She knew well enough that if this committee were allowed to do that, they would tie him so that neither the medium nor the spirit of 'Col. Perkins' could get him loose. So, to escape the difficulty, she accuses this committee of acting unfairly, and asks the audience to choose some one el serve on the committee, and thus them through with the performance; and so Major Leland was chosen to act with us. She found that this committee was more than a match for *Lieutenant* Hough, 'Col. Perkins,' and all his *army* of spirits to back him, and so she calls *Major* Leland to their aid. You remember that Major Leland announced in the early part of the evening, when his name was mentioned as one of the committee, that he 'was an avowed spiritualist,' and decided not to act on that account; but when he found it necessary, to save his spiritual friends from exposure, he rushes upon the stage with as much pomposity as though he was a Lieutenant General instead of a Major!

"It was an easy matter for them to fix things now. This lady brings forward her waxed cords, and gives one of them to Major Leland, and the other to the gentleman on the committee with me. They proceed to tie these waxed cords about his wrists. While Major Leland is tying his, this lady goes to assist him a moment, and of course she understands how to give the cord an extra turn about the wrist so that the hand could be easily slipped out. They then requested me to tie these cords behind his back, which I proceeded to do; but, every time I drew them close together, while attempting to tie the second knot he would press his wrists two or three inches apart so as to give himself room. Seven or eight times I tied his wrists together, and each successive time he pressed them apart, so that in the end I was obliged to tie them as loose as he required. After he was secured to the rings at his back, his feet and head tied, you saw the handkerchief tied in knots about his neck. When I placed the handkerchief on the chair round, I thought it was out of his reach; but I found it was not. You heard the bells jingle, and some of you saw them falling upon the floor; but, you observe, they were always placed upon his lap close up to his body where they could be easily reached. But when asked to have the bells and musical instrument placed on the floor and out of his reach, the request was refused.

You saw the finger-ring placed upon his nose and in his ear. You remember one of those rings fell on the floor and rolled out of his reach, the mother immediately opened the door, and remarked that the ring was heavy. The spirit of 'Col. Perkins' could hardly hold this monstrous finger ring; but it was abundantly able to take up those big bells, and rattle and jingle them about, and throw them across the cabinet, and to take up the mouth organ and play half a dozen tunes on it. But that finger-ring was so *very* heavy, the spirits could not lift it up after it had rolled out of the medium's reach!

"If the spirits are able to do these things, why did they not pick up that ring without the aid of the mother, and place it back on his nose, as well as to ring those bells, and play the mouth organ? Why could they not ring the bells when placed on the floor out of the reach of the medium, as well as when placed on his lap? Why could they not take off that coat when sewed tight under the medium's chin, as well as when it was sewed by the mother of the boy? If they untied him when bound with her ropes, why would they not untie him when bound with cords produced by the committee. Had they submitted to the tests proposed by this committee, and then the manifestations had taken place, they would have furnished evidences of the truth of spiritualism that would have had some weight with the committee and with the audience; and perhaps been somewhat convincing to minds that are not so credulous as to believe every imposition that IMPOSTERS may present to them. Now let me ask, in all candor, have we had any evidence of spirit-power presented to us to-night. I claim that we have not. I do not believe the spirit of 'Col. Perkins,' or anybody else, except this boy and his mother and Major Leland, have had anything whatever to do with these manifestations. The whole thing is, in my opinion, a mere trick gotten up for money-making purposes, and should be stamped with no milder term than that of deception.

"Furthermore, this woman has repeatedly offered, during this performance, that if I would get up a private audience, she would submit to any of the tests I have proposed to this medium to-night. Now, ladies and gentlemen, I will make this proposition: If she will come to my parlors, at 39 West 26th Street, on any evening she may name, and if she will allow me to apply such tests as will satisfy me that there is no trick about it, and these manifestations take place, I will give her one hundred dollars in cash, as soon as the performance is over. But will she do that? Not by any means. She would hardly go within gun-shot of the street on which I live. She knows that I understand how these tricks are performed.

"I would like to ask the Apollo Hall Society of Spiritualists if they substantiate their philosophy, and found their faith in spirit communications, upon such manifestations as these? I do not see how it is possible that such intelligent men and women as I see before me to-night, should be duped by any such deceptions. If the Spiritualists of this city and this country have no better proofs of spirit manifestations to offer than we have had to-night, they must build a new superstructure, for the foundation of their present edifice will soon tumble down. I am just as anxious to know and believe the truth as any body; but I am not willing that my brains should be made into *putty* so long as I have any will-power left. Since spiritualism first became known, I have given considerable attention to these physical manifestations; and I have come candidly and seriously to this conclusion, that from the Fox Girls down through the Davenport Brothers to Young Hough, they are all on a par with those you have witnessed here to-night; and whenever any fair investigations are attempted, as we have tried to have this evening, the committee are accused of 'unfairness' and of 'destroying the conditions,' and they are outraged at once because every body will not submit to be fooled.

"I know of firm friends of spiritualism who have told me that they had caught the Davenport Brothers at their tricks. In Liverpool they were tied so tightly that they never could have gotten out without aid. You know of the exposure made of the tricks of Slade, by the New York *Sun*, a year ago. I am surprised to see so many intelligent people disposed to sanction such impostures as this lady and her son have attempted here this evening. I cannot help thinking that the effect of such manifestations upon the young men and women of this country is demoralising. I certainly think it cultivates dishonesty, and leads to the basest forms of social immorality; and for one, I shall certainly discountenance it at all times."

At the close of Dr. Miller's remarks, there were evidences of disapprobation by the friends of spiritualism in all parts of the house, and of much gratification by those who were disbelievers. I am glad that I had the opportunity of witnessing so successful an exposure.

New Milford, Ill.

THE RELIGIOUS PAPER.

1. A good religious paper makes Christians more intelligent.

2. As knowledge is power, it makes them more useful.

3. It leads to a better understanding of the Scriptures.

4. It increases interest in the spread of the gospel.

5. It places weapons in the hands of all to defend the truth.

6. It affords a channel of communication between brethren.

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8. It cultivates a taste for reading, among parents and children.

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10. It gives the more important current news of general interest.

10. All this is furnished at a very small cost compared with its value.

"I never go to church," said an irreverent man to a pious lady; "I always spend Sunday settling accounts." "There is another day," said the lady, "that will be spent in the same way." "What day?" asked the man. "The day of judgment!" was the solemn answer.

MRS. HARRIET B. STOWE ON THE RESURRECTION.

The following article from this celebrated authoress is certainly worth reading. She but expresses the real feeling of every heart when she says, "A pure spirit, abstract, distant, will never content me; it will not be my friend." This shows the hollowness and worthlessness of that miserable theory that makes us in the world to come simply a ghost, an immaterial spirit. How truly she says of the doctrine of the resurrection, "To the old Christian church, how dear was this belief!" We cannot but inquire, Why is it not as dear now? Simply because it has been supplanted by a doctrine which those early fathers were ignorant of, viz., the immortality of the soul. Again, she confesses a bad fact when she says this doctrine of the resurrection of the body has in some degree faded from the consciousness of a Christian church. This is but too true. We believe that the time has come to revive this grand old doctrine. But hear her words:

"One of the most precious concessions which Christ's religion makes to human love is embodied in this article of a Christian's belief. We love our friend *in a body*. How dear that form! Those eyes, those lips, that hair, over which the grave has closed—how sacred! How vain to say to us, 'Your beloved is a spirit—a bright essence gone to mingle with the great sea of spirit life!' Alas! how cold and vague to the mourning heart is all this! I want to see *him* again; I want again the eye, the smile, the voice, the SELF—warm, winning, living. A pure spirit, abstract, distant, will never content me; it will not be my friend. But Christ promises us in that immortal life not alone the soul and the spirit, but the body of our friend. He consecrates our earthly love by promising to restore it to us by-and-by, glowing with freshness and stamped with the seal of immortality.

"To the old Christian church of the first ages how dear was this belief! When they saw the bodily form racked, torn, mutilated, trampled by wild beasts, burned to ashes and scattered to the winds, still they said in triumph, 'We believe in the resurrection of the body; we shall have them again and hold them to our hearts, our own, our beloved ones. We shall see those same eyes shining into ours; those same hands shall clasp ours; there shall be the old, familiar voice, the well-known smile. It shall be our own and no other—restored to us, far beyond death, immortal in God's kingdom.'

"Even in St. Paul's time, there were doubters and philosophers who said: 'How can this be? How are the dead raised up, and with what body do they come?' and St. Paul answers: 'That which thou sowest is not quickened except it die, and thou sowest not the body that shall be, but bare grain.' That is, this body you bury is a seed, which goes back to earth, but there is a vital power in it out of which God shall raise the new body, fresh and immortal, and 'God shall give to every seed his own body.'

"The lily that you lay in the dark earth to-day, in its pure beauty, shall decay and pass away, but another lily shall spring from it that shall never fade. In the resurrection, the oak shall arise an oak, and the lily a lily, and the violet a violet, 'to every seed his own body.'

"This preservation of human identity, even to the restoration of that bodily form, is a proof of the immense value set upon *love*, by a God of love. It is as if he said to us, 'I must make you pass through a terrible experience, a dreary, inexpressible sorrow; but trust me, it shall be only for a moment. This apparent death of your dear ones is not real death. I will give them back to you better, brighter, more perfect than before, and in a world where there is no shadow of death to be feared. You shall have them, hold them, clasp them to your heart, a thousand times dearer for the great experience through which you have passed.'

"Many confuse themselves in thinking how and with what body this will be. Will our friend who died with silver hair come forth thus? Will he be as we knew him in youth? Will our little one have the fair curls and starry eyes of infancy? Here, as St. Paul says, there is a mystery. All we know is, there is a mysterious something, called personal identity, that remains about our friend through all the changes of life. The old wife fondly holds her husband's hand and remembers when his white hair was black as the raven's wing, when his step was firm and his voice was ringing; and he remembers when her hair was golden and her cheeks like roses; and yet both of them feel that this is the same. They knew each other in youth, and they know each other now, and yet nothing could be more utterly different than their bodily appearance in youth and now. So, when they meet each other in the immortal home, in the new body made like unto Christ's glorious body, there will still be that inexpressible something that constitutes personal identity; they will know each other for the same. The mother sits to-day with fond content and holds the hand of her son full of the life and vigor of manhood, and she doubts not that this is actually the *same* who once in snowy cap and long robe lay helpless in her arms. She has seen the infant, the rollicking, curly-headed child, the school-boy, and now the full-grown man, and yet identity has remained unbroken through all these changes. Her son never has seemed unfamiliar or strange. So, in our immortal reunion in the world beyond death, we may believe that with the great and beautiful changes that will pass upon us will yet remain that beautiful familiarity, that sweet consciousness of identity.

"This doctrine of the identity *of the body* has, in some degree, faded from the consciousness of the Christian church. St. Paul always spoke of that as the consummation of bliss, the grand central point of the believer's hope. 'I press forward,' he says, 'if by any means I might attain unto the *resurrection of the dead*;' and he announces that the final triumph will be when this is accomplished. 'When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death! where is thy sting? O Grave! where is thy victory?'

"What a gift to this life is such a promise! How often we say, 'If I could only be young again! if I only could live life over!' Well, you shall be young again, and you shall live life over! Your physical life—all that is worth keeping—shall be restored to you in a purer and brighter form, fitted for immortal wear and progress. Your friends shall be restored, familiar, dear, free from earthly defect, but with the sweet memories and innocent identities of earth. 'Gather up the fragments that remain, that nothing be lost,' the Master said, even over a basket of bread. It is said by philosophers that no particle of matter is ever lost, but all goes into new forms in the eternal economy. Much more shall no throb of love, no tenderness of the heart, no yearning of human affection, be cast by as worthless. All shall be had in memory and all shall be restored fresh and bright. And this is what we Christians mean every Sunday when we say, 'I believe in the resurrection of the body and the life everlasting.'"

THE SUM OF RELIGION.

He that fears the Lord of heaven and earth walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience, and is sorry with all his soul when he comes short of duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin; if he falls in the least measure, he is restless until he has made his peace by true repentance. He is true to his promises. He is just in all his dealings, charitable to the poor, sincere in his devotions. He would not deliberately dishonor God, although secure of impunity. He has his hopes and his conversation in heaven. And he dares not do anything unjustly, be it ever so much to his advantage. And all this because he sees him who is invisible, and fears him because he loves him.

On the other side, if a man fears not God, if he can commit sin with presumption, drink, swear vainly or falsely, commit adultery, lie, cosen, cheat, break his promises, live loosely, though at the same time he may be studious to practice every ceremony, even to a scrupulous exactness, or may perhaps as stubbornly oppose them; though such a one should be baptised every day, or declaim against it as heresy; though he fast all Lent, or feast out of pretence of avoiding superstition; yet, notwithstanding these and a thousand externals or conformities, he wants the life of religion.—*Matthew Hale.*

THE SONG OF THE DECANTER.

There was an old decanter, and its mouth was gaping wide; the rosy wine had ebbed away and left its crystal side; and the wind went humming, humming; up and down the sides it flew, and through the reed-like hollow neck the wildest notes it blew. I placed it in the window where the blast was blowing free, and fancied that its pale mouth sang the queerest strains to me. "They tell me—puny conquerors!—the Plague has slain his ten, and war his hundred thousands of the very best of men; but I"—'twas thus the Bottle spoke—"but I have conquered more than all your famous conquerors, so feared and famed of yore. Then come to me you youths and maidens, come drink but from my cup the beverage that dulls the brain and burns the spirit up, and puts to shame the conquerors that slay their scores below; for this has deluged millions with the lava tide of woe. Though in the path of battle darkest waves of blood may roll, yet while I killed the body I have damned the very soul. The cholera, the plague, the sword such ruin never wrought as I in mirth or malice, on the innocent have brought. And still I breathe upon them, and they shrink before my breath, and year by year the thousands tread the dismal road to death!"

SECTIONALISM.

A. N. SEYMOUR.

I observe that some men, professedly looking for the soon coming kingdom, are actuated by a spirit of sectionalism. They seem not to look beyond certain limits. Their minds have become so narrowed and warped by a sectarian policy under which they have confessedly groaned, that their sympathy, influence, and labor, extend only so far as their personal interests are concerned. This has always been the history of such misguided men. But such was not the benevolence of that God who sought after our eternal redemption. He was not sectional, but universal, in his goodness, mercy, and interest for a fallen race. He knew no eastern, western, northern, or southern interest. He loved all, blessed all, and in the proclamation of the good news of future life and blessedness he commissioned the twelve apostles to go and teach all nations. Peter could say, "I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him." Such was God's love and interest for a fallen race. Such was Christ's unlimited compassion; and such was the mission of the apostolic church. "They went everywhere preaching the gospel of the kingdom of God." How soul-cheering to know, notwithstanding all the influences so adverse to the true spirit of the gospel, that we can *still* occupy a position in harmony with God's divine arrangement, on the great issues pertaining to our present and future salvation! Upon such a platform I wish, by the grace of God, to stand, independent of all organizations of disorder and human policy; and I hope to cherish in my heart all those kindly feelings toward the universal brotherhood or church of Christ that the gospel requires. To become a sectarian I have no design or desire. To be led by men who are controlled by human policy, I never can consent, so long as I make the Bible my standard.

I beseech you, dear reader, for Jesus' sake, and for the sake of a lost world, do not allow yourself to be drawn away into the whirlpool of sectarian strife by men of strong party proclivities, who seek to "subvert whole houses, teaching things they ought not, for filthy lucre's sake!" It is enough to make "angels weep" to see how some men will travel the whole country to persuade honest brethren and sisters into "Methodist," "Baptist," or "Advent" churches, and then glory over their sectarian success, just as though "the whole counsel of God" could not be published without adopting some unscriptural name by which to be distinguished from everybody else! "Holy men of old who spake as they were moved by the Holy Ghost" were never found thus employed. God by his Spirit never stamped such principles upon their holy hearts, but quite the reverse. Why is it that ministers of all classes who profess to be God's servants do not organise churches on apostolic grounds, as "Churches of Christ?" Is it because they have lost faith in God's arrangement? Do they consider the modern *modus operandi* a grand improvement on that old gospel plan? How is it? If an answer can be given by this class of ecclesiastical teachers with any degree of satisfaction, let them speak out. Surely they ought not to depart thus widely from the primitive way unless they can render a reason. If inspired men of God's own choosing could go out into the world and publish salvation to a dying race in the days of greater gospel simplicity, and organise believers into "Churches of Christ," why should not all do so now? I do most earnestly desire to see all truly loyal ministers standing on the old original gospel platform, with banners unfurled, with hearts uplifted to God, and proclaiming eternal life through our Lord Jesus Christ.

Reading, Mich.

BRIEF WORDS OF CHEER.

PRESTON, Minn.

Please do not discontinue the paper, for I cannot part with it. I prize the BANNER next to my Bible. I take in washing to get money with which to pay for it. M. E. HAWLEY.

STEVENSON, Ala.

May God bless the efforts of the BANNER—one of the best expositors of truth I have ever seen. And may the time soon come when God's word may be clearly seen and appreciated by all of his professed followers. JOHN A. CARGILL.

FLOYD, Iowa.

I like the BANNER very much. It does not show a spirit of sectarianism. O that we could see more of a *determination* not to know anything "but Jesus Christ and him crucified." ALONZO RAYMOND.

AUGUSTA, Maine.

The BIBLE BANNER has reported promptly at the Soldier's Home for several months past, and been placed upon their Reading Room files. During this time it has contributed not a little toward enabling these four hundred scarred and mutilated braves to beguile many otherwise weary hours. We take this opportunity to thank you for your great kindness, and if it is not asking too much, beg that you will continue to favor us with it. GEO. W. BARBER, Chaplain and Librarian.

AMITY, Me.

I have received two copies of the BIBLE BANNER. All that I could say in its favor would be faint compared with its intrinsic value. It is indeed what it purports to be—a *Bible* paper. I will do all I can to extend its circulation in our region of country. R. STAFFORD, Pastor Amity Church.

OLNEYVILLE, R. I.

I am highly pleased with your paper. I believe it to be among the fullest, truest, and therefore *best* religious organs of the times. GEO. A. BITGOOD.

AMBOY, Ill.

I enclose an article for the BIBLE BANNER. I am doing what I can to extend your list, and to collect arrearages. I esteem the Banner as among the very best of our papers. Soundly orthodox in the true sense of the word, able and convincing in argument, and refreshing in its practical and experimental department, it is pre-eminently a paper for the people. God bless it, and succeed your efforts in sending it to the multitudes who are inquiring the way of truth and righteousness. C. C. MARSTON.

PROVIDENCE, R. I.

I like the BIBLE BANNER. Its tone is always healthy. Its food is nutritious. I am not afraid nor ashamed to lend it to my neighbors, albeit two of them are Baptist clergymen. It has the highest literary tone of any periodical among us. Merit, candor, fairness, and a bold but calm defense of the truth, are liked, even by opponents. M. B. PRESTENPLACE.

MORRISVILLE, Vt.

We think the BIBLE BANNER second to no religious paper. It comes full of good truth. We hope it may continue until Jesus comes. We are trying to keep the truth before the people as best we can. We are looking for eternal life when Jesus comes, and not till then. We long to see the day when earth's trials will all be ended. Babylon will soon "come into remembrance before God." How important that we keep the armor on so as to be ready at any moment to enter the gates of Paradise or to stand upon the sea of glass! J. A. CLEAVELAND.

OOLTEWAH, Tenn.

The BIBLE BANNER is doing a mighty work in leading men to a more careful reading and investigation of God's Word. The truth is advancing in the South. God is calling some noble men to its defense in this part of the field. Much of this is being done through the Banner. God bless you is my prayer. H. DAVIS.

NORWAY, Me.

Some one has been kind enough to send me the *Bible Banner*. I do not know to whom I am indebted for the favor; and as I could not thank them personally, I thought I could do no less than try to get a few subscribers for that excellent paper.

I am not afraid to recommend the *Banner* to all Bible readers and lovers of *truth*. And I am not afraid to lend it to those who may be seeking for light. When I read a good, sound article from Bro. Couch, I do not expect Bro. Sheldon, Bro. Phelps, Bro. King, or any other Bro. will make a frantic effort, the next month, to tear it all to pieces, or *vice versa*. I am glad to do what I can to help spread gospel light. May you prosper; and all the editors and contributors be blessed in their earnest endeavors to arouse a sleeping church, and warn a careless world! B. P. French.

A QUAINT SERMON.

Mr. Dodd was a minister who lived, many years ago, a few miles from Cambridge; and having several times been preaching against drunkenness, some of the Cambridge scholars were very much offended, and thought he made reflections on them. Some little time after, Mr. Dodd was walking towards Cambridge, and met some of the gownsmen, who, as soon as they saw him at a distance, resolved to make some ridicule of him. As soon as he came up, they accosted him with "Your servant, sir!" He replied, "Your servant, gentlemen!" They asked him if he had not been preaching very much against drunkenness of late? He replied that he had. They then told him that they had a favor to beg of him, and it was that he would preach a sermon to them there, from a text they should choose. He argued that it was an imposition; for a man ought to have some consideration before preaching. They said they would not put up with a denial, and insisted upon his preaching immediately (in a hollow tree which stood by the road side) from the word MALT.

He then began as follows:

Beloved, let me crave to preach a short sermon—from a short text—to a thin congregation—in an unworthy pulpit.

Beloved, my text is MALT. I cannot divide it into sentences, there being none; nor into words, there being but one; I must therefore, of necessity, divide it into letters, which I find to be these four—M. A. L. T. M—is Moral. A—is Allegorical. L—is Literal. T—is Theological.

The Moral is, to teach you, rustics, good manners: therefore, M—my Masters, A—all of you, L—leave off, T—tippling.

The Allegorical is, when one thing is spoken of, and another meant:

The thing spoken of is MALT:

The thing meant is the SPIRIT of malt, which you, rustics, make M—your Meat, A—your Apparel, L—your Liberty, and T—your Trust.

The Literal is, according to the letters, M—much, A—ale, L—little, T—trust.

The Theological is according to the effects it works. In some, M—murder; in others, A—adultery; in all, L—looseness of life; and in many, T—treachery.

I shall conclude the subject. First, by way of exhortation. M—my masters, A—all of you, L—listen, T—to my text.

Second, by way of caution. M—my masters, A—all of you, L—look for, T—the truth.

Third, by way of communicating the truth, which is this: A Drunkard is the annoyance of modesty; the spoil of civility; the destruction of reason; the robber's agent; the ale-house's benefactor; his wife's sorrow; his children's trouble; his own shame; his neighbors' scoff; a walking swill-bowl; the picture of a beast; the monster of a man.—*Selected.*

Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.

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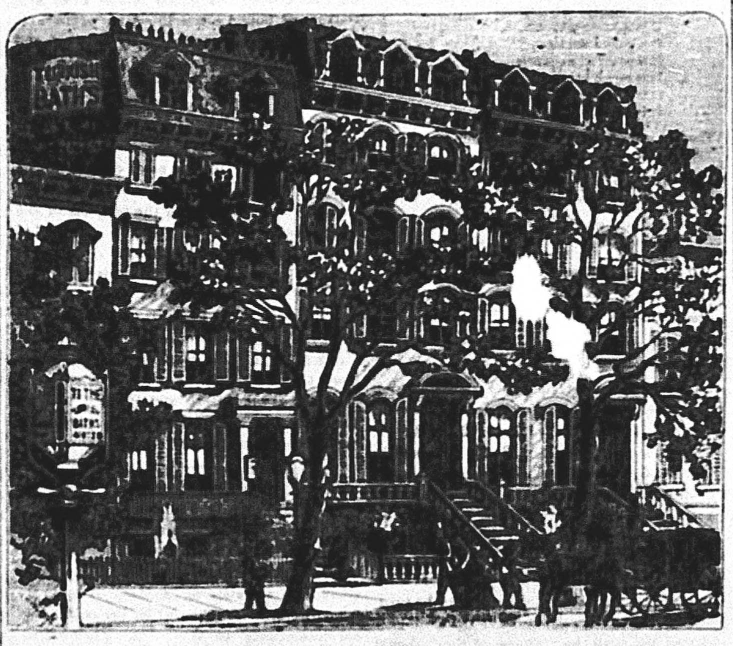

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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the [illegible] of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of the paper to ring out the clarion notes of truth in the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Practical Piety.

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THE SWEETEST VOICE.

I heard a voice, the sweetest voice
That mortal ever heard;
Oh! how it made my heart rejoice,
And every feeling stirred!
'Twas Jesus spoke to me so mild,
He called me to his side,
And said, although with heart defiled,
I might in him confide.

I saw his face, the fairest face
That mortal ever saw;
I longed the Saviour to embrace,
From him new life to draw.
"Come unto me," he kindly said,
"And I will give thee rest!
The ransom price I fully paid—
Repent! believe! be blest!"

I felt his love, the strongest love
That mortal ever felt!
Oh, how it drew my soul above
And made my hard heart melt!
My burden at his feet I laid,
And knew the joy of heaven,
As in my willing ear he said
The blessed word, "*Forgiven!*"

JOHN BUNYAN.

A. A. PHELPS.

Let us now have a little pleasant talk about one of the most remarkable characters that ever figured in the world's history. Our engraving shows him to be a man of deep thought, strong feeling, and imagination, great energy of purpose, and indomitable perseverence. Though an unlettered man, having scarcely acquired the first elements of an English education, he forced his way as a prose writer into one of the foremost places in literature. By the sheer strength of his genius sanctified by the grace of God, he rose to such eminence that men of the highest culture have craved the honor of writing his biography, and theologians of widely differing sentiments have offered to him a common tribute of praise.

John Bunyan was born at Elstow, (near Bedford,) England, in the year 1628. His father was a "tinker"—a title which narrow prejudice often applied to the son, to cripple his influence and turn the people from his ministrations. The same spirit of proscription is still alive, and often seeks to accomplish by ridicule what it is utterly incompetent to do by argument. It is easier for bigots to put on a look of holy horror and cry "heresy"—"fanaticism"—"infidelity"—than to "render a reason" based upon the word of God.

His early life was marked for its profligacy. He cared nothing for books, but became a proficient in "cursing, swearing and lying." Among his wicked associates he was regarded as a ringleader. He confesses that he had a keen relish for satan's service, and was determined to take his fill of sin. Referring to his youthful career, he makes this record: "I was a great sin-breeder. I infected all the youth of the town where I was born. I often wished that I had been a devil to torment others." How thankful we ought to be that sin has its limitations. Were it otherwise, God himself would be dethroned, and the universe would be mantled in the darkness of devilism!

A brighter day at length dawned upon his downward path. When about twenty years of age, he was married to a young woman, who is described as "virtuous, loving, born of good, honest, godly parents, who had instructed her as well as they were able in the ways of truth and saving knowledge." If "marriage is honorable in all," in the case of Bunyan it was a positive means *of grace*. His wife proved the instrument of his salvation. They had nothing of this world's goods, for they came together as "poor as poor might be, without so much as a dish or a spoon between them." But poverty led to reflection, and reflection led to reformation. She persuaded him to remain at home nights and read. Though reading was nearly a lost art to him, by application it was soon recovered. Her example also induced him to attend public worship. He began to study the Bible and other religious books. He was soon awakened to a sense of his own sinfulness, and sought the pardoning mercy of his offended God. He made a full surrender, and after varied and earnest strugglings for deliverance, he rejoiced in the sweet peace that flows from a conscious adoption into God's family.

At the age of twenty-five, he was baptised in the river Ouse, and joined a Baptist church. This was in 1653. His interesting character and growing qualifications soon became apparent, and he was chosen to fill the office of deacon. In 1655, he was sent out as an itinerant preacher. He was full of zeal, and preached with a power that drew many people to hear him. On one occasion, while preaching in a country church, a Cambridge scholar went to hear him, saying that he was "resolved to hear the tinker prate." But he who came to scoff, remained to pray: he was converted, and afterwards became a useful minister.

After Bunyan had labored in the gospel field with great acceptance for about five years, he was arrested for holding what was considered by certain ecclesiastical dignitaries "an unlawful meeting." After the trial, the following sentence was pronounced: "You must be had back again to prison, and there lie for three months following; and then, if you do not submit to go to church [the Established Church, of course] to hear divine service, and leave your preaching, you must be banished the realm; and after that, if you shall be found in this realm without special license from the king, you must stretch by the neck for it." The undaunted prisoner made this reply: "If I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God."

Thus, in 1660, for no other crime than that of preaching the gospel to the poor,

"THE AUTHOR OF 'PILGRIM'S PROGRESS.'

in a way that did not sufficiently recognize the authority of the "Chief Priests" and employ the mummery of Pharisaic Churchmen, John Bunyan was thrust into Bedford jail, where he was confined much of his time for twelve years! The spirit of intolerance that forged *his* chains, was precisely the same that crucified Christ and has persecuted his faithful followers in every age. The most cruel tyranny that ever insulted God or crushed the necks of humanity is that which is born of religious bigotry! It has cramped the conscience, enslaved the intellect, stifled great moral convictions, erected inquisitions and iron bed-steads, kindled unnumbered martyr-fires, and scattered its withering blight and dreary desolation everywhere! *We can never fall in love with it—never!*

While in prison he was permitted to work for the sustenance of his family, by making tagged laces. He was also allowed to preach to his fellow-prisoners, and occasionally a leave of absence enabled him to preach in the neighboring villages. A Quaker once called on him, having, as he professed, a message from the Lord. Said he, "After searching in half the jails of England, I am glad to have found thee at last." "If the Lord sent thee," said Bunyan, "you would not have needed to take so much trouble to find me out, for he knows that I have been in Bedford jail these seven years past."

The first part of that singular and imperishable book—"Pilgrim's Progress"—was written during his prison-life. Whether this wonderful Allegory would ever have been produced, had its author been favored with a quick release, is a question that has two sides. Perhaps the majority of those who have given the subject any thought have decided this point in the negative. But there are some considerations which incline us to believe that the same unquenchable genius would have embodied itself in a similar work, whether penned within prison walls or not. He was an author before his confinement, and he wrote very largely after his release. It may be safely concluded, therefore, that while the work may have been modified and even improved by the painful experience of prison-life, it was not absolutely dependent upon such a circumstance for its existence.

This remarkable book, under the similitude of a Dream, represents the Christian life as an eventful pilgrimage, extending from the City of Destruction to the Paradise of God. The scene is sketched by a master hand, and the characters introduced are strikingly true to life; albeit some of the theological tints are not according to our taste. That the work should have maintained its place in literature, amid all the changes of time, style, and modes of thought through which it has passed, is itself sufficient to mark it as a most singular production. There is scarcely a book on earth—the Bible excepted—that has passed through so many editions and been so widely scattered. Nor is its mission ended. While probation lingers and the English language continues to be spoken, it will possess a power to charm, to instruct, and to influence the lives and destinies of men.

Bunyan was formally released from prison in 1672. He then worked as a brasier, but also ministered to the Baptist congregation of Bedford. The publication of the "Pilgrim's Progress," a year or two afterward, greatly increased his popularity, and there was no lack of people to hear whenever he made an appointment to preach. It is said that he sometimes had an audience of three thousand in the city of London. Eminent men were sometimes among his auditors. Dr. Owen was once asked by Charles II. how a man of his learning could sit to hear a tinker preach. He replied: "May it please your majesty, I would give all my learning in exchange for the tinker's abilities."

The second part of "Pilgrim's Progress," the "Holy War," the "Jerusalem Sinner Saved," and several other works of a practical and controversial character, were subsequently published by our allegorical author. He lived a useful life, and died a peaceful death in 1692, at the age of sixty-four.

Let us learn from the example before us this precious lesson: *Whatever circumstances may surround us, we may be holy, happy, and useful.* Bunyan was *illiterate;* but he accomplished far more than thousands who possess fine scholastic abilities. He was *poor;* but he did not allow his poverty to weave for him a mantle of gloom, or generate a spirit of bitterness. He was *persecuted;* but the grace of God so triumphed as to transform the prison of loneliness into a palace of delight. The devil tried hard to crush him out, but he was *irrepressible,* just as every Christian ought to be. God so overruled as to cause even "the wrath of man to praise him." Why may *we* not receive grace enough to endure every trial—to resist every temptation—to discharge every duty—to be happy in every condition—to trust the Lord in every emergency—to conquer every enemy—to be saved from every sin—to be ready for life, labor, suffering, death, and the Judgment?

THE ONLY THEME.

Said Dr. Chalmers to a people whom he had preached to twelve years, without knowing himself or the power of the Gospel, "I cannot but record the effect of an actual, though undesigned experiment which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty; on the villainy of falsehood; on the despicable arts of calumny; in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and disturbers of human society. Even at this time, I certainly did press the reformation of honor and integrity among my people; but I never heard of any such reformations having been effected among them. If there was anything at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life, had the weight of a feather on the moral habits of the parishioners. And it was not until I became impressed by the utter alienations of the heart in all its desires and affections from God; it was not till reconciliation to him became the distinct and prominent object of my ministerial efforts; it was till till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Ghost given through the channel of Christ's mediatorship, to all who ask him, was set before them as the unceasing object of their dependence and their prayers; it was not, in a word, till the contemplations of my people were turned to these great and essential elements in the business of a soul, providing for its interests with God and the concerns of eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and zealous—but I am afraid, at the same time—the ultimate object of my early administrations."

PRAYER-MEETING.

"Only a prayer-meeting," said Bro. Lake. Too often, indeed, these prayer-meetings are so dull as to almost justify Brother Lake's reference to them. How may we improve them?

1. Put more thought into them.
2. Come with more will to the service.
3. Put more Bible into them.
4. Have more children present.
5. Let the prayers be shorter.
6. Let the singing be more spirited.
7. Don't let them drag.
8. Let the air of the room be purer.
9. Make the room lighter.
10. Let them be full of faith in God.

Kindness, like the gentle breath of spring, melts the icy heart.

CONQUEST.

R. WAKEFIELD.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3: 21.)

This language supposes a state of warfare. "To him that overcometh." There is a struggle—a contest; and the warrior's attention is directed to the final issue, his triumph and reward. Consider the *warfare*. We wrestle not only against flesh and blood, but against spiritual wickedness. Our enemies are made known to us in the Scriptures of truth. They are the "World," (James 4: 4) the "Flesh," (Rom. 8: 5-8,) and the "Devil." (John 8: 44)

The *world* is our enemy because it seeks ever to draw our attention and affections to itself, and so away from Christ. The meshes of its net are skillfully woven and artfully laid to catch unwary souls. Its snares are baited with wealth, popularity, honor, fame and pleasure—a constant round of carnal attractions, to "drown" men in destruction and perdition."

The *flesh* is our enemy, because its affections and lusts are contrary to Christ and holiness. See the glaring picture drawn by inspiration in Gal. 5: 19-21. Its works are evil. Its passions and pursuits are at war with the gentleness and purity of the spirit of Christ. "They that are in the flesh cannot please God." Its attacks are sometimes open, but often secret and insidious. Pride of wealth, of family, of talents, of personal attractions; spiritual pride—pride of being odd, of being humble, of dress, of ornament; selfishness, self-esteem, self-indulgence, self-assertion, self-will; carnal habits, more fleshly gratification, what the Apostle calls "the desires of the flesh and of the mind;—these are elements of evil, weakness of the flesh which cause much annoyance, and often work disastrously against spiritual prosperity and growth in grace. They must be overcome.

The *devil* is the grand adversary—the commander-in-chief of the hosts of sin—"the spirit that works in the children of disobedience." His success in this spiritual warfare is due, perhaps chiefly, to his power of deception. He deceived our first parents in the garden, and has found their offspring but too willing to be cheated into the belief of the same great lie. He makes men think more highly of themselves than they ought. He cheats believers into the notion that they cannot quite overcome sin; that they cannot live as holy as the Lord requires they should; that they must make some allowance for their natural imperfections; that they should make some concessions to the power of sin; that they should not be too radical. It is his work to make men contend about doctrine and neglect holiness. He gains a point when truly sincere and honest people are persuaded to make everything of the "belief of the truth," and to make nothing of the "sanctification of the Spirit;" and also, when the followers of the Lamb give themselves wholly to the great work of inward purity and holy living, and yet imagine, as we often hear them say, "that it is of little consequence what we believe if our hearts are only right." This is a fraud and deception, which the devil, who hates the truth, practices upon very many otherwise good and sincere people. It is one of his worst devices to hinder the Christian warrior, and cheat him out of the full and glorious triumph which he is entitled to achieve. Do you ask how? What would you think of the military commander, in time of war, who should receive orders from head quarters concerning some important movements to be made, and then should say to his officers and men, "It is of very little consequence how we regard these orders, whether we accept and execute them literally, or whether we interpet them according to our individual convictions of their import; only, boys, keep your hearts in the right place—be true to the flag!" It requires no philosopher's eye to see that such a policy, in the face of a vigilant and determined foe, must result only in disaster and defeat. Why should it be otherwise in spiritual warfare? If God says to the wicked, "Ye shall surely die," and the devil says, "Ye shall not surely die;" or if God says, "Be ye holy, for I am holy," and the devil says, "Ye cannot be holy, at least ye cannot quite overcome all of your fleshly imperfections and sins;" is it of no importance which we believe—which we obey?

Believe God's word; obey God's command; have no parley with the enemy. Remember you are called to overcome, not to be overcome; to conquest and victory, and never to defeat; "for greater is he that is in you, than he that is in the world." (I John 4: 4.) Our Captain is at war in dead earnest with the powers of evil—let us be like minded: he never compromised with sin, or untruth—let us fight to conquer, "for our sufficiency is of God." Our triumph will be honored with a "crown of life," a share in the glorious kingdom, participation in the untold felicities of those heavenly mansions prepared for the faithful. Our Jesus has promised, and he is faithful and true. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Newark, N. J.

SANCTIFICATION.

H. F. CARPENTER.

1. More needs to be *said* about it. Many dark places are yet unlighted.

2. More needs to be *felt*. As Joshua was about to lead Israel into the land of promise, he said, "Sanctify yourselves, for to-morrow the Lord will do wonders among you." A safe and glorious entrance into Canaan depended much upon a heart-felt interest in that command. So with us of to-day, standing at the time of the kingdom of God.

3. Still more should be known by *personal experience*. The *thing itself* shines more clearly, and has more of beauty and power than volumes of even correct theory.

4. It is *possible*. Men have attained it. We read of "them that are sanctified in Christ Jesus." (I Cor. 1: 2. Jude 1.)

5. It is *indispensable*. Without it Christ profiteth us nothing, for "by one offering he hath perfected forever *them that are sanctified*." (Heb. 10: 14.)

6. It does not leave a man to think that "he is something when he is nothing." (Gal. 6: 3.) It takes the "*I, I, I*" all out of a man, and substitutes "*Jesus, Jesus, Jesus*" It is not a "higher life." It says, "*Come down*, Zacheus," and Zacheus comes down and walks with the meek and lowly Jesus.

7. A sanctified life may have *many imperfections*. Imperfect work must ever characterize imperfect hands, however devoted to the work the heart may be. The student may be ever so eager after knowledge, but his conceptions of things will often be very erroneous. The child may be all interest in learning to knit, yet it would be a marvel if those little fingers never dropped a stich. As the teacher patiently instructs the ignorance of the pupil, and chides not; as the mother points to sad eyes the dropped stich, and yet blames not: so the Lord does not blame all the imperfection he sees. "He considereth our frame; he remembereth that we are dust." We may therefore be "blameless," because whole-hearted, yet our work be very imperfect.

8. Sanctification does not stereotype our *feelings* in one unchanging frame of bliss. Peter allows "*heaviness*" to the sanctified. Paul knew the pangs of mental travail for the Galatians, (Gal. 4: 19.) and testified to the Romans, saying, "I have great heaviness and continual sorrow in my heart." (Rom. 9: 2.) He also confesses to feelings of "fear" and "much trembling" when preaching to the Corinthians. (I Cor. 2: 3.) Jesus also was "grieved" unto indignation, (Mark 3: 5.) was "sorrowful" and "very heavy," and was called a "man of sorrows."

Unless those persons were unsanctified, sanctification does not stereotype our feelings. It simply puts them into God's hand. He uses a variety of feelings within us for our good. He opens our eyes to see, and prepares our hearts to grasp many precious truths through changes of feeling. Through these changes, he also guards us against many ills. Are we to journey by the cars? Apprehensions of being left may hasten us to secure the train in time.

One of God's trusting and devout handmaidens was saved from a midnight assassin's power by apprehensions of evil which she could neither understand nor drive away, but which led her so to act that, in God's providence, deliverance came in due time to rescue from harm. God can use our emotions for our good and for his own glory. It would be a calamity to have them in one fixed mood, in this state of mingled good and evil, even though that mood should be the happiest. "By the sadness of the countenance the heart is made better." (Eccl. 7: 3.) Do not think that your heart must be callous to all around in order to please and glorify God.

A certain man, in relating his experience, publicly testified that he had just buried a wife and three children, but had been so wonderfully sustained by grace as not to weep or to grieve over his loss. "Go home," said his pastor, "and shut yourself in your closet, and never come out till by earnest prayer you have obtained a better heart." Good counsel that; yet we are liable to think ourselves sinful if we feel deeply what may be the chastisement of God and intended to *make* us feel. Give your feelings up to God; but be sure, when sorrows fall, that faith sees the cloud spanned by the bright bow of hope and promise.

9. Sanctification does not end our *temptations*. To suppose ourselves ever in this life to be beyond temptation's reach, is to be perilously deceived. But we must be careful how we express our own experience, lest we mislead and injure others. One writer compares "sin in the flesh" to an "ugly dog." In a *converted* state, the dog is "*chained*," (of course then he is "*kept*,") but in a *sanctified* state he is "*dead*." How can we tempt a dead dog? Offer him bread, meat, anything, everything; nothing tempts his appetite, or awakens his joy. Speak to him, but you do not tempt his ear. Kick him, but you provoke no notice, no growl, no bark, no bite. The Apostle James says: "Every man is tempted when drawn away of *his own lust* and *enticed*" (Jas. 1: 14.) Now if lust is in the condition of a dead dog, how can it be *enticed*? And if not capable of being *enticed*, it is beyond the reach of *temptation*. By such illustrations we teach men at one breath what we call "deception" at another. But it will be observed that James allows temptations, even in a *sinless* life, teaching us that not until "lust hath conceived" does it "bring forth *sin*. (Jas. 1: 14, 15.)

Death is a state of inactivity, and, as such, the apostle Paul uses it metaphorically, to denote one's condition when "in Christ." "If Christ be in you, the body is dead because of sin." (Rom. 8: 10.) "How can we that are dead to sin *live any longer therein*?" (Rom. 6: 2.) Were I to illustrate, from my own experience, I should say that my heart seemed like a cage of wild animals, of fierce nature. The owner is not able to manage any of them but there is one who has conquered and tamed, and can control every one of them. When *he* enters the cage, every creature keeps still, or moves only at the will of the Master. *They* cease to live, i. e. to act according to their nature, but the Manager lives in them. When he leaves the cage, then they act out themselves again. So when Christ is in the heart, sin acknowledges his conquest and ceases to act. Christ reigns over all. But let Christ step out, and the "dog" is still alive. Thus, Paul says: "I am crucified with Christ, nevertheless I live; yet not *I*, but *Christ liveth in me*."

10. Sanctification prepares us for "the fullness of God." Dear soul, do you pant for righteousness, for a removal of all "condemnation," for a "hope of glory bright," for "peace like a river," to be an undoubted heir of all things? Do not look into your heart to find such a righteousness. It is not there. You will never see it in yourself. "Righteousness, O Lord, belongeth unto *thee*, but unto us confusion of face," said the humble Daniel. "There is none holy as the Lord." (I Sam. 2: 2.) I see in him a *righteousness* that none in heaven condemns. What dignified peace is his! The tempests of ocean disturb it not, nor the cloud of ineffable glory. How sure his heirship! O that he were mine! Can it be? Yes! "This is his name by which he shall be called, The Lord our Righteousness". (Jer. 23: 6.) Joyful thought! No wonder Paul was anxious to "win Christ." With Christ in us we have a passport to the kingdom of God; we have that which is uncondemned; we have that which conquers sin; we have that which continually says, "Peace, Peace;" we have that which angels minister unto; we have that which the pearly portals of the Holy City cannot exclude; we have that before which the everlasting doors give way.

Holiness is something dropped from heaven into our hearts. It is the gift of the Holy Ghost with its regenerating powers. We find it by looking up. It is the coming of the Father and the Son to make their abode with us. Upon what condition will they come? They are *willing* to come. "Behold I stand at the door and knock." Let Jesus in. Open the door. Is the room full? Clean it out.

Paradise must be kept for *God only*. When man gave Satan place, God removed. He has not been here since, nor will he come till the Son cleans it all out, and then God shall tabernacle with man. As evil must be put out *of earth* ere God fills it with his presence, so the *heart* must put away sin before God will fill it. The tabernacle must be sanctified, and then, O then the glory came. So now it is written, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you." (II Cor. 6: 17.) Prepare your heart like Sinai for the Lord, and then wait for him. "Present your body a living sacrifice," and keep the fowls off, as did Abraham, and the symbol of the divine presence will enter. Though you wait, yet like David you will say, "I waited patiently for the Lord, and he inclined unto me.... He hath put a new song in my mouth, even praise unto my God." (Ps. 40: 1, 3.) You will forget self. It will be, "Jesus, Jesus, Jesus hath satisfied."

11. Sanctification fits us for God's work. Does he call us from Mesopotamia? We start toward Canaan. Does he demand our dearest earthly hope? We bind it upon Moriah's altar. Would he delight in a whole burnt offering? We joy to select the finest firstling of the flock. Does he need an example of patience and peaceful trust? We sit Job-like in poverty and pain, in neglect and shame, in loneliness and grief, amid godless scoffers and say, "Blessed be the name of the Lord." Has God a truth to be believed? We joyfully receive it with the heart, and confess it with our mouth. Has he some glaring error to expose? We fearlessly tear away its cloak of light and make bare its naked deformity. If it brings down upon us the scowl and hate and slander of subtle seducers, we glory in such "tribulations also." Has God a city, a nation, a world to warn of impending judgment and wrath? We bear the solemn message with eager feet and a burning heart, like a Jeremiah or a Noah. We will not take ship for Tarshish, but make straight paths for Nineveh, like Jonah after he was sanctified in the belly of the fish.

Thus sanctification makes reformers and bearers of gospel light everywhere. A sanctification which seeks to ignore the timely truths of the Bible, is spurious. True sanctification cherishes "the offense of the cross." It says, "My soul, wait thou *only* upon God." It inquires, "What wilt thou have me *to do?*" "What wilt thou have *me* to do?" "What wilt *thou* have me to do?" When it gets its commission to Damascus, to Pharaoh, to Nineveh, to David or Nathan, to Jerusalem, to Rome, to Worms, to the antediluvians, or to the whole world, it is "obedient to the heavenly vision." Its joys are secondary: its obedience, its submission, and its trust, are its life. A sanctification which has no other aim than its own fullness of joy is a sanctification which has a belly, but no spinal column, no muscles, no hands, no feet, no heart.

To be sanctified truly is to be "meet for the Master's use." We can be of no use to the Master unless we have a living connection with the Branch. Dear brethren, are we there? It matters not much whether it be the "second blessing," or the first, fourth, tenth, one hundredth, or one thousandth blessing. It may be either or all of these; but is *the* blessing *ours* and ours *now*? If not, let us give Jesus the key to our hearts, that he may dispose of its present furniture, and come in and dwell. With me, I know not what number of blessings is mine, but I know that there is a connection between the golden bowl and the lamp in my heart, and the oil of refreshing does flow into my very soul; and although I am sometimes tempted, and have great heaviness and sorrow in my heart, at times, as I travail in birth for some dear child of God who is exposed to the spoiler of the flock, yet there is rest, sweet rest in Jesus. Yes, glory to God, my heart even now overflows with joy that *any* of the afflictions of Christ, which are behind, are allotted to one so unworthy as I;—I, frailty lodged in strength—I, imperfection resting in perfect power, wisdom and love. Dear soul, seek not joy, but holiness. Leave thy pleasure with the Lord. Thine, mine, ours be submission, obedience, and trust. Then to all will come a home of glory.

Fitchburg, Mass.

There is a healthful hardiness about real dignity that never dreads contact and communion with others, however humble. It is only spurious pride that is morbid and sensitive, and shrinks from every touch.—*Irving.*

THE TONGUE.

J. W. THOMAS.

How do you use your tongue? This is an important question. It should arrest the attention of all. There is a right and wrong way to use this little member. Life and death are in the power of the tongue. In the great judgment day we must give an account for all the words we have spoken. If we have made a right use of the tongue, then life and eternal blessedness will be ours; but if we have made a wrong use of it, then the second death amid the surging waves of the lake of fire will be our portion. The Bible is our standard of right. What does that say in regard to the tongue? It points out several ways in which the tongue is *wrongly used*:

1. *Lying.* "Lie not one to another." "Putting away lying speak every man truth with his neighbor." "Keep thy tongue from evil, and thy lips from speaking guile." Have you ever lied? Are you a liar now? Do you always speak the truth? God desireth truth in the heart. "All liars shall have their part in the lake which burneth with fire and brimstone."

2. *Swearing.* How many there are that swear! Jesus said, "Swear not at all." James said, "Above all things, my brethren, *swear not*, neither by heaven, neither by the earth, neither by *any other oath*." Do you live up to this? It means what it says. "Swear not." The word of God is not to be trifled with. All by-words and vain expressions ought to be avoided.

3. *False witnessing.* "Thou shalt not bear false witness." How many there are that will bear false witness at the present time for the sake of a little worldly gain. Probably there is not a civil court in the land where intricate cases are tried where more or less lies are not told. For a few paltry dollars, or to cover guilt, or to save the reputation of friends, many would bear false witness. How much wiser to say nothing, or tell the whole truth.

4. *Privy slander.* "Whoso privily slandereth his neighbor, him will I cut off." Are we guilty of this? Have we never spoken to the injury of others when they were absent? Look out. The Bible cuts close. Are we free? Examine yourself.

5. *Backbiting.* Who shall stand on the holy hill of Zion? "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Is there anything so mean and low-lived as back-biting? ministers' tongues are sometimes guilty of this. What a shame! One Christian speaking evil of another behind his back!

6. *Rash censure.* "Judge not, that ye be not judged." How natural it is, if we hear anything against a person, to come out in rash judgment, when perhaps we know nothing about the facts in the case, or the circumstances which gave rise to the report. Be careful. "Who art thou that judgest another?" Have you got the beam out of your own eyes.

7. *Evil speaking.* "Speak not evil one of another." It would hardly seem necessary to caution Christians against this sin, yet here is where it exists, and it is to the "brethen" that the apostle speaks. Again he says, "Speak evil of no man." If we cannot say anything good of a person, is it not much better to say nothing? Lay aside all evil-speaking.

8. *Filthy words.* "Let no filthy communication proceed out of your mouth." Could we look into some of the dens of iniquity, and listen to the conversation of the wicked, what a stream of filthiness should we hear pouring out from their lips! Are we as Christians free from filthy talk?

9. *Foolish talking and Jesting.* The tongue never was made for this purpose. "But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor foolish talking nor jesting." So it reads. Who dare disobey? Lord have mercy on us!

10. *Self-praise, loquacity, boasting, [illegible] ness, and unprofitable disputes.* All [illegible] are wrong. "Let another man praise [illegible] and not thine own lips." "[illegible] search their own glory is to [illegible] In the multitude of words there [illegible] not sin: but he that refraineth [illegible] wise." "Let nothing be done [illegible] strife or vain glory; but [illegible] mind let each esteem other [illegible] themselves." "Look not every [illegible] his own things, but every man also [illegible] things of others." "Let all [illegible] and wrath, and anger, and clamor, [illegible]

evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith: so do."

Thus far we have looked at the wrong use of the tongue. Are we guilty of using our tongue in any of the above ways? May the Lord help us to repent and reform. What says the Bible in regard to the *right use of the tongue?* This is what we want to know.

1. We should use our tongue to *pray*. "Hear O Lord when I cry with my voice, have mercy also upon me, and answer me." Some people whisper their prayers. God wants us to use our voice. "Men ought always to pray, and not to faint."

2. *To confess sin.* All are sinners by nature, and we are required to confess and forsake our sins. "Confess your faults one to another." Get your heart right with God, and then follow peace with all men.

3. *To give a reason of our hope.* "Sanctify the Lord God in your heart: and be ready always to give an *answer* to every man that asketh you a reason of the hope that is in you, with meekness and fear."

4. *The edification of others.* "Let no corrupt communication proceed out of your mouth, but that which is *good to the use of edifying*, that it may minister grace unto the hearers." Speak the truth in love. Not harsh, but gentle and affectionate.

5. *To rebuke sin in every form.* "Cry aloud, spare not; lift up thy voice like a trumpet, and show the house of Jacob their sins." Defend the right. Exhort others to holiness.

6. *To cheer the sad.* "Son, be of good cheer." The world is full of sorrow. Speak a cheering word to the sad and sorrowful. Comfort the mourner.

7. *To sing and give praise.* "Sing and make melody." Singing promotes happiness. Let your voice be heard. Sing praises to God. A word may make the world bright. Speak of Jesus. Preach salvation. Love mercy. Do good. Make somebody happy. Seek the lost. Pity the poor. Help the afflicted. Soon you will sing in glory.

Pendleton, N. Y.

"CREDIT MOBILIER"

The notorious company derives its name from a great loan and banking establishment that flourished in Paris, France some twenty years ago. It was formed on a basis of $12,000,000, but with the privilege of issuing ten times that amount in bonds, if necessary. Its object was to build public works and promote national industry by the loan of capital and the taking of risks. As banks, with circulating capital, discount notes and make loans so the French Credit Mobilier undertook to do with fixed capital. Its transactions were colossal, and it was characterized as "the greatest gambling house the world ever saw."

The Credit Mobilier of America, was formed on the same principle, but with the specific purpose of building the Union Pacific R. R. It was created by the managers of that road, to swallow up the enormous subsidies granted by Congress. The whole contract of building the road was taken by this company, and so great were the subsidies, that 370 per cent. was cleared on its construction. *Over thirty Millions of Dollars*, over and above the cost of the road, were taken from the Government and put into the pockets of stockholders of the Credit Mobilier.

The French pronunciation of the word is "Craydee Mobbeeleeay," and means movable, or changeable credit.

The last act in this stupendous drama is now playing. It is to be hoped that the Congressmen convicted of bribery or perjury will receive just condemnation.

NO TIME FOR IDLE DREAMING.

No time here for idle dreaming;
No time here for folded hands;
No time here for falsely seeming;
Listen to thy Lord's commands.
"Come quickly! Watch and pray"—
"Come quickly! Son, obey"—
"Come quickly! WORK TO-DAY."
To-morrow darkness may creep o'er thee;
The Master stand himself before thee,
Crying, "Of mine own restore me!"
Reckon then all idle dreaming;
Shame upon thy idle hands;
Woe unto all falsely seeming,
When the Judge before thee stands!

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

I WOULD LIVE WHEN JESUS COMES.

"But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were sure that I should live to see it, and that the trumpet should sound, and the dead should arise, and the Lord appear before the period of my age, it would be the joyfullest tidings in the world."—*Richard Baxter*, 1670.

Oh! I would live when Jesus comes,
To gather home his ransomed ones;
To see the city of my God
Descend diag from his blest abode.
Oh! I would live when Jesus comes
To gather up his ransomed ones.

To see the righteous dead come forth,
From East and West, from South and North,
And hear their shouts from shore to shore,
O grave, thy victory now is o'er!"
Oh! I would live when Jesus comes
To gather up his ransomed ones.

To see the saints with glory crowned,
By angels compassed all around,
To hear the shout—"The Bridegroom's come!"
And rise to meet him on his throne;
Yes, I would live when Jesus comes
To gather up his ransomed ones.

And hear the living pilgrim ones
Cry out, "Behold, behold he comes!"
Lord Jesus, come, O! quickly come,
And take thy waiting watchers home.
Oh! I would live when Jesus comes
To gather up his ransomed ones.

And then the change as twinkling eye,
The gift of life, no more to die;
The catching up, the friends restored,
And so forever with the Lord.
O! let me live when Jesus comes
To gather up his ransomed ones.

To see the haughty scorner quail,
The persecutor's proud heart fail,
The fear, the trembling, the dismay,
The rending rocks, the fiery spray—
Yes, I would live when Jesus comes
To gather up his ransomed ones.

The heavens as a parchment scroll,
The earth in flaming billows roll,
The pride of man—his darling world—
In winding-sheet of flame is furled.
Oh! may I live when Jesus comes
To gather up his ransomed ones.

And then to hail the glorious dawn
Of heavens new, a world re-born,
A fragrant earth, new Eden bowers,
The tree of life, unfading flowers.
Yes, I would live when Jesus comes
To gather up his ransomed ones.

The air with perfumed zephyrs twined,
In crucible of flame refined,
The sealess earth, the cloudless sky,
The host of saints with tearless eye.
Oh! I would live when Jesus comes
To gather up his ransomed ones.

THE WORLD'S CONVERSION.

A. F. MOORE.

Is the doctrine of the "world's conversion" by the preaching of the gospel a *Bible doctrine?* Is it *true* that there will be a thousand years of peace and blessedness upon this earth *before* Jesus will come *personally?*

That there is to be a time when "all shall know the Lord from the least to the greatest," is true; but is it to be *before* Christ comes, or *after?* That the "earth is to be full of the knowledge of the Lord as the waters cover the sea," is true; but will it be before the Lord comes? If so, how can we harmonize such scriptures as the following: "As the days of Noah were, so shall also the coming of the Son of man be." "Likewise also, as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even *thus* shall it be in the day when the Son of man is revealed." Truly, the two scenes do not correspond. There is some mistake somewhere; but it cannot be in the Bible, for other portions speak the same sentiments: "Because iniquity shall abound, the love of many shall wax cold." "Evil men and seducers shall wax worse and worse, deceiving and being deceived." "In the last days *perilous times* shall come."

Truly that system which says that the world is "getting better," is *wrong*. But how came the church to almost universally believe in the conversion of the world, if it is not true? By believing the "traditions of men" instead of God's immutable word. The doctrine of the "world's conversion" is of recent origin. It is very easily traced to its starting point. Rev. Daniel Whitby, D. D., of England, is acknowledged, even by those that believe the doctrine, to be the first to teach such sentiments, and he himself acknowledged them as his own "New Hypothesis."

A *thesis* is defined to be a proposition, a position, a statement; while a *hypothesis* means a supposition, a conjecture, an opinion, or a system formed upon some principle not proved. Says Dr. Duffield: "His arguments and explanations of Scripture, in favor of his hypothesis, are based on assumptions which have not been proved; and his attempt to show the falsity of millenarian expositions are founded on the assumption of his own hypothesis."

Daniel Whitby was born in Northamptonshire, England, A. D. 1638, and wrote in 1680; and in less than 200 years this *new* hypothetical doctrine has spread broadcast over Christendom. When we oppose it by Scripture, we are accused of teaching *new* doctrines. Bishop Henshaw says: "The fact is, that the commonly received opinion of a spiritual millennium, consisting in a universal triumph of the gospel and conversion of all nations for a thousand years before the coming of Christ, is a *new* doctrine, unknown to the church for the space of sixteen hundred years. So far as we have been able to investigate its history, it was first advanced by Rev. Dr. Whitby, the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bogue, and others, and has been received without careful examination by the majority of evangelical divines of the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the pre-millennial advent and *personal* reign of Christ with his saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory." (*Voice of the Church*, pp. 229 and 231.)

Facts and the Bible always agree. But do *facts* agree with the doctrine that the world is getting better? Nay, verily. But is there not vastly more piety in the world now than ever before? Yes; but is there not vastly more wickedness than ever before? Wickedness has increased faster by far than Christianity; and if the world is to be converted, certainly Christianity ought to increase more rapidly than wickedness.

Let us look at a few facts. Sixty clergymen, headed by Rev. Albert Barnes, have, in a Boston pamphlet, testified "that the conversion of the world to Christ was far more rapid during the first three centuries than it is to-day—that the average gain of orthodox churches in the United States for twenty five years past is only one and a half members per year—that for eight years past, and probably for thirty years past, since 1837, the gain by conversion and profession is but one member each year—that many churches, in cities especially, lose more by death, from year to year, than they add by profession, and are sustained chiefly by additions by letter—that sixty-one churches in the nine principle cities of New England in one year, 1864, lost more by death than they gained upon profession—that the body of orthodox churches in Connecticut lost in five years, ending in 1864, four hundred and eighty by death more than they gained by new converts to Christ—and, finally, that in all the churches where the ordinary means are relied on, without special effort, and revival, they barely hold their own ground year to year. While this is the condition of Protestant churches of our land, the Roman Catholics have risen from one per cent. of the population, in 1784, to *fourteen* per cent. in 1860; and their ratio of increase for thirty years, from 1830 to 1860, has been nearly five times as rapid as all other denominations together." (*Few Saved.*)

Universalists, Mormons, and Spiritualists increase five and one half per cent. faster than all the conversions to the Christian religion. These are statistical *facts;* while plunder, theft, robberies, defalcations, murders, and blood-shed, are so on the increase that men of the world are getting alarmed, and wonder what will be next. A Baptist minister of our town, speaking of the condition of the churches, said to me, "Unless something is done soon, we shall go under." A Presbyterian minister of the same place said to me, "Vital religion is fast dying out of the world." And yet both of these men will go into their pulpits and preach the conversion of the world. Is it not strange that men can be so blinded by a theory, that in private conversation they will admit the facts as they are—that the world is fast getting like Sodom—and then preach that the world is soon to be converted by the preaching of the gospel? I once met a Methodist Presiding Elder at a railway depot, and the conversation turned on the condition of the world. He said, of his own accord, "It is alarming to see how wickedness is on the increase." "Yes," said I, "that is just according to Scripture: "As it was in the days of Noah, so shall also the coming of the Son of man be." Said he, "No; the world is getting better and better. Notwithstanding the outward appearance is that it is getting worse and worse, the under-current is working righteousness and truth."

I could but think that what comes to light is bad enough, but the under-current is much more corrupt. Truly, "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." This is the *true* condition of the world as seen by Israel's ancient Seer. While God is warning the world of its swift-approaching doom, and holding out signs in the moral, political, religious, and natural world, whereby the church is called upon to "know that he is near, even at the door;" men very coolly turn up the lip, and say, "The Lord cannot come for more than a thousand years yet. We have got to have a thousand years of peace and blessedness here before the Lord can come."

The wheat and tares were to "grow together till the harvest," and the "harvest is the end of *this* world," or age. The Lord was to destroy the "man of sin" by the "brightness of his coming." All Protestant commentators have believed the Papacy to be the "man of sin." After he shall have been destroyed by the brightness of Christ's personal coming to judgment, the whole earth shall be filled with the glory of God as the waters cover the sea, and *then* "all shall know the Lord, from the least to the greatest." But this will not be while Christ is absent from his waiting, longing, weary bride. Truly the day is at hand. Antichrist is soon to be destroyed, and the weary bride be united to the long absent bridegroom, never again to be separated from his side. Well might John on Patmos exclaim, when the panoramic view of that marriage first passed before him, "Even so, come, Lord Jesus." O let the bride don her wedding robe, and be ready to welcome him back to earth again!

Linden, N. Y.

THE HALF HOUR OF SILENCE

E. C. STONE.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." (Rev. 8: 1.)

We know of but one *key* to the understanding of this passage; and that is found by reading events to come, by the light of past events.

There is abundant evidence, from the fulfillment of portions of this Revelation, that a *day* of *prophetic* time, as given in some portions of this prophecy, symbolizes, or is equivalent to, a *year* of *literal* time. Hence, an "*hour*" would be equal to about fifteen days, common reckoning; and a *half hour*, to about seven days and a half, which seems to be the period of time designated.

Taking this to be the correct position, we run back in the history of the church, to see if we can find anything to aid us in understanding the matter.

A ray of light is found in the meaning of the word *Pentecost*, which signifies 50, because the day of the Pentecost was the fiftieth from the Passover. Pursuing this ray a little further, we are led to inquire, How long a time did the church "tarry at Jerusalem," after Jesus was taken bodily from them, before the Spirit was given? The answer is plain. Our Savior was under the dominion of death "three days and three nights." He was present with his disciples, after his resurrection, forty days. (See Acts 1: 3.) Adding these two periods together, we have 43 days of the 50 accounted for; leaving *seven days*, as the time in which they tarried ere the Holy Ghost was given. This brief portion of time seems to be full of signification.

Reasoning by analogy, we are led to conclude that, as the church of Christ tarried seven days, or about a "half hour," after he was taken personally from them, before the Holy Ghost was given; so in like manner they will tarry seven days, or about "half an hour," after the Spirit of God is withdrawn from the earth, (save from his people, who, we know, are "sealed" thereby "unto the day of redemption,") ere they are caught up to meet him, and again enjoy his *personal* presence.

Here, if this position be correct, the waiting church of Christ will have definite *knowledge* of the *time* of their reward, if not before; and those who are unprepared will have a knowledge *equally as positive* of their complete unfitness to stand before the Judge of all. This seems to be the time foreshadowed in the parable of the "Ten Virgins," in which the foolish virgins will cry to the wise, "Give us of your oil, for our lamps are *gone out*." They feel no more the blessed influence of that Spirit whose prompting to duty they had perhaps for years mistaken for evidence of their conversion; but still had neglected almost every duty, or had performed it as a mere matter of lip service, with the heart still far from God. But now what a change! The Spirit gone from them, and *gone forever*. What a thought! Who can picture the scene? What tongue describe the burning anguish of those hearts now made conscious, fully conscious that they are all unprepared? What pen is adequate to such a task? The thought alone is *awful*, but *ten thousand times more dreadful* will be the *realization!*

How varied the emotions of heart, in that brief space of time: some rejoicing in full, triumphant peace, and others broken down with weeping. Bitter tears are coursing from swollen, sleepless eyes. How dreadful to them these moments of suspense! O that all whose eyes fall upon these lines would look *now, this moment*, within their own hearts, and solemnly ponder the question, Where should I now stand? What would be my condition, should probation *now end*, and that dreadful "half hour" of suspense *now begin*, in which certain, speedy destruction is impending, and yet is suspended until this brief portion of time, marked by the words of Jesus, has its accomplishment?

We know that it is an utter impossibility for any of the words of Jesus to fail. He has said: "As it was in the days of Noah, so shall it be also in the days of the Son of man." (Luke 17: 26.) How was it with Noah? When did he obtain definite knowledge of the impending doom of the wicked? These are questions to the point, and both throw light upon our own present position. Gen. 7: 4 reads: "For yet *seven days*, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I *destroy* from off the face of the earth. The tenth verse records the fulfillment. "And it came to pass after *seven days* that the waters of the flood were upon the earth."

Here we have the perfect *type* of the coming seven days of definite knowledge for the church of God, in which *they* will be as *safe* as was Noah, while he waited there in the ark, after God had "shut him in;" and, on the other hand, the wicked will be as effectually cut off from all hope of mercy, as were the antediluvians during these seven days. Solemn thought! Let him who would be wise now flee to Jesus for a refuge from the coming storm of wrath which is soon to burst upon this careless, sin-loving, God-forgetting generation. Thankful indeed should we be that mercy still is offered to all who will repent, and forsake their sins, and avail themselves of that *full* and *free* salvation which is obtained through the sin-cleansing blood of Jesus Christ alone.

Chelsea, Mass.

WAITING.

Said a visitor at a country almshouse to a feeble, palsy-shaken old man—

"What are you doing Wisby?"

"Waiting, sir."

"And for what?"

"For the appearance of the Lord."

"And what makes you wait for his appearing?"

"Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing."

Better have Wisby's hope than Victoria's sceptre, Lazarus' rags than Dives' purple. Better is poverty with piety, than riches with perdition.—*Heber.*

OUR GLORIOUS CHRIST.

If there were ten thousand thousand millions of worlds, and as many heavens, full of men and angels, Christ would not be pinched to supply all our wants, and to fill us all. Christ is a well of life; but who knoweth how deep it is to the bottom? Put the beauty of ten thousand thousand worlds of paradises, like the Garden of Eden, in one; put all trees, all flowers, all smells, all colors, all tastes, all joys, all loveliness, all sweetness, in one. O what a fair and excellent thing would that be? And yet it would be less to that fair, and dearest well-beloved Christ, than one drop of rain to the whole seas, rivers, lakes, and fountains of ten thousand earths.—*Rutherford.*

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EARTHLY IMPERFECTION.

I have seen an end of all perfection. (Ps. 119: 96.)

The language of the text implies that the prophet occupied a position where no perfect object could be seen. All his surroundings were stamped with imperfection.

Perfection is that quality or condition of beings or things which enables them to accomplish all that they were created to accomplish.

A piece of mechanism is reckoned perfect when it will do all that its maker designed it to do. A clock that will exactly measure time is perfect; but when it fails to do this, it becomes imperfect. So it is with this world. Its Creator made it to fill a certain position—to accomplish certain purposes; but from the text we learn that it has fallen from that position, and is not in a condition to meet those requirements. This is true in the concrete; it is als true in the abstract. It is a fallen world, because every part of it is fallen. The wise Preacher looked upon everything under the sun and pronounced it all "vanity."

The entire earthly creation, both animate and inanimate, is in an abnormal condition; therefore unnatural relations and results are produced. These are all exactly opposite to what the Creator designed, and do not exhibit the operation of the principles of the divine government.

Men tell us that God is the direct author of our present experiences, but the Creator of this world cannot be truly represented by things in an unnatural condition.

If an artist should make a machine, and another should cause it to be entirely destroyed, it could no longer represent its original maker. But if the first should remodel it after the first pattern, it would again represent the wisdom and skill of its original maker. So it is with this world in its present condition: it has been marred and deranged by the work of an enemy, so that it misrepresents its Creator in every part, principle, and being. Where God designed love, there is hatred. Where he designed union, there is division. There is sin in the place of holiness; war in the place of peace; and death in the place of life.

God designed this world as a peaceful and eternal home for man and all the creatures he associated with him. To accomplish this great purpose of peace, everything and being were made to harmonize among themselves, so that the inanimate was made to meet the desires of the animate. Thus no antagonism could exist between them.

The earth was made to spontaneously produce that which every living thing was made to desire. A restraint from enjoying all that the desires embrace is a source of discomfort; therefore every creature was so constituted that every social desire could be gratified. No wealth could be coveted, for each was put in possession of all the heart was made to desire. No elements could war upon each other, for each was made to occupy its place, and all rested upon a universal equilibrium. No friction of winds to produce the destroying tempest. No disturbance of electrical currents to cause the forked lightning. No compressing or condensing vapors to produce the devastating floods. All peacefully and harmoniously rested together according to the divine appointment. No growling beast or creeping reptile—no armor-clad warrior or murderous assassin—no wide-spreading pestilence, no sin, no evil, broke the harmonies or disturbed the peace of a perfect world.

But the arch rebel of angelic fame viewed the new and glorious world with deadly envy, and hasted to the presence of the earth's new-made ruler, to introduce, if possible, ruinous rebellion, and thus destroy the perfection of the divinely constituted kingdom. The satanic purpose was accomplished—the awful deed was done. God's authority upon the earth was set aside, and Satan's substituted. Universal rebellion to original laws became the order, and universal evil and death become the result.

But Jehovah is not a being to succumb to his antagonist, Satan, and not accomplish his original purpose in the creation of the earth. If it is not redeemed and restored to its perfection again, then God has been defeated and Satan has triumphed. But revelation clearly presents the fact that God has devised a plan by which he designs "the restitution of all things." This involves the complete defeat of Satan, so that the rebellion he introduced upon the earth will be perfectly annihilated, and its effects fully vindicated, so that earth and all its elements and beings will be as perfect as if Satan and his mighty rebellion had never existed.

God appointed his Son, Immanuel, as the heavenly executive to carry out this plan and accomplish this divine purpose. In the fullness of time he laid off his robes of glorious royalty, and gave up his riches and association with divine beings, and bowed himself under the dark mantle of sin's dominions, and appeared upon the human stage as the mighty antagonist of Satan. He drank a full draught of the curse, and experienced the bitterness of its terrible power; so that his soul was overwhelmed with sorrows, and every nerve quivered in the convulsion of death.

In his first movement in the conflict he calmly marched before the enemy's battery of temptation, and received from three of his heaviest guns their deadly contents; but, unharmed, he returned the fire with solid shot of divine truth, which forever silenced them against him. He then raised his arm with God-like power, and gave a grand exhibition of his ability to control Satan and all his subordinate angels, driving them from their dark hiding places, and hushing their blasphemies into silence. He delivered from bondage the prisoners of sin, making the curse powerless in his presence, subduing rebellion in the "colt" and "fish," hushing the war of winds and waves in a "calm," removing all diseases and human infirmities, withering the fig tree with the echo of his voice, making the waves of the sea the foot-path of royality, and issuing divine commands to the dead, who immediately stand upon the stage of life. Then, reaching the climax of demonstration, he leaped from Olivet's mount, carrying *perfected earth* matter to heaven, thus showing that *earth perfected* is suitable for the Divine Presence.

He there exercises the important power of superintending the mighty work of preparation for the final consummation of this world's complete redemption from the results of evil. His all-prevailing intercessions have rolled their melting notes of infinite love in the Holy Place through the Christian period. And when the work of grace is done, he will descend upon the throne of his glory, with his heavenly messengers, uttering the mighty word of resurrection, sounding it far down the ocean depths, echoing it through all the vales, penetrating the mountain caverns, awakening the unnumbered dead from their long sleep, and assembling them before his judgment bar.

Then shall the early kindled fires break forth from their subterranean furnace, to melt and purify this corrupted world, so that the cleansed elements can be once more compounded, fashioned, and associated, in heavenly harmony and God-like perfection. Then shall earth's convulsive throes of agony cease. Then shall the earthquake and thunder roar, the howling storm and whirling tempest, the social strife and cruel war, be hushed in everlasting silence. Then shall the "new earth," fashioned and beautified by a divine hand, take its place among the sinless, curseless parts of God's glorious creation, where the divine will shall be the unbroken law, and divine praise the ceaseless and universal song.

J. C.

SPECIAL NOTICE.—BURNED OUT.

At the burning of THE SCRIPTURAL TRACT REPOSITORY ROOMS, our *monthly list* of subscriptions was destroyed. Hence the record of all subscriptions received, and money paid for *The Christian* during the last part of September and the first part of October, including the subscriptions taken at Amboy camp-meeting, and perhaps some at Alton Bay, *are lost*. Persons who do not receive *The Christian* and *The Bible Reader's Map* as ordered, or who do not find their money properly credited, or who know of persons who subscribed for *The Christian* about that time, will confer a favor by repeating their orders, and informing us of the facts without delay.

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A large copy of the first edition of the English Bible, translated by Theodore Bega, anglicized by L. Jonson, and published under King James in 1611, is in possession of Mrs. Mary Sisson, Westerly, R. I. The book also contains the annotations of various learned authors. It is valuable for its antiquity. We know of no other copy that can be obtained. Any one wishing to purchase it will correspond with the owner.

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Miscellany.

BOIL IT DOWN.

Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say it in the readiest way;
And whether you write on rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

For if you go spluttering over a page
When a couple of lines would do,
Your butter is spread so thin, you see,
That the bread looks plainly through;
So when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down.

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let them be crispy and dry;
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then
Boil it down.

For editors do not like to print
An article lazily long,
And the busy reader does not care
For a couple of yards of song;
So gather your wits in the smallest space,
If you'd win the author's crown,
And every time you write, my friend,
Boil it down.

A BASHKIR BEE-HIVE.

In Bashkir, and some other countries west of the Southern Ural, the inhabitants devote themselves almost exclusively to raising honey, which seems to be carried on with the greatest vigor in the governments of Kazan and Oufa. There are individuals among the Bashkirs, who, besides their bee-gardens, possess hundreds and sometimes thousands of wild bee-hives in the forest? It is only necessary to describe the process in use among the Bashkirs, as it is the same which is followed by the other tribes that apply themselves to this useful pursuit.

It is usual to prepare in the forests a very peculiar kind of hive, which the bees spontaneously enter, and there deposit their honey.

The straightest, strongest trees of the forest are selected, the hardest kind of timber being preferred. On these, at the height of 24 or 30 feet above the ground, they construct the bee-hive by hollowing out a large smooth cavity in the trunk of the tree, with a tool resembling a chisel. When the work is completed the aperture is closed with a board, in which are several holes large enough to afford the bees free ingress and egress.

The manner in which the Bashkirs execute this rather difficult kind of work, and the ease with which they ascend the loftiest trees, afford a fine display of agility and skill. A rope and a sharp hatchet is all they require to assist in their ascent. The workman places himself against the tree, around which and his own body he fastens a rope. He then with his hatchet cuts a notch in the trunk at a certain height, and setting his feet against the tree springs to that height by the help of the rope. He supports himself by the rope, resting his feet in the notch till he cuts another; and so on till the desired point is reached. The branches below the hive are all cut away to render access by bears more difficult. Some measures adopted to secure the hives against these, the greatest enemies to bee-keepers there, are very curious.

The most common contrivance is to insert a number of knives or iron spikes, bent upward, into the trunk of the tree. The bear can get up, but in attempting to slide down backwards, as they do, he seldom escapes with his life, or at least without being desperately wounded. Some old bears, who have learned how to use these knives and bars, have been known to loosen or break them with their teeth and paws as they went up.

Another method is shown in the engraving. A heavy block of wood is suspended before the aperture of the hive. This block the bear flings from him with increasing fury, but as often as he does so the block returns and hits him violent blows on the head. Irritated, the bear increases his furious assaults, and this is kept up till, exhausted by rage and partly stunned by blows, he falls on spikes planted in the ground to receive him.—*National Agriculturist.*

A BASHKIR BEE-HIVE.

Commend us to that Baptist brother who, on going into the water to be baptized, replied to the suggestion that he had better take his pocket-book out of his pocket during the ordinance: "No; I want my pocket-book baptised with me."

STARTLING DISCLOSURE.

[The following revelation of facts was recently sent to the *Western World*, the editor of which regards it as entirely authentic. It discloses a great Catholic conspiracy against Protestant Christianity. The reader will be interested to learn about the new religious Order.—Ed.]

Dear Sir:—You, in common with a contemplative community, may be startled with the singular revelation which I deem it incumbent upon me to lay before the public, not for the purpose of creating a needless alarm, but to apprise the intelligent portion of our people of the existence of a new and somewhat extraordinary conspiration against Protestantism in America.

On my late homeward trip from Europe, I had designed to take one of the North German steamers; but being detained longer at Paris than I expected, I was compelled to take the St. Laurent, one of the fine French line of trans-Atlantic vessels. As a matter of course, the crowded condition of the ship awarded me a companion in the state-room, who came on board at Brest, his name not being registered at Paris. This gentleman represented himself to be a Frenchman; but, from the accent, or rather want of accent, with which he spoke the French tongue, I recognized him to be a Belgian—a fact materially strengthened by my observing on one occasion that he wore a decoration of the Order of Leopold. He was a remarkably intelligent man, who had traveled extensively, yet he appeared extremely reticent as to the motives for his visit to America, of which country he seemed to possess an extended knowledge, both as to individuals and localities.

In adjoining state-rooms were located four other gentlemen, who appeared, with my companion, to form a single party, as they studiously avoided intercourse with other passengers—a mark of disrespect at variance with general European custom, by which a dinner at *table d'hote* oftentimes secures desirable, if not valuable, personal acquaintances.

Two of these gentlemen were Italians, and that which first attracted my notice was the frequent employment of the Italian tongue, even in ordinary conversation, on a vessel where nearly every other person preferred the French. I, however, for the moment, surmised that three out of the five merely used the Italian, which they spoke somewhat indifferently, out of deference to the one who seemed to be the leader of the group, notwithstanding all spoke French admirably.

I remarked, mo[illegible], that, when conversing among th[illegible]selves within hearing of myself or other fellow-passengers, the language was suddenly changed; but, as I had had the advantage of a residence at Venice—a fact which I suppressed from my companion's knowledge—I was able to comprehend the tenor of the dialogue.

I know not why my suspicions were aroused as to the character of these passengers; but, certain it was that their actions were strange—not eccentric, but systematic—as they maintained, as far as practicable, a complete isolation from the ship's society.

I have lived several years in Roman Catholic countries, and am well aware of the ceremonies incumbent upon communicants of the Church at meal time, and at matinal devotions, but which are habitually disregarded by a majority of Continentals not in holy orders. I observed that all these travelers were scrupulously observant of the most minute details prescribed by the ritual, never seating themselves at a table without making a sign of the cross, nor retiring at night without use of missal and breviary, although desirous of avoiding the attention of fellow passengers.

I became curious to ascertain the reason for a devoutness which was so exactly observed, particularly as one of the Italians was inadvertently addressed by the title of "*monseigneur*," which can only be correctly applied to an archbishop, cardinal, or other apostolic dignitary. The others, I soon suspected, were lay ecclesiastics—such as are instructed with missions of a delicate character, which require at once the subtlety of zeal and a thorough knowledge of men, society, and government. They constitute a particular and distinctive body in the Church of Rome, and are more distinguished for their learning and piety than a majority of the resident clergy.

I had observed that the entire party were liberally supplied with writing materials, at which they toiled with the industry of beavers, frequently consuming the entire day in the compilation of an elaborate correspondence, which was carefully guarded, after having been read in general consultation. They assembled in a large square state-room adjoining my own, and the air being at times oppressive, the door was left ajar, so that, lying in my own room, I could hear much of what was said by the earnest talkers. It was through overhearing their remarks upon more than one occasion, and disjointly delivered, that I began to comprehend the character and extent of a religious conspiration which I now know fairly rivals the gigantic schemes projected by Ignatius Loyola, and one which is designed to undermine Protestantism on this continent. What I then suspected, and now fully comprehend, I propose here to reveal.

It is well known to the world that, in December, there will be held in Rome a General Council of the Church, the attendance at which probably will exceed that of any convocation of prelates since the fall of the Eastern Empire. In accordance with old established custom, this event will be commemorated by some event of universal interest to the Roman Catholic world. Already the Holy F[illegible] has shadowed his ambitio[illegible] harmonizing all the elements of Protestantism, by issuing an invitation to all dissenters to participate in the coming convocation, not for debate, but *to return within the bosom of the fold*, repentant of their former heresy. Pius IX. desires to outvie the greatness of Gregory, and, assuredly, the extirpation of heresy by voluntary reaction must be regarded as one of the grandest of pontifical triumphs.

But the Holy Father does not limit his aspirations to the old world; for, with prophetic sagacity, he perceives that this *continent is destined to become the future home of the Papacy*, when driven from Rome—which may be the case at almost any moment, when the fires of revolutionary Italy are rekindled.

It is, therefore, determined to establish in our midst a propaganda, not for the direct or open conversion of heretical Protestants, but, by a subtle use of the press, the public and private schools, and, lastly, of the discontented and ambitious among Protestant ministers and laymen, to undermine our faith in Protestantism as a religious profession, and thus secure the dominancy of the united, all-powerful, belligerant Roman Catholic Church.

This scheme, seemingly so impractical to us confident Americans is, indeed, no dream or chimera; it is an *embodied fact*, as I will show even to the most indifferent observer.

We may remark, as introductory to what here is now revealed, that the Papal See never has relinquished its claims to a sovereignty over this hemisphere, which was recognized by Ferdinand and Isabella, whose pious gift was rewarded by the title of the Catholic. *This country*, notwithstanding the studious and politic reticence of their historians, is regarded *as much the patrimony* of the See of St. Peter, as the *Vatican* or the *States of the Church*. The true Romish name for the northern continent is Mary's Land, for such was the secret meaning of Maryland, the oldest Catholic settlement, which Lord Baltimore placed beneath the tutelar patronage of the Very Blessed Virgin Mary of the Immaculate Conception—the vindication of which dogma forms one of the illustrious proceedings of the now existing Pope.

Out of this patrimony the Holy See has been kept, but never since the day of Baltimore has the Papacy ceased to hope for a restoration of its lost inheritance.

Pius IX., a man of far more sagacity than any Pope since Leo's time—has, it is now discovered, taken the preliminary steps towards this restoration—not only of Mary's Land, but of Republican America itself—to the folds of the Church, by the creation of a New Order of Religious Chilvalry, denominated "The Order of the Immaculate Conception."

In my fellow passengers I found the pioneers of this grand movement of the Hierarchy of Rome. They comprised one Cardinal of the Sacred College—the "Monseigneur"—and four dignitaries, possessed of secret powers to command and enforce all aid requisite to plant the Order, and to give it its supremacy in the work assigned.

By a singular, and, I must think, a Providential mistake, I became the possessor of the key to the entire scheme, whose exposure must surprise our Roman Catholic citizens quite as much as it will astonish and alarm their Protestant brothers. By this mistake I find now in my possession:

The Letter of Ordination of the Order.

The Secret Instructions for its Induction and Organization.

The Statutes of the Order.

The Rules for Personal Guidance.

Besides, a large amount of memoranda and correspondence which more or less bears upon the grand scheme, that, seemingly, is destined to swallow up or set aside all pre-existing laborers in the same field, viz: the Jesuits, the Christian Brothers of La Salle, the Paulist Brotherhood—all societies expressly aiming at the subversion of Protestantism in America, but which, thus far, have made but discouraging progress.

The accidental discovery of this movement, and the possession of these important documents, resulted from no impertinent intention of my own, but rather were forced upon me by the merest chance. I had published in Paris a small portmanteau, simply to contain my writing materials. Upon reaching home, I found that this portmanteau was gone, but in its place was one very closely resembling it, in size, color, and shape. As it bore no address or distinctive mark, I was compelled to force the lock; and there, to my surprise, I discovered all the documents above indicated, which I still hold, subject to the reclamation of the parties, undoubtedly their original owners. These evidences, I need not say, have afforded me all possible information corroborative of my first impressions and suspicions regarding the mission of the five men.

I may state, generally, that the Order of the Immaculate Conception will embrace what no other secret or open Order of the Romish Church ever before did—all classes of persons, male or female, charged with the work of the propaganda. At its head in this country will be placed, as Director General, an American-born Cardinal, assisted by a chapter of dignitaries, while the members at large will be distributed among our entire community, and, like its prototype, the *San Fedisti*, will permeate through every channel of trade or commerce, and *particularly through the dissenting ministry.* The vast pecuniary resources of the papal court will be placed at the disposal of the agents.

The letter of instructions emanates, under the authority of the Pope, over the signature of the Cardinal Archbishop Cajetan, of the titular diocese of Heliopolis *in part infid.* who is evidently the dignitary designed as the Permanent Director of the Order.

Of the ease with which the Romanists consider that the work of proselytism can be set in motion, my fellow-travelers, as the correspondence shows, viewed as a stepping-stone the prevalence of ritualism in the Episcopal Church, and the avidity with which the adornments and ceremonials of Popery had been imitated. If, they argued, an intelligent congregation can be allured from their faith by a mere semblance of an imposing ceremony, how much more easy will it be to seduce an ignorant flock? All the documents show, however, that they rely upon the vanity and temper of the generality of Protestant prelates and ministers, who are fond of pageantry and power, and, in their acquisition, will court any influence flattering to their ambition.

Then, again, the example of Episcopacy is decidedly contagious, inasmuch as the Methodists are inclined to recede into pure Wesleyism, which is but a modified ritualism.

I could give you the names of my fellow passengers, and would do so, provided I am assured that they are not purely fictitious, and would be of no avail in establishing their identity. That they imitated the example of the Jesuits, by assuming Hebrew names when in exile, I have no doubt: but the fact of their presence in our community the lapse of a very short time will serve to demonstrate.

In the meanwhile, it behooves both the Press and Pulpit to watch for the first movements of these foreign agents. Possibly Pius IX. believes that the time is rapidly approaching for the accomplishment of the memorable remark of the *Shepherd of the Valley*, viz:—that, "when Catholicism prevails in this country there is an end to all religious toleration." At all events, let us be upon our guard.

Yours, etc. WATCHMAN.

WHAT HOME IS.

Home is the place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness, and without any dread of ridicule. Let a man travel where he will, home is the place to which "his heart, untraveled, fondly turns." He is to double all pleasure there. He is to divide all pain. A happy home is the sing[illegible] spot of rest which a man has upon the earth for the cultivation of his noblest sensibilities.

The infidel philosopher, Voltaire, was entertaining in his house at Ferney a number of the most learned unbelievers of the last century. Conversation turned on the Christian religion, and Voltaire's guests began to throw out all sorts of infidel taunts on the subject of our holy faith, and to say all they could to bring it into discredit. But to the great surprise of his friends, their host sent away all the servants, who were waiting at table, and locked the door to prevent their coming in again. "If these fellows," he said, "are obedient and honest, it is entirely the result of their religious prejudices. One must respect these prejudices if we do not wish to change a set of lambs into fierce wild beasts." If it be true that "the tree is to be judged by its fruits, Voltaire certainly made, without knowing it, an excellent defence of Christianity.

Many praise virtue who do not practice it.

Doctrinal.

"PROVE ALL THINGS."

THE BIBLE DOCTRINE OF MAN IN DEATH:

AN ESSAY READ BEFORE THE CLERGY OF THE M. E. CHURCH IN CHICAGO, ILL., DEC. 9TH, 1872.

BY

FRANK BURR.

PREFATORIAL.

The author of this essay was privileged to attend a meeting of the M. E. Clergy, of Chicago, at one of their weekly gatherings last November, in the building over their Book Rooms, and listen to two essays on the intermediate state—one in behalf of the conscious state of the dead, and the other representing the so-called soul-sleeping theory.

Remarks and discussion followed, when it was voted to continue the subject by hearing a paper from Dr. Briggs, at the next meeting, on "Sheol and Hades." After some sharp contention over the matter, the author was invited to be present.

Dr. Briggs represented *Sheol* and *Hades* to be an under-world of departed spirits and evil angels, and all who are there were represented as *alive*, and not dead. This under-world was said to have two apartments, Paradise and Tartarus, and seemed to be but the theory of Pagan mythology, agreeing with it in all respects as far as the essay went.

The writer was present, and, at the close of the meeting, was invited to read an essay at their next session on *the state of the dead*. As a result, the following essay was read before them, after which a fruitless effort was made to induce some one to answer it. No one seemed willing to attempt a refutation, and the meeting adjourned. Let the candid decide whether the subjoined statements are in harmony with the facts of nature and the teachings of revelation.

THE STATE OF THE DEAD.

In the investigation of most subjects there are more or less speculative theories, which are apt to in'rude themselves upon our notice, warp our mental conceptions of truth, and cause us to imbibe erroneous opinions. Especially is this the case with those subjects which relate to the unseen, and concerning which we have no special data of our own personal experience. Hence the necessity of some positive law to guide the inquiring mind in its search for truth in those realms of thought which relate to things beyond the experience of mortals, and in which inferences alone are often the only foundation upon which men reason and form their opinions.

The subject of the state of the dead is, I apprehend, one of this character. It is beyond our own personal experience. Many speculative theories, with regard to it, appear before us. We may deduce from the things seen and heard many a supposition concerning the dead, and think the truth to lie in this or that conclusion, but we would not wish to base our opinions upon suppositions. Neither will men's assertions satisfy the candid mind on such a momentous subject as this. Men may suppose and assert, but the investigating mind calls for *proof*.

The question before us is not what we suppose, or what men think, but *what do we know of the state of the dead?* And as the experience of living men gives no positive evidence that amounts to *knowledge*, we must either turn to revelation for the knowledge we seek, or remain forever uninformed. Now the original of this revelation is called the word of God, and its record is contained in the book called the Bible. Here we find truth, and upon this word we can rely. Otherwise the Christian faith is at fault, and we are afloat upon the sea of time without chart or compass to guide us to any certain future destiny. But, "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work." Hence, we turn to its pages. To tell what we *know* of the state of the dead is to tell what the Bible contains upon the subject. Learning the word of God, we learn the *truth*. "To the law and to the testimony. If they speak not according to this word it is because they have no light in them." (Isa. 8: 20.)

1. The Bible declares that *living men die*. This fact may be considered self-evident, and hence needing no proof, were it not so often asserted in public and private that man never *did* and never *can* die. But God's word contains no such utterances. Nowhere in all heavenly inspired expressions contained in the Scriptures, do we read that man, or any part of man, as a whole or as partitive, is in any wise immortal in his present mode of existence. The terms which assert unending life are never applied to man in his present state, but, in all their use in the Scriptures, refer to an existence beyond the resurrection of the dead. We are told indeed that the Christian believer "hath everlasting life," but we are also told that this life inheres in *God's Son* and not in the believer, and its present possession is entirely of *hope*, as it is written, "In hope of eternal life." And it is also written, "Hope that is *seen* is is not hope; for what a man seeth why doth he yet *hope* for?"

The expressions, "immortal soul," "never-dying soul," "deathless spirit," "disembodied spirit," and the like, so often used in speaking of man as a dual entity, are not once found in the words of Scripture, and are unwarranted by anything in the language of inspiration. On the contrary, it is written that "man dieth," and that his life is like "the vapor" that vanisheth away. The prophet speaks to the king Hezekiah by the word of the Lord, "Thou shalt *die and not live*." God says concerning another, "Moses my servant is *dead*." Christ says of Lazarus, "Lazarus is *dead*." Peter asserts, "David is dead and buried." The Scriptures read, "Abraham is *dead*." These are positive assertions, plain, and unmistakable in their language. Can any Scripture be found that asserts the opposite? Can we find any text which declares that man *never dies*, except that one which records the language of the serpent in the garden of Eden, viz: "Ye shall not surely die?" And no one would call this the word of God.

Is it declared that if Hezekiah had died he would still be alive? The language is, "die and *not* live." Do we read any where that Lazarus did not die, or that David is not dead, or that Moses or Abraham are still alive? The passage in Matt. 22: 32 is often quoted to prove by inference that Abraham never died. But the Scriptures declare that he *did* die. And this passage does not in any wise dispute it. The argument of our Lord in this connection is for the sole purpose of proving the resurrection of the dead. He does not say, "As touching the dead, that they are *still alive*, have ye not read," etc, but, "As touching the *resurrection* of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jabob?' God is not the God of the dead but of the living." Christ asserts that the passage is prophetical of what *will* be in the resurrection, not of what *now* is. The present tense is used evidently to *intensify* the language, as it is often used in other prophecies, but Christ applies it *entirely to the future resurrection*. He claims that as Abraham is is dead, in order to have the assertion true he must *live again*, otherwise God cannot be his God. And as all the future is known to his omniscient Spirit, all things are as present, and he speaks of things "that are not as though they were." Speaking of Christ's birth hundreds of years before the occasion, he says, "Unto us a child is born; unto us a son is given." And speaking of Abraham's resurrection at the last day he says, "I am the God of Abraham." It is not concerning Abraham's immortal soul, if he possessed one, that God made the assertion to Moses that he was his God, for Christ applied it only to that part which is to be raised from the *dead;* and surely God does not propose to raise from the dead that which *never dies*. "But as touching the resurrection of the *dead*." What *died?* Abraham's body *only*, you say. Then God is the God of Abraham's body in the sense that it shall live again, or be raised from the dead. The Scripture which Christ quoted does not prove a resurrection unless it applies to that part of Abraham which died. But it does prove a resurrection in the future, therefore Abraham is now dead. The argument of Christ is simply this: Abraham is dead. As touching the resurrection of the *dead*, God said, I am the God of Abraham. Therefore Abraham must live again. And the Sadducees were forever silenced unless they could disprove this plain application. Christ applied this Scripture to the resurrection of the *dead*. If men will apply it to prove Abraham *never* died, they pervert Christ's application of it.

Concerning Moses it is written, "Moses my servant is dead." But men say Moses never died. Why? Because he was seen upon the Mount of transfiguration many years afterward. But Christ was seen upon the Mount of Olives after his crucifixion: does that prove that he never died? How came he there? By being raised from the dead. So necessarily with Moses if he was really on the Mount. Who can say he was not raised for that occasion? Who can say it was his immortal soul, or ghost, or spirit, that was seen? Where is the record in the Bible that an immortal soul or disembodied spirit was ever seen? Men may *suppose* it to be so, but we want the recorded *facts*. "Moses and Elias" appeared. Any distinction? None at all. Both alike in *bodily* form. No intimation of one being a disembodied spirit and the other a bodily presence. And as Moses died, we must conclude that his actual presence, if there, was only brought about by his resurrection from the dead.

2. The Bible unequivocally asserts that *all which constitutes man dies*. It is asserted by some that man is composed necessarily of three parts—body, soul, and spirit—and they are defined as the physical, mental, and moral powers of the man. But you will observe that in the Bible use of the term "man," the personality of the term always goes with the body. (1). The body is called the man before it lives. (2). The body is called the man while he lives. (3). The body is called the man after the spirit has departed. Proof of the first proposition: "God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2: 7.) Here the dust formation is called the man before it was caused to live. The second needs no proof, but is self-evident. Proof of the third: "Behold there was a dead man carried out." (Luke 7: 12.) "And they stoned Stephen, calling upon God and saying, Lord Jesus receive my spirit .... And when he had said this *he* fell asleep .... And devout men carried *Stephen* to his burial and made great lamentation over him." (Acts 7th and 8th.)

The spirit in man, as used in the Bible and considered distinct from the soul, primarily means the power of life imparted by the Almighty to animate the man. Proof: "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job 32: 8.) "Then shall the dust return unto the earth as it was, and the spirit shall return unto God who gave it." (Eccl. 12: 7.) From these, and the record of Stephen's death, and similar passages elsewhere, we see that the spirit as given to man is but life-power *from* the Almighty, and not an intelligent creature. Else it should be intelligent before it became a possession of the dust-man. But when the word "spirit" is used in a *secondary* sense, to apply to the mind or feelings, then it comes under the common laws of man's being, and may become faint and die out, or revive and become courageous.

So also with *soul*. When it is used in its *primary* sense, it signifies the bodily senses. Proof: God "breathed into his nostrils the breath of life and man became a living soul." (Gen. 2: 7.) Then his *senses* were active. "O God, my soul is cast down within me." (Ps. 42: 5.) His feelings were depressed. This is a common use of the word soul. But it is sometimes used in a *secondary* sense to mean the same as spirit, or life. Instance: "And it came to pass as her soul was in departing, (for she died,) that she called his name Benoni." In this case it was not the personality that departed, but the *life*, called in this instance *"soul,"* and the personality remained dead. When Elijah prayed over the child he said, "Let this child's *soul* come into him again." (I Kings, 17: 21.) The child was there upon the bed. The *soul* or *life*, called "breath" in the 17th verse, to denote the power of breathing, was gone from the child, but the *personality* was still there. The power of life was given again in answer to prayer, and the child lived. A similar use of "soul" occurs in Matt. 16: 26. "For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" The same word in the original Greek occurs in the 25th verse, and is rendered *"life;"* and Dr. Clarke says it should be so rendered in both verses. This use of the word explains Matt. 10: 28. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." The word soul here is admitted by Dr. Clarke and others to refer to a future life which is in the power of God, and which man cannot touch. This future life the Bible declares is to be imparted to man at the resurrection. If the man is a child of God, it shall be saved to him; but if not, the life and bodily existence of the man are to be destroyed in *Gehenna*.

Having thus briefly noticed the words "soul" and "spirit," as related to a bodily possession of the man, we are prepared to quote samples of those Scriptures which declare that all that constitutes man as a being is subject to death. First, the *body*. None dispute *its* death, and so we pass. Second, the soul or spirit, as it relates to the senses and passions. "The soul that sinneth it shall die." (Ezek. 18: 4.) Not *is* dead, but "*shall* die." "When the wicked man turneth away from his wickedness ..... he shall save his soul alive." (Ezek. 18: 27.) "My soul is exceeding sorrowful unto death." (Mark 14: 34.) These cannot refer to a moral or spiritual death, for in the case of the sinner this is the condition for which the after penalty is death; in the case of the righteous the after reward is soul-life; and in the case of Christ there was no sin, and yet death was before his soul. The condition of the passions and senses in death is fully and clearly mentioned in Eccl. 9: 5, 6. "For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." In this quotation the knowledge and passions of the dead are said to be perished, and while dead they can not have any reward or portion in any work. If a man's body be dead, and his intellect and passions are gone, how can he be said to be conscious or alive in any of his parts? From this it is evident that a resurrection is absolutely necessary to receive any reward or punishment. Again: "In death there is no remembrance of thee." (Ps. 6: 5.) Memory is said to be a faculty of the soul and not of the body; yet death destroys it. Once more: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146: 4.) But it is said the soul does the thinking. Then of course the soul in death ceases its work.

[*Concluded next month.*]

SHALL THE UNRIGHTEOUS BE CONSUMED IN GEHENNA?

Yesterday a *Sun* reporter had a conversation with the Rev. Dr. True on his views respecting hell and the punishment of the finally impenitent. The reverend gentleman was at some pains to express his sentiments in such a way as to make them plain and unmistakable.

Reporter—Dr. True, I should be pleased to hear an expression of your views respecting the future punishment of the wicked.

Dr. True—If you think there is sufficient interest attached to them to demand their publication, you are welcome to them. When God gives his law, he also prescribes the punishment which is to follow its transgression. God has given his laws at three times to three separate men. First to Adam before the fall; then to Moses on Mount Sinai; and finally to Jesus Christ on Mount Tabor.

Reporter—Well, Doctor, what did He say to Adam?

Dr. True—"In the day thou eatest thereof thou shalt surely die." This death I claim to be the decease of all the functions of the intellectual, moral, and physical being—not annihilation, but destruction. A tree may be struck by lightning and killed, but it is not annihilated. It stands as large as ever, but sapless and leafless.

Reporter—But this sentence was not thus carried out on Adam.

Dr. True—No, it was not executed on Adam in consequence of the mediation of Jesus Christ. We are to look to what God said in the garden afterward, for the penalty was suspended until the end of the race, preserved by God's mercy.

Reporter—But we read that Adam died.

Dr. True—Adam did not die in any sense whatever until over 900 years afterward, for by the grace of God he was indued with life intellectual, moral, and spiritual, to undergo a new and better probation. The very fact that judgment was postponed until the last day shows that the real penalty was suspended.

Reporter—Then you believe that man was originally immortal, body and soul?

Dr. True—Just so, and what God threatened was the destruction of that immortality. An oak tree may live a thousand years in a proper soil and climate, but if removed or abused it may die in a short time. Man was in this sense designed to live forever, and will so live unless God destroys him.

Reporter—What about physical death?

Dr. True—Physical death comes on all as discipline, and as a natural consequence of Adam's transgression. Through Christ all shall be raised and shall stand together in the judgment.

Reporter—What as to God's law as given to Moses?

Dr. True—In that law He said nothing about eternal misery as a punishment for disobedience. That idea is not to be found in the whole of the Old Testament, as all decent commentators of our time admit. Many of these commentators, however, think that Christ revealed the doctrine of eternal misery, or hell, as it is termed, in his Sermon on the Mount.

Reporter—Doctor, does he not in an emphatic way refer to hell fire in that famous discourse?

Dr. True—In four places in that sermon a penalty is referred to. In two of these temporal punishment is evidently spoken of: first, where he says, "Whoever shall say thou fool, shall be in danger of hell fire," and secondly, where he says, "It is more profitable for thee that one of thy members should perish, and *not* that thy whole body should be cast into hell," that is should be consumed in gehenna.

Reporter—But what about that passage on which John Wesley founded his two

celebrated sermons on hell, "Where their worm dieth not, and the fire is not quenched!"

Dr. True—That passage is not in the Sermon on the Mount, as reported by Matthew. It implies, moreover, consumption and not a lingering torment, as all parallel passages in the Old and New Testaments show. On the question of the final punishment of the wicked, Jesus Christ uttered these words: "A tree that beareth not good fruit is hewn down and cast into the fire." Fire, as we all know, consumes. And again: "Wide is the gate and broad is the way that leadeth into destruction"—that is the destruction of life. The parable about the house built on the sand is another instance of what Christ taught in this respect.

Reporter—What do you consider to be the teaching of the Apostles on this subject?

Dr. True—Paul dispenses with the Pharisaic figures and doctrine, and sums up the penalty in the words, "The wages of sin is death." And, again, he says, "We shall be punished with everlasting destruction from the presence of the Lord." Still again he declares that they that have not the law shall "perish." John says, "No murderer hath eternal life." James says that he who converts a sinner shall save a soul from death."

Reporter—What about the Revelations to John?

Dr. True—The Revelation refers to events at the second advent of Christ, and at the very last, and there the wicked is said to be "the second death." Then the curtain drops on the end.

Reporter—How do you view the parable of the rich man and Lazarus?

Dr. True—The error of the divines is in having taken the intermediate state as there revealed and projected it into the eternal hereafter.

Reporter—What, then, is the condition of the wicked after death until the day of judgment?

Dr. True—They are reserved in prison for the judgment of the great day. God will consume his creatures, and, as in the intermediate prison, they feel it a foretaste of hell. The devils said to Jesus, "Art thou come to torment us?—that is, punish us before the time?"

Reporter—Then do you believe that the intermediate state of the wicked is one of probation—that they will have a chance there to reform and avert the doom that is threatened?

Dr. True (hesitatingly)—I am not prepared to answer that. I haven't thought much yet. (After a minute's conversation with the Methodists on the intermediate state of the wicked being one of probation, but nevertheless a state of such extreme misery as it has been represented to be.

Reporter—But the rich man was in torments!

Dr. True—That parable has been badly misused, as any one can see who will read Josephus as to the Pharisaic doctrine of Hades. The rich man is not tormented in the flame, but in *view of it*, that is in anticipation of the day when he shall be punished with the external extinction of conscious life.

Reporter—And what grand object do you think will be answered by the destruction of the wicked?

Dr. True—I have a vista of the universe clarified of sin and suffering by the salvation of the righteous and the destruction of the wicked.

Reporter—Are you singular in your views on this subject, Dr. True?

Dr. True—Not at all. The judgment of the best minds of all denominations agrees that this view solves more problems and harmonizes with more Scripture facts than any other.

Reporter—Some say that it verges on Materialism.

Dr. True—I am not a Materialist or an Adventist in any sense. It is only fair to say that I am obliged to the Adventists for the suggestion in reference to finality which I have elaborated. I don't agree with them with regard to the unconscious state of the righteous between death and judgment. I believe that this is just what Christ came to make clear. The scene on Mount Tabor when Moses and Elias talked with him illustrates my view of the present condition of the pious who have left this world. "If any man keep my sayings he shall never see death."

Reporter—What are your views on the resurrection?

Dr. True—I hold that there will be a resurrection of identical portions of the body—of both the righteous and the wicked—and that the glorified material bodies of the righteous shall inhabit the new heavens and the new earth that are to take the place of this present scene of man's probation, which shall be destroyed at the last day.

THE EARTHLY AND HEAVENLY HOUSES.

WILLIAM SHELDON.

Perhaps no text of Scripture is more frequently misapplied, than Paul's statement in II Cor. 5: 1—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Though this is what Paul said, a persistent effort is made to make him mean—"We know that when our *body* shall die, our *soul* will go to a home in heaven." But we deny that Paul even hints at the dying hour in this text, or in the context. He makes no allusion to death, or to an emigration of the soul to heaven. The dissolution of the body is not his theme, nor is the disembodied state of the soul so much as intimated; but, as we shall presently see, the epoch specified is the day when temporal things shall be dissolved by fervent heat, and a building of God shall descend from heaven, as a home for the resurrected saints, and mortality be invested with immortality.

But before noticing the apostle's meaning in this text, viewed in the light of the context, we call attention to the fallacy of the popular interpretation giving the results of the assumptions upon which this interpretation rests. Notice the following points:

I. It is *assumed* that "our earthly house" means the *body*. But this is the very point that should be *proven*, before we are called upon to believe it. Assumption is not proof. But the result of this assumption is enough to lead any candid man to abandon the claim after due reflection; for if there is any truth in the assumption that the "earthly *house*" means the *body*, then it is equally true that our "*house*....in the heavens" means another *body*—a *body* for each saint, in heaven—and "our house which is *from* heaven," spoken of in the next verse, must as really mean a *body* to come down "from heaven." There is no escape from this conclusion while holding on to the assumption that the "earthly house" means the body; for Paul is not using the term "house" in two different senses in the same breath, without giving us any intimation of a change in his meaning; hence, if he means a *body* when speaking of the "earthly house," he as really means a *body* when speaking of the heavenly house. This leads to several queries which are legitimate till the popular assumption is abandoned:

1. Is heaven really filled with soulless bodies waiting for earthly bodies to die, to furnish them a tenant? And when an earthly body dies, does a soulless body come "*from heaven*" to hunt up the disembodied soul? Who ever saw a body coming down from heaven? Mark, nothing is said about *going to* a house in heaven, but reference is made to "our house which is *from* heaven;" so, if "house" means *body* the soul is not to go off after another body, but that body is to come after the soul. Is it conscious before it comes? If so, what does it want of a soul? If not, how can it find the soul it comes after?

2. Has each saint a body in heaven? And are there bodies there for sinners too? If so, when the sinner is damned, will that innocent body be damned with him? If not, what will become of it? Are there bodies enough there for the whole race, if they will repent, but not to be received by the impenitent? Then what will be done with the *overplus*, seeing they are "*eternal*" and cannot be destroyed? If sinners have *not* bodies there, neither had the saints before their conversion: then are bodies manufactured for the saints *at conversion?* If so, what becomes of them when they backslide? Are bodies constantly springing into existence in heaven when men repent on earth, and evaporating when men sin on earth?

3. If each saint receives a new body from heaven at the death of the old body, why need the old body ever be resurrected? And when the old body is resurrected, what will become of the new body? Will each soul then have *two* bodies? *Or* will the new body then be deserted by the soul, and be again left tenantless? These questions are all proper while the claim continues to be made that the "earthly house" means the *body*, which involves the conclusion that the heavenly house is as truly another body. If the assumption involves too much, let it be abandoned.

II. It is *assumed* that the *tabernacle* is also the body, and that its occupant is the soul. But let it be observed:

1. The "earthly house" and the "tabernacle" are not the same but are two distinct things, else the apostle would be chargeable with the use of tautology, in talking about "our earthly house of this earthly house," or "our tabernacle of this tabernacle," or if *body* is meant both by "house" and by "tabernacle," the meaning would be, "Our *body* of this *body*." Thus it is evident that, let the house and tabernacle signify what they may, they indicate two different things.

2. The *dwellers* in this tabernacle are not immortal souls, as it is claimed, for Paul adds in the 4th verse—"For *we* that are in this tabernacle do *groan*, being burdened: not for that *we* would be unclothed, but clothed upon, that *mortality* might be swallowed up of life." Who "groan?" "We that are in this tabernacle." "Groan" for *what?* For *immortality*—"that *mortality* might be swallowed up of life." If *souls* are referred to as groaning, they must be souls possessing "*mortality*," instead of being immortal souls.

3. The "tabernacle" is not the *body*, for it is not the tabernacle that groans, but "*we that are in this tabernacle do groan*;" not we immortal souls, but "*even we ourselves groan* within ourselves, waiting for the adoption, namely, the *redemption of our body*." (Rom. 8: 23.) If the tabernacle were the body, the tabernacle itself would be the *groaner*, instead of "WE THAT ARE IN" it, as Paul affirms. If "*we that are in* this tabernacle" are *souls*, then souls are *mortal*, and groaning for immortality. So turn the text which ever way we will, it is opposed to popular theology. Let the tabernacle signify whatever it may, it cannot mean the body, nor can the earthly house mean the body, unless the heavenly house means another body in heaven, thus proving that heaven is full of soulless bodies.

The foregoing considerations pave the way for the inquiry, What is meant by the "earthly house," the "tabernacle," and the "house in heaven?" Paul had just been contrasting temporal or earthly things with eternal or heavenly things, in these words: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are *temporal*; but the things which are not seen are *eternal*." Then to throw more light on his statement concerning the temporal things which "*we look at*," in contrast with the eternal things which we cannot see, he adds: "For we know that if our earthly house [this temporal home] of this tabernacle [tent, or shrouding] were dissolved [with fervent heat], we have a building of God, a house not made with hands, eternal in the heavens."

1. Here "our earthly house," or home—that is, the house of each one, the *totality* of houses—is said, by implication, to be "made by hands," in contrast with a heavenly home which is "*not* made with hands." Our earthly house or home, arranged by human hands, being temporal, will be dissolved in the coming conflagration. But we have an eternal house, now in heaven, thus spoken of by the Savior: "In my father's house are many mansions." (John 14: 2.) So numerous are its mansions, furnishing homes for all the faithful, that it is also styled a *city*, "whose builder and maker is God"—"a city to *come*"—and John saw it "coming down from God out of heaven;" while Paul speaks of it as "Our house which is *from heaven*."

2. The "*tabernacle*" is not identical with the "house, the house being the *container* of the tabernacle: "House of this tabernacle," or "Home of this Tabernacle." The tabernacle occupies the house, or is contained in the house. Evidently the "tabernacle" indicates, not the body, but its *mortal state*, in which it now leaves and groans for redemption from "the bondage of corruption: "We that are in this tabernacle do *groan*.... not that we would be unclothed, but *clothed upon*, that *mortality* might be swallowed up of life." (v. 4.) We here learn that we are now said to be *clothed* with mortality, or shrouded with a mortal nature. This clothing, tending, or tabernacle in which we are now groaning, is to be succeeded by the clothing of immortality. Peter lived in the same kind of a tabernacle; not Peter's soul, but Peter himself, was enveloped in a mortal state, or tabernacle; but he expected to put it off, and how? "Even as our Lord Jesus Christ hath showed me." (II Peter 1: 14.) Peter then goes on to relate the vision witnessed in the holy mount, where he beheld the "excellent glory," and a sample of living and dead saints, together with Jesus, robed in immortal splendor. Here in vision Peter was shown a state superior to that in which he himself was shrouded. Again, Christ more perfectly showed the process of putting off the tabernacle of mortality in his own death—ceasing to live in the mortal state—from which he emerged to "the power of an endless life," wearing the robe of immortality: "death hath no more dominion over him." Here we have the glorious "first fruits" having exchanged the tabernacle of mortality—the mortal state—for immortality.

We are not only to be "clothed upon with our house which is from heaven," but also to be clothed upon with immortality, which will make us fit to live there. And after Paul speaks of our being "clothed upon that mortality might be swallowed up of life," he goes on to tell us that God "hath wrought us for the *self same thing*, who also hath given us the first fruits of the spirit. *Therefore* [or for the reason that mortality is to be swallowed up of life, we being wrought for the self same thing] we are always confident, knowing that, whilst we are at home in the body, [referring to the *mortal* body,] we are absent from the Lord .... and willing rather to be absent from the body, [alluding to the *mortal* body,] and to be present with the Lord." But the apostle does not here express the thought of being absent from the body *at death*, but when "mortality shall be swallowed up of life," at the resurrection, at which time every saint will have an *immortal* body, but be without a *mortal* body, or be absent from the mortal body by virtue of a change to the immortal state. Then we shall rise "to *meet* the Lord in the air," and be "present with the Lord" in our heavenly house—absent from mortality. On no other principle can we be present with the Lord, and at no other time. Both the time and manner are revealed. The time is not at death, but at the coming of Christ. The manner is not by entering into a disembodied state, but by putting on immortality. Not by having the body sleep, but by having it transformed into a "spiritual body," like Christ's "glorious body," fit to be "present with the Lord."

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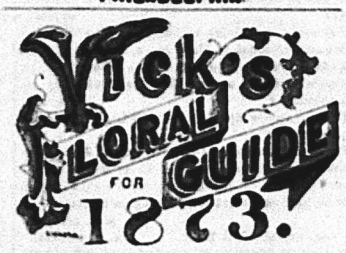

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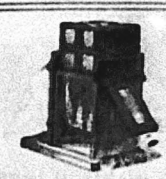

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Agent's $1 50 Outfit with American hive No. 1, 12 boxes	$7 00	$6 00
Agent's $1 50 Outfit, with International Hive No. 1, 15 boxes, end and top	9 00	7 00
Brass lettering plate, with agent's address extra	3 00	
One American Hive No. 1	6 00	5 00
5 to 10 No. 1 Hives, 12 boxes	6 15	5 50
10 to 20 " " "	6 05	5 25
20 to 50 " " "	6 00	5 25
5 to 10 large hives, No. 2, with case and frames above	6 50	5 75
10 to 20 large hives No. 2, with case and frames above	6 40	5 60
20 to 50 large hives No. 2, with case and frames above	6 25	5 50
One International Hive No. 1	7 00	6 00
5 to 10 No. 1 International Hives, end and top boxes	5 00	4 00
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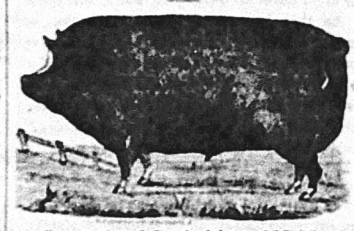

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celebrated sermons on hell, "Where their worm dieth not, and the fire is not quenched?"

Dr. True—That passage is not in the sermon on the Mount, as reported by Matthew. It implies, moreover, consumption and not a lingering torment, as all parallel passages in the Old and New Testaments show. On the question of the final punishment of the wicked, Jesus Christ uttered these words: "A tree that beareth not good fruit is hewn down and cast into the fire." Fire, as we all know, consumes. And again: "Wide is the gate and broad is the way that leadeth unto destruction"—that is the destruction of life. The parable about the house built on the sand is another instance of what Christ taught in this respect.

Reporter—What do you consider to be the teaching of the Apostles on this subject?

Dr. True—Paul dispenses with the Pharisaic figures and doctrine, and sums up the penalty in the words, "The wages of sin is death." And, again, he says, "We shall be punished with everlasting destruction from the presence of the Lord." Still again he declares that they that have not the law shall "perish." So John says, "No murderer hath eternal life." So James says that he who converts a sinner "shall save a soul from death."

Reporter—What about the Revelations of John?

Dr. True—The Revelation refers to events before the second advent of Christ, except at the very last, and there the doom of the wicked is said to be "the second death." Then the curtain drops on the scene.

Reporter—How do you view the parable of the rich man and Lazarus?

Dr. True—The error of the divines is that they have taken the intermediate state as there revealed and projected it into the eternal hereafter.

Reporter—What, then, is the condition of the wicked after death until the day of judgment?

Dr. True—They are reserved in prison until the judgment of the great day. God does not regenerate his creatures, and, as criminals in state prison, they feel it a privilege to live. The devils said to Jesus, "Art thou come to torment:—that is, punish—us before the time?"

Reporter—Then do you believe that the intermediate state of the wicked is one of probation—that they will have a chance there to reform and avert the fate that is threatened?

Dr. True (hesitatingly)—I am not prepared to answer that. I haven't thought it out yet. (After a minute's pause)—I believe with the Methodists that the intermediate state of the wicked is one of probation, but nevertheless such a state of such extreme misery as it is usually represented to be.

Reporter—But the rich man was in torments?

Dr. True—That parable has been badly translated, as any one can see who will accept Josephus as to the Pharisaic doctrine of hades. The rich man is not tormented in the flame, but *in view of it*, that is in anticipation of the day when he shall be punished with the external extinction of conscious life.

Reporter—And what grand object do you think will be answered by the destruction of the wicked?

Dr. True—I have a vista of the universe clarified of sin and suffering by the salvation of the righteous and the destruction of the wicked.

Reporter—Are you singular in your views on this subject, Dr. True?

Dr. True—Not at all. The judgment of the best minds of all denominations agrees that this view solves more problems and harmonizes with more Scripture texts than any other.

Reporter—Some say that it verges on Materialism.

Dr. True—I am not a Materialist or an Adventist in any sense. It is only fair to say that I am obliged to the Adventists for the suggestion in reference to finality which I have elaborated. I don't agree with them with regard to the unconscious state of the righteous between death and judgment. I believe that this is just what Christ came to make clear. The scene on Mount Tabor when Moses and Elias talked with him illustrates my view of the present condition of the pious who have left this world. "If any man keep my sayings he shall never see death."

Reporter—What are your views on the resurrection?

Dr. True—I hold that there will be a resurrection of identical portions of the body—of both the righteous and the wicked—and that the glorified material bodies of the righteous shall inhabit the new heavens and the new earth that are to take the place of this present scene of man's probation, which shall be destroyed at the last day.

THE EARTHLY AND HEAVENLY HOUSES.

WILLIAM SHELDON.

Perhaps no text of Scripture is more frequently misapplied, than Paul's statement in II Cor. 5: 1—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Though this is what Paul said, a persistent effort is made to make him mean—"We know that when our *body* shall die, our *soul* will go to a home in heaven." But we deny that Paul even hints at the dying hour in this text, or in the context. He makes no allusion to death, or to an emigration of the soul to heaven. The dissolution of the body is not his theme, nor is the disembodied state of the soul so much as intimated; but, as we shall presently see, the epoch specified is the day when temporal things shall be dissolved by fervent heat, and a building of God shall descend from heaven, as a home for the resurrected saints, and mortality be invested with immortality.

But before noticing the apostle's meaning in this text, viewed in the light of the context, we call attention to the fallacy of the popular interpretation giving the results of the assumptions upon which this interpretation rests. Notice the following points:

I. It is *assumed* that "our earthly house" means the *body*. But this is the very point that should be *proven*, before we are called upon to believe it. Assumption is not proof. But the result of this assumption is enough to lead any candid man to abandon the claim after due reflection; for if there is any truth in the assumption that the "earthly *house*" means the *body*, then it is equally true that our "*house*....in the heavens" means another *body*—a *body* for each saint, in heaven—and "our house which is *from* heaven," spoken of in the next verse, must as really mean a *body* to come down "from heaven." There is no escape from this conclusion while holding on to the assumption that the "earthly house" means the body; for Paul is not using the term "house" in two different senses in the same breath, without giving us any intimation of a change in his meaning; hence, if he means a *body* when speaking of the "earthly house," he as really means a *body* when speaking of the heavenly house. This leads to several queries which are legitimate till the popular assumption is abandoned:

1. Is heaven really filled with soulless bodies waiting for earthly bodies to die, to furnish them a tenant? And when an earthly body dies, does a soulless body come "*from heaven*" to hunt up the disembodied soul? Who ever saw a body coming down from heaven? Mark, nothing is said about *going to* a house in heaven, but reference is made to "our house which is *from* heaven;" so, if "house" means *body* the soul is not to go off after another body, but that body is to come after the soul. Is it conscious before it comes? If so, what does it want of a soul? If not, how can it find the soul it comes after?

2. Has each saint a body in heaven? And are there bodies there for sinners too? If so, when the sinner is damned, will that innocent body be damned with him? If not, what will become of it? Are there bodies enough there for the whole race, if they will repent, but not to be received by the impenitent? Then what will be done with the *overplus*, seeing they are "*eternal*" and cannot be destroyed? If sinners have *not* bodies there, neither had the saints before their conversion: then are bodies manufactured for the saints *at conversion?* If so, what becomes of them when they backslide? Are bodies constantly springing into existence in heaven when men repent on earth, and evaporating when men sin on earth?

3. If each saint receives a new body from heaven at the death of the old body, why need the old body ever be resurrected? And when the old body is resurrected, what will become of the new body? Will each soul then have *two* bodies? Or will the new body then be deserted by the soul, and be again left tenantless? These questions are all proper while the claim continues to be made that the "earthly house" means the *body*, which involves the conclusion that the heavenly house is as truly another body. If the assumption involves too much, let it be abandoned.

II. It is *assumed* that the *tabernacle* is also the body, and that its occupant is the soul. But let it be observed:

1. The "earthly house" and the "tabernacle" are not the same but are two distinct things, else the apostle would be chargeable with the use of tautology, in talking about "our earthly house of this earthly house," or "our tabernacle of this tabernacle," or if *body* is meant both by "house" and by "tabernacle," the meaning would be, '*Our body* of this *body*." Thus it is evident that, let the house and tabernacle signify what they may, they indicate two different things.

2. The *dwellers* in this tabernacle are not immortal souls, as it is claimed, for Paul adds in the 4th verse—"For *we* that are in this tabernacle do *groan*, being burdened: not for that *we* would be unclothed, but clothed upon, that *mortality* might be swallowed up of life." Who "groan?" "We that are in this tabernacle." "Groan" for *what?* For *immortality*—"that *mortality* might be swallowed up of life." If *souls* are referred to as groaning, they must be souls possessing "*mortality*," instead of being immortal souls.

3. The "tabernacle" is not the *body*, for it is not the tabernacle that groans, but "*we that are in this tabernacle do groan*;" not we immortal souls, but "*even we ourselves groan* within ourselves, waiting for the adoption, namely, the *redemption of our body*." (Rom. 8: 23.) If the tabernacle were the body, the tabernacle itself would be the *groaner*, instead of "WE THAT ARE IN" it, as Paul affirms. If "*we that are in* this tabernacle" are *souls*, then souls are *mortal*, and groaning for immortality. So turn the text which ever way we will, it is opposed to popular theology. Let the tabernacle signify whatever it may, it cannot mean the body, nor can the earthly house mean the body, unless the heavenly house means another body in heaven, thus proving that heaven is full of soulless bodies.

The foregoing considerations pave the way for the inquiry, What is meant by the "earthly house," the "tabernacle," and the "house in heaven?" Paul had just been contrasting temporal or earthly things with eternal or heavenly things, in these words: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are *temporal*; but the things which are not seen are *eternal*." Then to throw more light on his statement concerning the temporal things which "*we look at*," in contrast with the eternal things which we cannot *see*, he adds: "For we know that if our earthly house [this temporal home] of this tabernacle [tent, or shrouding] were dissolved [with fervent heat], we have a building of God, a house not made with hands, eternal in the heavens."

1. Here "our earthly house," or home—that is, the house of each one, the *totality* of houses—is said, by implication, to be "made by hands," in contrast with a heavenly home which is "*not* made with hands." Our earthly house or home, arranged by human hands, being temporal, will be dissolved in the coming conflagration. But we have an eternal house, now in heaven, thus spoken of by the Savior: "In my father's house are many mansions." (John 14: 2.) So numerous are its mansions, furnishing homes for all the faithful, that it is also styled a *city*, "whose builder and maker is God"—"a city to *come*"—and John saw it "coming down from God out of heaven;" while Paul speaks of it as "Our house which is *from heaven*."

2. The "*tabernacle*" is not identical with the "house, the house being the *container* of the tabernacle: "House of this tabernacle," or "Home of this Tabernacle." The tabernacle occupies the house, or is contained in the house. Evidently the "tabernacle" indicates, not the body, but its *mortal state*, in which it now leaves and groans for redemption from "the bondage of corruption: "We that are in this tabernacle do *groan*.... not that we would be unclothed, but *clothed upon*, that *mortality* might be swallowed up of life." (v. 4.) We here learn that we are now said to be *clothed* with mortality, or shrouded with a mortal nature. This clothing, tending, or tabernacle in which we are now groaning, is to be succeeded by the clothing of immortality. Peter lived in the same kind of a tabernacle; not Peter's soul, but Peter himself, was enveloped in a mortal state, or tabernacle; but he expected to put it off, and how? "Even as our Lord Jesus Christ hath showed me." (II Peter 1: 14.) Peter then goes on to relate the vision witnessed in the holy mount, where he beheld the "excellent glory," and a sample of living and dead saints, together with Jesus, robed in immortal splendor. Here in vision Peter was shown a state superior to that in which he himself was shrouded. Again, Christ more perfectly showed the process of putting off the tabernacle of mortality in his own death—ceasing to live in the mortal state—from which he emerged to "the power of an endless life," wearing the robe of immortality: "death hath no more dominion over him." Here we have the glorious "first fruits" having exchanged the tabernacle of mortality—the mortal state—for immortality.

We are not only to be "clothed upon with our house which is from heaven," but also to be clothed upon with immortality, which will make us fit to live there. And after Paul speaks of our being "clothed upon that mortality might be swallowed up of life," he goes on to tell us that God "hath wrought us for the *self same thing*, who also hath given us the first fruits of the spirit. *Therefore* [or for the reason that mortality is to be swallowed up of life, we being wrought for the self same thing,] we are always confident, knowing that, whilst we are at home in the body, [referring to the *mortal* body,] we are absent from the Lord .... and willing rather to be absent from the body, [alluding to the *mortal* body,] and to be present with the Lord." But the apostle does not here express the thought of being absent from the body *at death*, but when "mortality shall be swallowed up of life," at the resurrection, at which time every saint will have an *immortal* body, but be without a *mortal* body, or be absent from the mortal body by virtue of a change to the immortal state. Then we shall rise "to *meet* the Lord in the air," and be "present with the Lord" in our heavenly house—absent from mortality. On no other principle can we be present with the Lord, and at no other time. Both the time and manner are revealed. The time is not at death, but at the coming of Christ. The manner is not by entering into a disembodied state, but by putting on immortality. Not by having the body sleep, but by having it transformed into a "spiritual body," like Christ's "glorious body," fit to be "present with the Lord."

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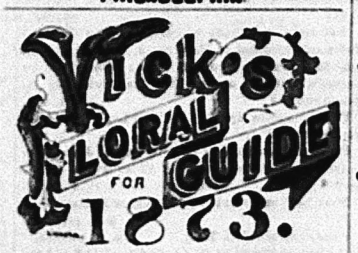

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Spirit Saved.

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5: 5.)

This text is often quoted in proof of the immortality of the soul; but, like all other texts used to support that theory, it is greatly perverted from its true meaning. We shall see by a close examination with other passages of Scripture that the opposite theory is sustained by it.

The kingdoms of this world belong to Satan. (Luke 4: 5 7.) He is the god of this world. (II Cor. 4: 4.) To be a friend of the world is to be the enemy of God, and a friend to Satan. (James 4: 4.) The church belongs to Jesus Christ. A man committing such deeds as are spoken of by the apostle in this chapter is not worthy to belong to the church of Christ; therefore the church takes action in his case and casts him out into the world, which is delivering him unto Satan. Here he must remain till the flesh is destroyed.

The flesh, in the text, means the carnal mind. (Rom. 8: 5-9.) The fleshly or carnal minded man will do the works of the flesh, and such will never enter the kingdom of God. (Gal. 5: 19-21.) The spiritual-minded man has crucified the flesh with the affections and lusts, and brings forth the fruits of the Spirit. There will be no law to condemn this class in the Judgment, hence they will be saved. (Gal. 5: 22-24.)

Now the individual delivered unto Satan will know that as long as he is in that condition there is no hope in his case, and he must be finally lost. But he wishes to be saved, so he turns from his wicked course, overcomes the flesh or carnal mind, (which is thus destroyed,) regains the favor of God, and his spirit is saved, not at death, but in the day of the Lord Jesus. But, should the flesh or carnal mind never be destroyed, would his spirit or he then be saved? Many passages of Scripture would answer, "No." "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6: 7, 8.)

I. D. VAN HORN.

The Contrast.

The *animus* of Spiritism may be seen in its flippant repudiation of whatever Scripture truth stands in its way. The following passage was once quoted by way of a question, and the answer which it evoked cannot fail to impress one that *Bibleism* and *Spiritism* are on quite unfriendly terms with each other.

Bibleism: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no preeminence above a beast." (Ecc. 3: 19.)

Spiritism: Well, what does all that amount to? Simply the wild babble of an insane brain, nothing more. The preacher must have been in a very mystical state, to say the least, to have uttered such wild babble, to have given speech to such a libel upon God and his works; and it matters not to us whether such an expression is found in the Bible or in Mother Goose's Melodies. It amounts to nothing, so far as the soul and its grand destiny is concerned. To be sure, all bodies material have the same breath; they drink in of the same material life. Mother Nature, after a certain time, calls upon them to render back what she has given them. If there was nothing more for us, we should be poor indeed; but we know there is. The breath is not the life; the breath cannot think, cannot devise, cannot plan, cannot aspire.

New Earth.

Will Brother Sheldon give us an explanation of Isaiah 65: 17? L. A. D.

The text reads: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." What particular item in the text allusion is made to, we do not know; but presume the query has reference to our *remembrance* of the present state after we enter the new earth. We do not think the text cuts off a future *recollection* of earthly things, but simply conveys the idea that they shall not be remembered in the sense of being *longed* after, or remembered with desire, or "*come upon the heart*," as the *margin* reads; that is, shall not claim the affections. The Douay version reads: "And the former things shall not be in remembrance, and they shall not come upon the heart." The term "remembered" sometimes means *held in account*, as for instance: "His righteousness which he hath done shall not be *remembered*." (Ezek. 3: 20.) "If he trust to his own righteousness, and commit iniquity, all his righteousness shall not be *remembered*," (Ezek. 33: 13,) that is, shall not be held in account. So the new earth will so far surpass the present world, that it will no longer be held in account, or looked back upon with desire. Yet we will recollect that we were redeemed from sin by the blood of Christ. W. S.

Light Wanted.

In Buck's Theological Dictionary, p 465, under the heading—"*Pharisees*," he says: "The Pharisees, contrary to the opinion of the Sadducees, held a resurrection from the dead, and the existence of angels and spirits. (Acts 23; 8.) But, according to Josephus, this resurrection of theirs was no more than a Pythagorean resurrection, that is, of the soul only, by its transmigration into another body. .... Josephus, however, mistook the faith of his countrymen, or, which is more probable, wilfully misrepresented it, to render their opinions more respected by the Roman philosophers; .... but Bishop Bull, in his *Harmonia Apostolica*, has clearly proved that they held a resurrection of the body.... They did not, however, believe that all mankind were to be raised from the dead."

Is Josephus right and Bull wrong? *I think both are right*—that Bull states their *early* faith, and Josephus their *later* faith. How is this? I wish some one capable would thoroughly ventilate this subject. This question has come up in our Bible class, and we are not sufficiently posted; hence, I call for higher authority. TIMOTHY WHEELER.

Prophetic Days.

Will some writer, through the BANNER, please inform its numerous readers the best authority for supposing that the 2300, 1290, and 1335 days of Daniel are to be understood as so many *literal years?* "Common consent" is not always reliable. Please give us the meaning of the word "*days*" as inspiration intended we should understand it, in those passages alluded to above. STEWART CARLISLE.

The days in Dan. 12 are "years." Bible usage and the Hebrew Lexicon *so teach*. See Ex. 13: 10. Lev. 25: 29. I Sam. 1: 3; 2: 19. II Chron. 21: 19. Gesenius' Heb. Lexicon. Prof. Lee (Heb. Grammar, p. 310) makes the word "*yamim*," the plural for days, mean *years*. Thus *me yamim yamima* must mean from year to year. It was annual; so in I Sam. 1: 3; 2: 19 the margin has "from year to year." Nay more, it cannot signify anything less; for it could not denote from day to day. The facts forbid such an idea, and demand that of "year." Such is scripture usage. Such is the authority of the Hebrew Lexicon. Nay, such has been the lapse of time embraced as to compel us to take them as "years." J. B. COOK.

Many Mansions.

What and where are the "many mansions?" Jno 14: 2. G. H. LITTLE.

Many mansions—God's worlds. He has many of them. The one we live on he named the Earth. It is now under the curse. Jesus has gone from it, and at the appointed time it will be the mansion he has gone to prepare.

I think the names of three of the "many mansions" are given in Job 9: 9, and we may one day visit them; for as Christ is God's, and we are Christ's, so all things are ours.

C. M. PIERCE.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23? J. A. C.

Please give an exposition of I Pet. 3: 18-20. A. PEASE.

What constitutes the "sin against the Holy Ghost" spoken of in Mark 3: 29 and Luke 12: 10? And what is the "sin unto death" referred to in I Jno. 5: 17? SYBIL.

Will some one please to harmonize the different statements recorded in Matt. 28: 1, Mark 16: 2, and John 20: 1, and show how Matthew's account can be reconciled with the opinion that the Jewish day began at sunset? W. I. H.

Please explain Eph. 4: 5—"One Lord, one faith *one immersion*." W. I. H.

Please explain John 3: 13. How could Jesus be in heaven at the time he uttered these words on the earth? G. H. L.

More light on Luke 13: 32, 33 is greatly desired. G. H. LITTLE.

Please explain Eccl. 12: 7. B. A. HUDSON.

How could Christ be "the end of the law," and not attend to any of the *rituals* under the law? H. L. PRIEST.

Did Paul refer to water when he spoke of "one baptism," and being "baptized into Christ?" H. L. PRIEST.

Is it proper for Christians to follow the common custom of putting on mourning weeds and dressing in black on funeral occasions? ELVIRA.

Will there be any degrees in the bliss of the saved or in the punishment of the lost? ALONZO.

In what sense was Christ made "sin" for us? BENO.

1. Did Christ die the death due the sinner?
2. Did Christ suffer the penalty in the sinner's stead?
3. Is sin a debt? and if so, did Christ pay it? S. F. MASON.

What is the hidden manna promised, Rev. 2: 17? S. C. STOSS.

What other disciple did outrun Peter as recorded in John 20: 4? J. A. COE.

I wish to inquire through the BANNER if the prophecy concerning the two horned beast given in Rev. 13th chapter has been fulfilled. If it has, please inform us when and where, and what was the mark that they received on their foreheads and in their hands, and what was the name of the beast? S. M.

Items of Interest.

Lake Michigan was completely frozen over this winter, in a place where it was 85 miles wide.

We are told that there are 200 Roman Catholic priests who were at one time clergymen of the church of England.

The [illegible] ost of the three rings of Saturn has disappeared. This phenomenon causes much speculation among astronomers.

A Religious Constitutional Convention was held in New York City, February 26th and 27th. The object of the convention was to secure the acknowledgment of God and Christ in the constitution of the United States.

Thomas Guthrie, D. D., a distinguished minister of the Church of Scotland, and editor of the *Sunday Magazine*, is dead. He has been considered one of the strongest men in the Scotch Church—a sort of second Chalmers.

The proportion of population engaged in agriculture in the following European countries is as follows: Russia, 86 per cent; Italy, 77; France, 51; Belgium, 51; Prussia, 45; Austria, 25; Spain, 25; Holland, 16; Great Britain, 12.

The following Rules are prominently posted before the eyes of the congregation in a Methodist church in Boston: "All who take part in the exercises of this meeting are requested to observe four things—1. Be sure; 2. Be swift; 3. Be sweet; 4. Be short."

The *House* passed a bill to raise the salaries of Congressmen from $5,000 and mileage, to $6,500 without mileage; the President's salary to $50,000; the salary of the Chief Justice and members of the Cabinet to $10,000, and of the Associate Justices to $6,500.

One would hardly think of making wheels for railroad cars of paper, but a set of such wheels has run over 160,000 miles on a New Jersey railroad, or 100,000 miles more than ordinary wheels will run, entirely wearing out the steel tires in which they were set.

The United Presbyterian Church, in Newburg, N. Y., of which Rev. J. G. D. Findley is pastor, has tried free pews and voluntary offerings for a year, and finds that it works well. Considerable more was raised in this way than was ever done in the church before.

The proposed bridge over the Hudson River near Peekskill will be one of the largest in the world. Its length between the towers will be 1,665 feet. It will be suspended 155 feet above the river by twenty cables made of 70,302 miles of steel wire, and will weigh altogether over 17,000 tons.

The will of Mrs. Mary Van Horne, a prominent Episcopalian lady of New York, recently deceased, leaves nearly $500,000, the bulk of her property, to the New York Orphan Asylum, St. Luke's Hospital, Five Points' House of Industry, Society for Seamen, Home for the Friendless, Woman's Asylum, and to numerous other charitable societies.

John W. Young, Brigham's most enterprising son, has taken his pick out of his three wives, divorced himself from two, settled annuities upon them, and is soon going to Philadelphia with his last wife, a most accomplished lady, to live there and attend to his father's railroad business, in happiness with the young lady, who was born there, and who is now his sole wife.

Professor Tyndall, it is said, is going to join the church—the Rev. M. D. Conway's church, in London—the religion of which is a combination of Judaic Christianity, Zoroastraism, Buddhism, Brahminism, Confucianism, Mohammedanism, and the ancient religions. In *such* a Church he can probably get along without performing the duty of *prayer*, in which he has so little faith.

Here is an interesting piece of evidence on the question whether horses have the power of reasoning. An intelligent animal of this species at Janesville, Wis., hobbled to a blacksmith shop on three feet the other day and presented his disabled hoof to the proprietor, with an appealing look. The blacksmith extracted therefrom a rusty nail, and the horse departed perfectly satisfied. We wish every man had as much reason as a first-class horse.

What would Americans think of a public meeting called to defend the Athanasian Creed? They have had one in London. Charles Kingsley wrote to it that he believed that "efforts were never more wanted since the great French revolution than now to preserve the safety of the Athanasian Creed." Oxford sent a paper signed by 1562 resident members of the University, declaring themselves ready to do battle for Athanasius, the great champion of the Trinitarian doctrine.

Dr. Cumming, of London, says if the Pope should offer him the Papal blessing, he would ask His Holiness to invert it and give him the Papal curse, hot and heavy, instead. This is a severe comment upon the remarkable blessing that has attended the Pope's curses for a long time past. He does not have the wisdom even of Balaam, but goes on hurling his anathemas right and left as if they could do any one any possible harm. The King of Italy appears to thrive under them, and so do many others.

The Australian Gum Tree sometimes reaches the height of 340 feet, and has been found over 15 feet in diameter, a yard from the ground. It often yields planks 200 feet long without a single defect. It is a rapid grower—one brought to Algiers attained the height of 30 ft. in two years after transplanting. The wood is hard and presents different colors. After the trunk has attained the height of 100 feet the limbs shoot out laterally, sometimes 90 feet long, giving the tree the appearance of an enormous umbrella.

Tobacco Raising.—A writer in the *Boston Cultivator* argues thus: Saying nothing of the principle involved, of doing evil that good may come, is it not far better that unprofitable lands should be allowed to go back to the forest, with the consequent benefit to the climate, and that farmers should become mechanics, tradesmen, or members of the liberal professions, until the equilibrium between the producing and consuming classes is restored, than that the business of farming—hitherto at least honorable and useful to the race, if not lucrative—should be contaminated by the spread of a production, injurious and only injurious in its effects, and that the farming community, hitherto the bulwark of morality and order, should become as selfish and unscrupulous as the liquor dealers and manufacturers, against whom it forms society's chief defence?

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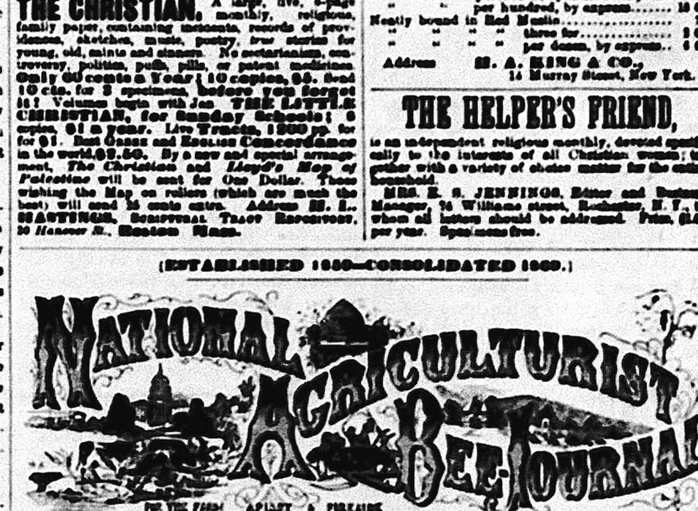

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Miscellany.

JEWEL SEEKING.

J. ALBERT LIBBY.

Men go forth in quest of jewels,
Digging, blasting mountain piles,
Entering now the loneliest gorges,
Searching through their deep defiles.

On off Ceylon coasts, brave divers
Plunge the many fathomed tide,
Walk its floors to find the treasures
Shells of Mollusk vainly hide.

Thus come slowly all the jewels
Royalty doth own or wear—
Prizes of a thousand sorrows,
Snatched from hands of toil and care.

Be the gem a pearl, or topaz,
Ruby, emerald, sapphire stone,
Each, though flashing kingly glory,
Cost its finder many a groan.

So, of old, the Christ of glory
Lay his all of heaven aside—
Put on clothes for jewel-finding—
Plunged sin's dark and treacherous tide

Beat the rocks with dying sorrow—
Poured with grief his life blood down,
All to seek and polish jewels
For the splendors of his crown.

And he found them—*Mighty Miner*—
Brought them forth with weary hands;
Yes he found them—*Skillful Diver*—
Hid among the wave-washed sands.

Vile at first, but blood will cleanse them;
Rough, yet held in master hands,
He can grind, and fit, and polish,
Best to suit his high demands.

He is fitting up a kingdom—
He himself the crown will bear;
Then these washed and polished jewels
Will be brought to sparkle there.

West Poland, Me.

THE JAPANESE.

Japan is a mighty empire off the east coast of continental Asia. It is composed entirely of islands—not less than 3,850 being comprised within its limits. The total area of all these island is only 149,-[illegible] square miles—but little over half that of Texas—and yet it supports a population of nearly 40,000,000, equal to that of the whole United States.

Until within a few years back, but little was known about Japan or the Japanese as they were the most jealous of strangers of any nation on the globe. Foreign trade was rigorously excluded, and it was a capital offence for a native to deal with a foreigner. The combined efforts of the United States with European governments have overcome these national prejudices, and now their ports are thrown open to the commerce of the world.

How wonderful has been the progress of Japan, since her walls of prejudice were broken! Not only in a commercial point of view, but educationally and religiously the change has been so marked as to attract universal attention. Japanese students are now sent to this country to be educated. A free and friendly intercourse is kept open. Opportunities are thus afforded to carry the gospel to that section which for so many centuries persistently refused to admit the messengers of mercy.

Missionary operations in Japan have met with encouraging success. The Bible is now being translated in their own language. The gospels of Matthew, Luke, and John, are nearly ready. Several missionaries—Thompson, Greene, and Burnside—are working on other portions of the Bible. Thus the Japanese are permitted, if they will, to read for themselves the good news of salvation, and become more fully acquainted with God through the revelation he has made.

Our engraving shows the front of a Japanese house. Their houses, from the palace down to the cot, are built on one model, differing only in size and costliness of material, and the most rigid simplicity is observed, in form and furniture. The frequency of earthquakes makes it necessary to use the lightest material—wood and paper. These materials augment the danger from fire, and hence costly ornamentation is not practiced. It is estimated that Yeddo, the principal city, is all burned down and rebuilt every seven years, and the same is equally true of the other towns.

There are few Japanese dwellings of the middle class which have not their little private gardens, quiet retreats for sleep, for reading, fishing in tanks, or indulging in libations of various kinds. The chains of hills which traverse the country to the south and west are remarkably rich in rocks, little glens, grottoes, springs and ponds, which the small proprietors combine in the most ingenious manner, so as to give the features of a varied landscape in a limited space. When there is an entrance from the garden to the street, a rustic bridge is thrown over the canal before the portal, which is carefully concealed under spreading trees or thick shrubbery. We have hardly crossed the threshold, when we find ourselves apparently in a wild forest, far from all habitation. Masses of rock, carelessly disposed in the manner of a staircase, invite us to ascend, and from the summit a charming view is suddenly spread out below. An amphitheatre of leaves and flowers incloses a picturesque pond of water, bordered with lotus and lilies.

The surface of the country is very uneven. Thermal and mineral springs abound. Earthquakes and volcanic eruptions are common. The soil, not naturally fertile, is so thoroughly improved as to become highly productive. Fruits and grains are raised in great variety and abundance. Rice and tea may be considered their principal products.

Mechanical arts are carried to a high degree of perfection. The art of *japanning* was for a long time a secret with that nation from which the process derives its name.

The prevailing religion of Japan is a modified form of Buddhism. Caste prevails to the great detriment of society. The women, however, are treated with more respect than in China. They dress in a loose garb, and appear to care more for comfort and less for fashion than most of the American women. The ladies of Japan, without ever having heard of St. Paul's teaching, follow it on one point far more closely than do many professedly Christian women. They never pierce their flesh for the purpose of hanging jewels from any member—ear or nose! A Japanese student, visiting the United States, referred to this custom thus: "In my country the ladies never do so, but laugh at foreign ladies who wear earrings, and say, 'The foreigner thinks her God made her not right, else he would have made holes in her ears at first!'"

Polygamy is not practiced, but prostitutes are exceedingly common, and are looked upon with considerable respect. Their business is not made a bar to admission into high social circles. Christianity is needed, to tone up the standard of virtue.

A. A. P.

FRONT OF A JAPANESE HOUSE

INTERESTING LETTER.

[The following letter was not intended for publication, but was written in a free and hasty way, as the unfolding of one Christian heart to another. It may supply a little needed help to those who are grappling with similar difficulties, and rejoicing in similar victories of light and truth.—ED.]

TARIFFVILLE, Ct.

I am Pastor of the Baptist Church in this place. I have taken great pleasure in reading the *Banner*, which you have kindly sent me; and since reading the first, I have desired to write and tell you how richly I enjoyed the reading of its racy columns. The articles are so original—truthful—going to the fountain, showing a desire, at least, to speak only in accordance with the "lively oracles," that they seem to glow with a kind of inspiration. I read the ablest articles in the ablest religious papers, but none do me the good that I get from the *Banner*. You strike boldly at error and sin, inculcate separation from the sins of the world, and insist upon a holy life. I have longed to speak a word of encouragement to the Publisher and Editors of the *Banner*, and it is a relief to my heart to tell you that there are some who appreciate your solid, sound articles, exhibiting a research at which I was somewhat surprised.

I suppose I received the *Banner* through the kindness of Mrs. Pierce, who spent a Sabbath here, when I preached a sermon on the second coming of Christ, with which she professed to be much pleased. That sermon I first preached before an Association, when some said it was what they believed to be Bible doctrine; others, that they were doubtful, undecided, but thought it some departure from commonly received doctrine; others, including my Deacon, that it was *Adventism*. Text: "Who is this that cometh from Edom," etc. (Isa. 63 : 1.) Without any particular design, I determined to take the scriptural view of this Christ—the prophecies of his humiliation and exaltation—his first and second advents—the contrast of the two. The *context*, representing his garments red with blood, and his treading down his enemies in *anger* and *fury*, evidently refers to his second advent, as an avenger. The scene is one of carnage and blood. Such prophecies, representing Christ as *breaking the nations with a rod of iron, and dashing them in pieces like a potter's vessel*, are future. The Jews, wanting a Savior to rule in regal power, would not accept of his *humiliation*;—we, who accept of his historic humiliation, are slow to comprehend his exaltation, and execution of vengeance.

I believe the wicked will finally be *literally destroyed* from the presence of the Lord, which will be the *second death*; although some kinds of reasoning therefor I may not approve. Much of the popular argument for the immortality of the soul I regard as very fallacious. In the day that man ate the forbidden fruit, he commenced dying. He was to die *literally*, and would have perished *eternally*, had it not been for Christ, the *first fruits*, who was *the resurrection and the life*. *In Adam all die—in Christ all are made alive*. The idea that the mind of man is active always, even in sleep, is simply ridiculous, and contrary to facts. Where is the student's rest for the mind? It tires him to dream, even when but a *few of the faculties* are active, which makes the dream so incoherent. Wake a man when he is dreaming, and he knows his thoughts; although, if he subsequently sleeps soundly, he will *forget*, as he sometimes does after waking and soon falling to sleep again. Wake a man not dreaming, and he will tell you his mind was a perfect blank.

Whether the soul of the wicked is conscious after death, before the resurrection, I have my doubts. The passages which some urge, with considerable force, to show that the soul lives after death, refer to Christians—such as: *The thief in paradise—God is not the God of the dead—Paul not knowing whether in the body, or out, when caught up to the third heavens*, (Wm. Tenant's was a similar case,) etc., etc. All these could be removed on the supposition that the Christian, having the life of Christ, as a living, divine element, has a kind of happy consciousness with Christ, "so that whether we wake or sleep we should live together with him." (I Thess. 5 : 10.) "He that liveth and believeth in me, shall never die," says Christ. *Body, soul, and spirit* are spoken of by the apostle. The body and soul die; but whether the *spirit*, the divine living element that God imparts, and which restores man to spiritual life, dies, I still query. I hope I shall be guided into all truth.

I was brought up a Congregationalist, but the Word is so plain on baptism, that I had to adopt the views of those who hold in common with the Baptists. I have thus been led not to adopt any creed, but such as I get from the original, pure fountain of all truth. I glory in your orthodoxy in the exaltation of Christ. We cannot be *filled with all the fulness of God, unless God was in Christ*.

If am not fully confirmed in all your views, I regard the *Banner* as coming the nearest to the Bible standard of any paper, and should like to have its pungent truths and high standard of piety enter many hearts and homes; altough I am so situated that it would hardly be proper for me to get subscribers for it, excepting on some occasions, which I have contemplated.

WM. GOODWIN.

GOOD NATURE AT HOME.

No trait of character is more valuable in a wife than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn-out by the toils of the day, and how soothing is a word dictated by a sweet disposition! It is sunshine falling on his heart. He is happy, and the cares of life forgotten. A sweet temper has a soothing influence over the mind of the whole family. When it is found in the wife and mother, you find kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks characterise the children, and peace and love have there dwelling there. Study, then to acquire and retain a sweet temper.

A Bible is a precious store-house and the *magna charta* of a Christian. There he reads of his heavenly Father's love, and of his dying Savior's legacies; there he sees a map of his travels through the wilderness, and a landscape, too, of Canaan; and when he climbs on Pisgah's top, and views the promised land, his heart begins to burn, delighted with the blessed prospect, and amazed at the rich and free salvation.—*Berridge*.

CLOWN OR CLERIC—WHICH?

In an age when priests and parsons are crying out as loudly as Jeremiah against the growing disrespect for religion, it is significant to note how ministers themselves justify the accusation. Parson De Witt Talmage is the latest offender. His Brooklyn Tabernacle was laid in ashes one raw Sabbath morning last Winter, and the fair sisters of his congregation have since been building "tidies," dolls' clothes, pincushions, portrait albums, and all the "cunning grim-crackery," which go to make up the wares of a fancy fair, at which the sweet sisters themselves behind their counters are the chief attraction. The Tabernacle must be rebuilt, and this calling in of beauty with its smiles and its embroidery to aid in the extraction of eleemosynary greenbacks from the friends of religion, is at once innocent and poetical. Venus and Minerva are consecrated to the uses of the presbytery, and the devotees of both the goddesses are "bled" upon the al[illegible]e Church of Calvin. Perhaps th[illegible]resbyter of Geneva would go l[illegible] back to his grave, after having overt[illegible]d all the tables, if he once could quit it to witness an ordinary Presbyterian fancy fair at the Brooklyn Academy.

De Witt Talmage, however, with that boldness and decency which characterize him, was not content to follow in the steps of former fancy fairists. He was resolved that his fancy fair should produce a sensation, and to that end prepared a scene that would shock as many delicate sensibilities as were left unimpaired by the "Black Crook" and the "Twelve Temptations." In the most sensuous of those pieces the rites of the Christian religion had not been burlesqued. Here, then, was a chance for Talmage—we had almost cut the word at Talma. He had posession of a theatre and he would make "Marriage" a broad farce. It would not be a mere simulation. When we see the blessing of the poignards in the "Huguenots" we know that the priests are lager bier sellers in reality and that the conspirators murder nothing but the English language with Dutch solecisms in everyday life. Talmage, on the contrary, would have a genuine priest, with real (?) prayers and a *bona fide* bride and bridegroom. The long-buried Romish mystery-play would be revived, for the first time on any stage in America, at half a dollar per head admission. He advertised for his marriage aspirants and selected them from fifty-two fools, as a pagan priest would a bull and a heifer for the sacrificer's knife. It was to be heightened by effects borrowed from the 'property man' of the theatre, and to represent a New England marriage of a hundred years ago. That it was as far from being a Puritan ceremony as was the ballet of the bare-legged Amazons, stage-manager Talmage knew full well. Madame de Pompadour might perhaps have looked on it with satisfaction; but no mother of New England's heroes of the Revolution would have thought it other than a wile of Satan. Talmage knew all this; but burlesque-goers care nothing about exactitude. They want glitter, show, fun and sensuousness, and seldom object to indelicacy in act, gesture, or suggestiveness.

To heighten the burlesque he had issued cards of admission with the definite article spelled "ye" to represent English in the age when Johnson and Goldsmith were writing. No wonder the Academy was filled. The stage-manager became the parson of the farce. The solemn rite of marriage was performed "without a ring," but with all the prayers that earnest Christian men had composed for hearts filled with the serious love of God and awed by the sacredness of the life-long pact the words were intended to signalize. Not for the laughter of the gallery "gods" or the smirking of the people in the orchestra chairs were the simple, touching words intended. The player-parson kept a steady face, as good comedians do; but the audience roared with delight and clapped their hands, as though it were Grimaldi, the clown, singeing a "Charley" with a red hot painted poker. It was humbug; but was he not still a parson, and were not the two Stamford idiots man and wife when the shameless scene was over? No doubt. The line where the cleric ends and the clown begins has been receding from the communion rails toward the footlights, and Connecticut is as famous for divorces as Indiana. Talmage may only be ahead of his time. To the spectacle at the Brooklyn Academy people may yet look back as American citizens do to the Philadelphia Court House on the 4th of July, 1776. When sermons are preached as interludes to ground and lofty tumbling, and the acrobat is the clergyman; when marriage is such a jest that the knot which is tied in Niblo's by a parson-clown on one night is untied by a harlequin-lawyer the next, Talmage will be looked back to as a reformer, as a prophet, as a true priest; but not till then. Ministers of Christ's Gospel, you need only follow the lead of the Rev. De Witt Talmage to bring the ballet and the Bible together in six months!

Parson Talmage has done much to degrade his sacred office; but he can go much further. If he desired to picture an old-time wedding he might have heightened it by some of the old thalamic ceremonies—the bridal music and the posset. He might have had Victor Hugo's "Smiling angel at the door with his finger on his rosy lips." Any of his brother stage managers would have got the machinery, the angel, (blonde or brunette,) and the calcium light ready for him. In these omissions we have no doubt many of the audience his posters called together were disappointed. He may yet have a baptism or a burial service on the stage, with a real little heathen or a real corpse. They demand scarcely less sacred rites than the marriage ceremony, and as Talmage has sold theatre tickets for the one why not for the others? The proceeds of all this profanation are to go, side by side with the earnings of the good ladies at the fair tables, to build a church for Talmage to officiate in. What sort of a church can it be? Will it have proscenium boxes, parquet and gallery, foot-lights, stage, "flies," "wings" and dressing room, like the Academy of Music? It is painful that these questions should follow so naturally on the source from whence the money comes. But Mr. Talmage is responsible and not ourselves. When a minister becomes a buffoon it does not much matter; but when he drags his religion into the circus along with himself and still calls himself a minister, he has dealt a blow to religion which she can ill afford to meet in these days of waning faith. This is what the Rev. De Wit Talmage has done.—*N. Y. Herald.*

THE BULLET AND THE BIBLE.

Weary of the restraints of home, and tired of the quiet of civil life, a young man enlisted in the army. He had been blessed with a praying mother, who never ceased to seek his welfare and salvation. On leaving home for the strifes and dangers of military life, his mother gave him a small pocket Bible, with the request that he would read some portion of it daily. With her prayers and blessings, he departed.

While engaged in a fearful battle, in which many comrades of this young man were killed, a bullet struck him; the Bible prevented its penetrating his body. After the conflict he took from his side pocket the Book which had saved his life and examined how far it had penetrated. It rested on these words: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." (Eccl. 11: 5.)

The soldier was deeply affected by these words. They seemed like a voice from heaven. He pondered over "these things," and the reckoning time, "the day of judgment." He sought a place to weep and pray alone. He confessed his sins to the God of his mother. In her Redeemer he sought and found forgiveness. He became a praying man, a student of the Bible, a sincere Christian, doing what he could for the salvation of his fellow-soldiers. The religion of Christ filled his soul.

In the course of time this young man received his discharge from the army, and became an earnest and successful minister of the gospel, and won many souls to Christ. Often in his preaching he would say: "This blessed Book saved my life, and it has saved my soul also."

This incident of God's providence and grace suggests to us many lessons:

Mothers, pray for your sons, and when they leave your home, give them a Bible. *Young men*, spare time once a day, at least, to read a few pages of the words of Jesus. Never man spake like him. What a precious friend is the Bible! It talks to us as a faithful friend. It leads us to look into our hearts. It leads us to seek the Friend of sinners, and to trust him who gives pardon, peace and eternal life. —*Christian Press.*

REASONS FOR READING THE BIBLE

A Romish priest, who found one of his flock getting very familiar with the Bible, and fearing the result, tried to persuade him to turn his attention more to "the fathers."

"And who are the fathers?" he inquired.

"Those good men," said the priest, "who lived near the times of the apostles, and who are said to have best understood what the apostles meant."

"Well," said the man, "as they lived after the apostles, I shall prefer attending to the apostles themselves; I think the GRAND *fathers* are better guides than the *fathers*;" and so he continued reading, and found the entrance of God's word gave him light and life.

Another priest, wishing to induce a man to give up his Bible-reading, argued thus:

"Suppose, now, you were going to Dublin, and came to that spot where four cross-roads meet, and you did not know the way, and *one* person told you to go to the right, and a *great number* told you to the left, to whom would you listen? In other words would you mind what Luther, a single heretic, says, or what the pope, the cardinals, and all the other doctors of the Catholic church teach you?"

"Well," replied the man, "if I had a *road book* I should not mind what *any* of them said. Now, [producing his Bible,] I have here a road-book to heaven, and, God helping me, I mean to follow it in spite of all that popes and cardinals may say."

"What warrant have *you* to read the Bible?" said another priest to a poor Irish lad.

"The best of all warrants," shrewdly replied the boy, "namely, a *search-warrant*; see, here it is, John 5: 39: 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.'"

THE ALTAR OF INCENSE.

MRS. L. F. WILSON.

In the stereoscope, two pictures of the same object, seen through the lens, present one figure standing out in life-like relief. So in the Old Testament, figure and type and shadow, seen through the eye of faith, show us one complete Savior. It is well, at times, to enter the temple as it stood with all its ordinances and appointments, and then study Christ. Each object in it presented him in some one of his numerous offices, and not the least precious is the lesson taught us in the small golden altar which stood before the veil. It was complete in its proportions. Covered with gold, a golden crown adorned it, and from it rose a cloud of fragrant incence. It was the priest's place to remove this morning and evening, that it might be forever before the Lord, in the place where he would meet with men. This incense was made after God's directions. No one might use the same, on pain of death, and none other might touch the golden altar. No sacrifice, however costly, might be laid thereon. It completes the picture. We have only to look at the custom of the people as shown us in the first of Luke, where we find the whole multitude praying outside while Zachariah enters the temple at the time of incense. In all this we have a beautiful figure of the Savior as he appears to us in Revelation, mingling much incense with the prayers of the saints, upon the golden altar which was before the throne. We have him with his work completed, ascended up to the Father, "crowned with glory and honor," and appearing in the presence of God for us; his offering and sacrifice ever rising, as a fragrant cloud of incense, a sweet-smelling savor unto God, mingling with the prayers of the saints offered in his name, forever showing unto God a plea that they should be heard and answered. That sweet incense will not cease to rise while there is one praying saint on earth, for the High Priest ever liveth, to keep it burning before God; and while it burns, we who are yet outside may pray with confidence and trust, for our prayers will surely be heard and accepted, coming before God wingled with that fragrant cloud. But we must be careful to offer no strange incense thereon, nor burnt sacrifice nor offering. We must remember that for Christ's merits, and his alone, our prayers will be heard. we must let no thought of our own desert creep in. We have all a tendency to fear that we are so unworthy that God cannot hear our prayer; or at some time, when we have given place to sin, we feel as if we had forfeited our right to be heard, and so come slowly and timidly to God. What is this but indirectly offering strange incense on the altar? Again, we see those who, in cold and suffering, kneeling, it may be, on the stony floor, hope their prayers will be heard, or in fastings and self-denials come unto God, thinking, "Surely he will answer me now." Have we not here burnt sacrifice and offering placed where they never should appear, defiling the golden altar, striving to mingle their dark smoke with the fragrant incense of Christ. This will never do. If we would be heard and answered, we must keep such pleas away, and, coming with the merits of Christ alone, show that plea unto God, and he cannot refuse. It is only the prayer offered in the name of Jesus that God promises to hear. He only is worthy to receive gifts for men; and if, casting self aside, and the thought of our ever being worthy to pray or receive aught from God, we come by faith in the name of Jesus, we may "come with boldness to the throne of grace," for there is no refusal to Jesus. *God always hears him.*

Williamsburg, N. Y.

THE DRESS OF CIVILIZED WOMEN.

I do declare that I think it would be better to die and get out of torment at once, than have to rise every morning for some forty or fifty years, and box one's body up in a sort of compressive armor, hang weights to one's hips, and more weights upon one's head—which last are supported by the roots of the hair; put one's feet into shoes a number too small, and not of the right shape, and with heels like stilts; and then set about doing the whole duty of woman with a cheerful face and a spry air, for from fifteen to seventeen mortal hours out of the twenty-four. That there are so many women who are not frightened into a decline at such a prospect, and that they bravely undertake to do it—nay, more, that they even dream that, under such disadvantages, they can work side by side with an unshackled man, and that they die in trying to do it, certainly says much for their courage, but very little for their common sense.

A man's dress, to a great extent, is fashioned for comfort. He has contrivances for suspending the weight of his clothing from his shoulders. If the east wind blows, he can turn up his coat collar, button himself up snugly, slouch his hat over his eyes, thrust his hands into his pockets, and brave the weather. But imagine a woman removing her hat or bonnet from the angle at which fashion says she must wear it, on account of the weather, or turning any of her "fixtures" up to protect her neck and throat, or buttoning anything that was unbuttoned before, or sticking her hands into her pockets! She would be taken for an improper character out on a mild spree, or for an escaped inmate of a lunatic asylum, should she endeavor, by any impromptu arrangement of her habiliments to save her health.—*Science of Health.*

A GOOD USE OF WIT.

While Phineas Rice, an early Methodist preacher, was staticned in one of the New York churches, he found that many of the young people, of both sexes, were accustomed to leave the church before the close of the evening service. It annoyed him, and he determined to stop it. The next Sabbath evening, before he commenced his sermon, he said:

"Some of my brethren have been greatly afflicted that so many young women leave the church before the service is through. But I tell them they ought not to feel so, for doubtless most of those that go out are young women who live at service, and their mistresses desire them to be home at nine o'clock; and if they are not at home by that time, they will either lose their places or offend their mistresses, and they don't want to do either. They must either go out in time to get home at nine o'clock, or stay at home altogether. This would be very hard for them. And servant girls have beaux as well as other girls, and the young men have to go out and wait upon them home; and so, hereafter, when these young women leave the church before the service is over, you will understand who they are, and not feel badly about it."

The brother who gave this fact said: "We were no more annoyed after this; they either stayed away, or stayed till meeting was closed."—*Montreal Witness.*

AN ELOQUENT SPEECH.

"I have been thinking since I came into the meeting to-night, about the losses I've met with since I signed the total abstinence pledge. I tell you there isn't a man in the society has lost more by stopping drink than what I have. Wait a bit till I tell you what I mean. There was a nice job of work to be done in the shop to-day, and the boss called for me. 'Give it to Law,' says he, 'he's the best hand the shop.' Well, I told my wife at supper time, and says she, 'Why, Laurie, he used to call you the worst. You've lost your bad name, have'nt you?' 'That's a fact, wife,' says I. 'And it ain't all I've lost in the last sixteen months, either. I had poverty and wretchedness, and I've lost them. I had a ragged old coat, and a shockin' bad hat, and some water-proof boots that let out at the toe as fast as they took it in at the heel. I've lost them. I had a red face and trembling hands, and a pair of shaky legs that gave me an awkward tumble now and then. I had a habit of cursing and swearing, and I've got rid of that. I had an aching head sometimes, and a heavy heart; and worse than all the rest, a guilty conscience. Thank God I've lost them all.' Then I told my wife what she had lost. 'You had an old ragged gown, Mary,' says I, 'and you had trouble and sorrow, and a poor wretched home, and plenty of heart-aches, for you had a miserable drunkard for a husband. Mary! Mary! thank the Lord for all you and I have lost since I signed the Good Samaritan pledge!'"—*American Wesleyan.*

IT TAKES THE MAD OUT.

The *Religious Herald* tells of a little five-year-old girl who knew quite well that her father, who was a member of the church, was at variance with an ungodly neighbor. She had heard the matter often talked of in the home circle and knew that very bitter feelings existed. A series of special meetings were held, and much interest was manifested, and when this neighbor, who would not speak to her father, became a seeker of salvation, the subject of their difficulty was often discussed in her hearing, and she came to the just conclusion that they were *mad* with each other.

When this little girl, who was a member of an infant class in a Sunday school, saw her father approach that penitent neighbor at the altar of prayer, and saw the once revengeful man leap from his seat, and throw his arms around the neck of her father and rejoice aloud, and when she saw him meet her mother also in the aisle with similar demonstrations of forgiveness and joy, her little head began to reason, and the conclusion she reached was this: "*Mother, religion takes the mad out of people.*"

COLD WINTERS.

In the year 762, we are told, the ice in the Black Sea was *eighty* feet thick! In 1323, the Mediterranean was *entirely frozen*. In 1405, Farmerilane made an excursion into China, and lost his men, horses, and camels by the excessive cold. In 1420, Paris was depopulated from the same cause, and animals fed on corpses in the streets. In 1469, in France and Germany, wine was frozen so hard, that it was cut in blocks, and sold by weight. In 1769, mass could not be said in certain provinces, because the wine could not be kept in a fluid state. In 1735, in Chinese Tartary, the thermometer fell to 97 *degrees below zero*—Farenheit! Since 1708, a year of intense cold, the mercury has never fallen so low as in this very winter of 1873. All this goes to show that the temperature of those warm Eastern countries is not, as some suppose, gradually getting lower with the progress of time, but that the cold is intermittent, and pays its visits at wide intervals.

A correspondent of the Boston *Traveler* records the following: A bright little boy, about four years of age, son of a clergyman, was at your correspondent's house one evening with his parents, and I gave him a couple of five cent pieces. He laid them on the table, and putting his finger on one, said, "This one I am going to give to the heathen, and the other one I am going to keep myself." He played with them awhile, till finally one of them rolled away and he could not find it. "Well," said I, "my boy, which one have you lost?" "Oh," said he, "I have lost the one I was going to give to the heathen."

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

LOVING HIS APPEARING.

E. F. HAMMOND.

Thou hast taught us, dear Jesus, to look for the day
When the trumpet shall sound that shall call us away
And when those who have died in the faith shall arise
And with us who remain, be "caught up" to the skies

"Behold, quickly I come," were thy words long ago,
But, oh! why, tell us why, is thy progress so slow?
Oh! how many have watched, and waited in vain,
And have died without seeing thee coming again!

Well we know, blessed Lord, though thy journey seems long,
Thou art hastening the day when with one joyful song
We shall hail thine appearing with sweet songs of praise,
And forever shall dwell with the "Ancient of days."

Glorious! we will stand with our lamps burning bright,
By thy Word doth declare that far spent is the night
Therefore, till thou shalt come we will cling to that word,
And be "like unto men that do wait for their Lord."

THE LORD IS RISEN.

MRS. E. P. FRENCH.

In a retired room, in the city of Jerusalem, were gathered a company of mourners. One whom they loved had been slain by cruel hands, and some of his friends gathered together, broken-hearted and despairing, to mingle their tears and groans in this time of overwhelming sorrow and bitter disappointment. Amid sobs and tears, they talk of the many excellencies of the departed one. With subdued voices, they tell of his acts of love and mercy—how the sick had been healed, the sorrowing comforted, and the dead raised to life. I fancy I see, in one corner of the room, a weeping widow with her arms around the darling son who was raised to life, even when on the road to the grave. If her boy dies again, the grave must receive him, for there is no one now able to bring him back to life. Christ himself has fallen a victim to the relentless destroyer. Martha and Mary may be there. Alas! there is no one now to cry, "Lazarus, come forth!" if their brother should sleep again. His disciples, witnessing all his miracles, had, no doubt, thought within themselves, "He will not let us die; or if we should, by accident, lose our lives, he will bring us back from death's embrace." But that hope is gone. His teaching, which has been so wise, and his words of comfort, which have been so sweet, are all ended. He is gone.

Dearer still to their loyal, Jewish hearts, was the hope that he would have redeemed Israel. The land of their fathers was alienated, and the holy city was in bondage with her children. O how their hearts had turned to Christ as the long looked for deliverer! But death has laid him low, and that hope is crushed. Ah! they have cause for weeping, for the night is dark. The Comforter is not yet come. The Day-star of the resurrection morning has not shown with glorious light upon their hearts.

But while all is hushed and still, save sobs and groans and broken words of sorrow, quick footsteps are heard approaching, and cheerful voices ring on the night air. Who approaches so irreverently this chamber of mourning? The door opens. Two of the disciples appear, their faces radiant with new-found joy! What can it mean? Hark! "The Lord is risen indeed, and hath appeared to Simon!"

See the effect of that wonderful message! All eyes are eager—the whole company start to their feet! Can this be true? Is Christ risen? Is our Lord indeed alive? While they were asking questions in amazement, Christ himself appeared in their midst and said, "Peace be unto you."

One would suppose that when Christ appeared, the joy of that company would have been complete—that loud allelujahs would have burst from every heart and tongue: but, alas for poor human nature, they were frightened, and supposed they saw a spirit, or ghost! The children of Israel had wandered many times from the Lord, and in their wanderings had become tinctured with the great pagan lie, "Thou shalt not wholly die." That lie came in here, and prevented those dear friends of Jesus, who truly loved their Lord, from giving him at first a joyful greeting. He appeared among them so suddenly and unexpectedly that the poor children thought it was a spirit, and were terrified. He remonstrated with them, saying, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." Then they believed and rejoiced greatly. But though Christ explained to them that it was necessary for him to suffer, and to rise from death the third day, that repentance and remission of sins might be preached to all nations, yet they could not fully comprehend the great plan of redemption, until "they were endued with power from on high." Then they could indeed rejoice in a "lively hope," begotten in them by the resurrection of Jesus Christ from the dead. The Comforter had come—the Day-star had risen—and they beheld its light.

Children of the living God, who have long wandered in this wilderness of woe, bearing heavy burdens, here is joy for you. The Lord is risen! Pale mourner, weeping for the loved and lost, dry up your tears! Bereaved mother, be comforted: Christ is risen indeed! and ere long he will bring your children from the land of the enemy.

Parents—who mourn in anguish for the noble Christian boy who died far away among strangers, without one loving farewell word from the dear ones at home, without a mother's gentle hand to wipe death's dew from the brow of her darling, and with no father to pray by his bed-side—no earthly balm can soothe your sorrow; but there is consolation even for you. I cannot tell you that your son is in heaven, praising God; for "the dead praise not the Lord." (Ps. 115: 17.) Neither can I hold out to you the sorry comfort that you may meet him soon by passing away to the enemy's land yourselves; "for there is no knowledge in the grave." (Eccl. 9: 10.) But I can assure you, and my heart exults in the glorious truth, "The Lord is risen indeed!" And just as sure as he has risen from the dead, your son shall live again. "If Christ be not risen, your faith is vain.... they also which have fallen asleep in Christ are perished." "But now is Christ risen from the dead, and become the first fruits of them that slept." "I am he that liveth, and was dead; and behold, I am alive forevermore, amen; and have the keys of death and of the grave." Hallelujah! Jesus lives! He watched your dying boy, and sent the Comforter with messages of peace, to cheer his last hours. He marked the place of his burial, and when the gathering day comes, that grave will be unlocked with the mighty key.

"You shall see the same eyes shining
Brightly as in days of yore;
You shall feel the dear arms twining
Fondly round you as before."

Dear children, what a hope is our! The earth is dotted with grave-yards, and filled with suffering and sorrow, tears and sighs. Aching hearts are all around us. There is mourning for the dead, and anguish for the living who are worse than dead. The tide of wickedness rises higher and higher. The cities are flooded with vice and crime most horrible! The villages are becoming fearfully immoral, and the tidal waves of the vast sea of corruption are sweeping over the hills and into the pleasant valleys, carrying desolation and despair into many homes. But O! above this scene of confusion, strife and degradation, we see the bow of promise. We look just beyond the dark cloud that hangs over this groaning, sin-cursed earth, and see the Day-star. Higher and yet higher it ascends. Look! watcher on the mountain top, already the golden beams of a glorious morning illuminate the eastern sky. The long dark night is nearly ended—the day of restitution is about to dawn.

He that is to come, will come soon and not tarry. Earth, air, and ocean, proclaim Messiah near. He will make an end of sin. No more shall the earth be stained with the blood of the slain. No more shall tidings of awful crimes reach the ears, or scenes of suffering meet the eyes of God's dear children. He will awake his sleeping saints—not one will be forgotten. They shall come, from every age and clime, and receive from him who died and rose again the glorious boon of eternal life. May we be thoroughly purged from superstition and pagan lies; and may our hearts be right, and our lamps be burning with true light from pure gospel oil; so that when Christ suddenly makes his appearance, we may not be terrified, but hasten to meet him with a joyful welcome, and help crown him Lord of all!

Norway, Me.

TWO DISPENSATIONS.

ONE OF TIME, THE OTHER OF ETERNITY.

HENRY DANA WARD.

The following is an outline of the Divine dispensations, according to the conception which I have formed of the matter:

I. Scripture reveals two creations: this one groaning in bondage, another to come rejoicing in the glorious liberty of the children of God." (Rom. 8: 21.)

II. Two inhabitable worlds, not three: this present, evil and transitory; that to come, blessed and everlasting. (Heb. 2: 5-8; II Pet. 3-13.)

III. Two races to possess the two worlds: the present mortal; the future immortal.

IV. Two Israels: one natural; the other of faith, even the living "faith of Abraham, who is the father of us all." (Rom. 4: 16 and 9: 5.)

V. Two Jerusalems: this "in bondage with her children;" and that from "above which is the mother of us all." (Gal. 4: 25, 26.)

VI. Two systems of Divine government: the present of faith in probation; the future of fruition under the scepter of our Lord Jesus Christ.

VII. Two advents of Christ: the first in temporal suffering and humiliation; the second in endless joy, and power, and glory. (Heb. 9: 25; Acts 1: 11.)

Not one of the above couplets has a triplet. The first member of every couplet belongs to time, the second to eternity.

In the beginning God created all things very good, (Gen. 1: 31,) and from the beginning prepared a kingdom for the inheritance of the righteous, (Matt. 26: 34,) and promised eternal life "according to the faith of God's elect, and the acknowledging of the truth, which is after godliness." (Tit. 1: 1, 2.) The globe, while without form and void, was intended and moulded for the everlasting possession of righteous men; and to Adam it was given "to have dominion over the whole earth." (Gen. 1: 26.)

Satan wrested the sceptre from the hand of Adam, and gained for himself and for sin, and for death and the curse, the temporal dominion of this creation till the end comes. The promise of a seed was at once made to crush the head and the craft of the serpent, and to recover the lost dominion of the earth with eternal life in new heavens and a new earth made better than before.

This present dispensation extends from Eden to the fulness of times; from the beginning to the end of the reign of death; from the victory of Satan, the usurper, to his overthrow in destruction. (Gen. 3: 14. Rev. 20: 10.) The prince of this world holds sway through all the generations of this world, while the r cuses are given of God and accepted by the saints through faith from the death of Abel, "even until the consummation, and that determined shall be poured upon the desolator." (Dan. 9: 27.)

This gospel was known to Abel, and was preached unto Abraham. (Gal. 3: 8.) It was announced in the prophets, and was proclaimed at hand by our Lord and his apostles in Judea, and unto the ends of the world. Of the gospel of the promised kingdom for the inheritance of the righteous, *we are appointed teachers and preachers.* The good news of its coming does not continue after the kingdom comes and is established.

The heralds of the news and preachers of the glorious gospel *precede* the promised reign of God on earth. The *kingdom* is to come with the *king*, in the end of this temporal dispensation, and at the beginning of the everlasting age, when "the Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom." (II Tim. 4: 1.)

Thus the relation of Jews and of Gentiles to the gospel of salvation and to the coming kingdom of God is the same. "For there is no difference between the Jew and the Greek." (Rom. 10: 12; Gal. 3: 28.) "There is no respect of persons with God." (Rom. 2: 10, 11.) They are all alike called to repent for one and the same reason: "To all nations it is spoken, "Repent ye, and believe the gospel." (Mark 1: 15.)

There are neither two gospels, one for Abraham and another for us; nor two kingdoms for the righteous, one in this world, and another in the world to come; nor two forms of the faith, one for Jews in the flesh and another for the Jews after the resurrection. There is one faith, one king, and one gospel of the kingdom, alike for all believers, in hope now, and in possession of the inheritance hereafter, "when the Son of man shall come in his glory, and all the holy angels with him," (Matt. 25: 31,) and shall give the kingdom to the blessed, for whom it was prepared from the foundation of th world.

Such are the relations of the gosp and of the coming reign of God on the earth over all nations, both Jews and Gentiles. The good news and the faith of it belong to time; the kingdom itself belongs not to time, but is yet to come in eternity.

The promises relating to the heavenly country and to the holy city which the fathers by faith sought during their pilgrimage, remain to be fulfilled to them and to us, "God having provided some better thing (than this world's sojourn) for us, that they without us should not be made perfect." (Heb. 11: 36, 40.) The promise is of "*this very land here*" (Acts 7: 4) to Abraham, and to his seed after him, when as yet he had no child. Yet God gave him none inheritance in it, no, not so much as to set his foot on. Abraham sojourned in the land with Isaac and Jacob, heirs of the same promise, as in a strange country, and transmitted the hope of the promise to all succeeding generations (Acts 26: 6-8) for its consummation in the resurrection.

I further appeal to the everlasting covenant and oath given to David (Ps. 132: 11; 89: 3, 4) to prove that David and his son, Jesus Christ, and Israel, his people, shall inherit the land, earth, with all its peoples and surroundings, for a never-ending kingdom (Luke 1: 33), consequently the seed of faith and not of the flesh are the children of God, being the children of the resurrection. They, from Abel down to this day, are the people that inherit the earth for an everlasting possession in that world to come of which the apostle speaks. (Heb. 2: 5; 6: 5; Luke 20: 35.) Creation groans in waiting for the redemption of our body (Rom. 8: 23), together with the restitution of all things (Acts 3: 19), with the new heavens and the new earth which God will make (II Pet. 3: 13; Isa. 65: 17; 66: 22), "for the kingdom of our Lord and of his Christ, and he shall reign forever and ever."—*Prophetic Times.*

Where are the gleaners of my Lord's harvest field? Who are willing to do small work for God? There are plenty who would be willing to preach at Pentecost, plenty who would feel competent to speaks on Mars' Hill, plenty willing to drive a load of golden sheaves into the barn, but where are the Ruths who would consider it a privilege to gather up a handful of grain for the eternal garner?

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THE CITY OF GOD.

Many beautiful cities have been built by human skill, and have presented their attractions to the carnal mind; but they have lacked perfection; and besides this, their inhabitants have fallen under the stroke of death, and these cities have finally relapsed into a dilapidated state, and many of them are obsolete to-day—known only in the history of the past. But Abraham "looked for a city which hath foundations, whose maker and builder is God." (Heb. 11: 10.) And the apostle Paul was looking for the same city, to which he makes reference in these words: "For here have we no continuing city, but we seek one to come." (Heb. 13: 14.) This city is to be a "*continuing* city;" and as it is contrasted with cities that do *not continue* which are *literal* cities, the conclusion is involved that this city, too, is literal, but not temporal. The literality of this city is more than intimated by Paul's allegory, in which he speaks of Abraham's two wives—the one a bond woman, and the other a free woman—representing the bond woman as answering to old Jerusalem "which is in bondage with her children;" and presenting the free woman as a symbol of "Jerusalem which is above," which is free, and "which is the mother of us all." (Gal 4: 22-26.) Now as certainly as the literal bond woman symbolized *literal* old Jerusalem, so positively the literal free woman must represent a city as literal as the other—literal new Jerusalem, "which is above." This agrees with Paul's statement to his Hebrew brethren: "Ye have in heaven a better and an enduring substance." (Heb. 10: 34.) "*Substance*" is not immateriality; and an "*enduring*" substance, in the form of a "continuing city," must be a glorious and literal reality. Peter speaks of "an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved in heaven.*" (I Pet. 1: 4.) This city is now "above." This "substance" is now, "in heaven." This "inheritance" is "*reserved* in heaven," instead of being heaven itself.

But are we to emigrate to heaven to gain an entrance into this city? No. John "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And he adds: "I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe all tears away from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 2-4.) Paul also speaks concerning a "*building* of God, an house not made with hands, *eternal* in the heavens;" but instead of intimating that it is always to remain in the heavens, or that we must go to heaven to occupy it, he proceeds to speak of it as "our house which is *from* heaven." (II Cor. 5: 1, 2.) This "building," which is "*eternal*," though now in heaven, is hereafter to come "from heaven," to beautify the new world; and while the saints will *individually* be clothed upon with immortality, they will *collectively* be "clothed upon with our house which is from heaven." Doubtless Jesus referred to the same house, in speaking to his sorrowing disciples, whose hearts had been troubled with the announcement that he was going away. He said to them: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." (John 14: 1-3.) Here the Savior does not even intimate that we shall enter the heavenly house at death; but on the contrary, he distinctly intimates (1) that the place was not then prepared for them; and (2) that they were not to be received unto himself till he should come again.

This house of "many mansions," not then prepared, elsewhere called a "city" and the "tabernacle of God," will be worthy the workmanship of a God, and large enough to hold the entire family of the redeemed. "And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." And the scene will never become monotonous. To illustrate: Suppose the city to be laid out like ordinary cities, and suppose a party of immortal saints to start out for the purpose of viewing the city, traveling at the slow rate of thirty miles per day, for the sake of getting a fair view, it would require about *seven years* to inspect one story of this great city, passing through all the streets both ways; and allowing these "many mansions" to be one mile above each other, it would take over *ten thousand* years to visit the whole city, at this rate of travel. When ten thousand years had elapsed, we would be ready to get another glimpse. Should we travel at railroad speed, 30 miles per hour, it would require more than forty years travel to pass through all its streets, in all its "many mansions" at this estimate. Monotonous? No, never. Then there will be millions of saints to get acquainted with, who once were dead; and allowing one hour of conversation with each saint, it would require thousands of years to visit them all even once. Glorious future!

W. S.

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"PROVE ALL THINGS."

THE BIBLE DOCTRINE OF MAN IN DEATH:

AN ESSAY READ BEFORE THE CLERGY OF THE M. E. CHURCH IN CHICAGO, ILL., DEC. 9TH, 1872,

BY

FRANK BURR

(*Concluded.*)

3. I pass to notice in the next place what the Bible declares to be true concerning the *place* of the dead. Two principal words are used in the Bible to indicate the condition of the dead—one in the O. T. Hebrew called *sheol*, and the other in the N. T. Greek called *hades*. There are other words used to denote the different places of interment of dead bodies, but these two signify more properly the general condition of the dead. They are considered to be as nearly identical as two words of different languages can be, and in the Septuagint version of the O. T. into the Greek the word *sheol* was rendered by the Greek word *hades*, in every instance but three out of the sixty-five places where it occurs. In our common English version of the Old Testament, we find that *sheol* is rendered *hell* thirty-one times, *grave* thirty-one times, and *pit* three times. But whether rendered *hell*, *grave*, or *pit*, there are certain facts asserted about *sheol* in the Bible that cannot be ignored if we would arrive at safe conclusions.

Sheol is defined by Dr. Campbell, Dr. Parkhurst, Dr. Eadie, Dr. Kitto, and many other linguists, to signify the state or condition of the dead rather than a locality or place. *Kever*, *kour*, and other words translated *grave*, *pit*, etc., more properly signify the *place* of the dead. But whether a place or a condition, the Bible asserts the following facts: First—*Sheol* is a place of *silence*. Proof: "Let the wicked be ashamed, and let them be silent in *sheol*." (Ps. 31: 17.) "For *sheol* cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." (Isa. 38: 18.) "For in death there is no remembrance of thee: in *sheol* who shall give thee thanks?" (Ps. 6: 5.) "For there is no work, nor device, nor knowledge, nor wisdom in *sheol* whither thou goest." (Eccl. 9: 10.) "Shall thy loving kindness be declared in *sheol*?" (Ps. 88: 11.) It is also declared in these quotations that *sheol* is a condition utterly devoid of activity, either mental, moral, or physical. *Sheol* is always coupled with darkness, corruption, and death. Instance: "Like sheep they are laid in *sheol*; death shall feed upon them." (Ps. 49: 14.) "If I wait, *sheol* is mine house. I have made my bed in darkness. I have said to corruption, Thou art my father; and to the worm, Thou art my mother and sister." (Job 17: 13, 14.) Second—*Sheol* is represented as a *hiding* place, and a *prison*. Instance: "O that thou wouldest hide me in *sheol*—that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me." (Job 14: 13.) "But God will redeem my soul from the power of *sheol*." (Ps. 49: 15.) "I will ransom them from the power of *sheol*: I will redeem them death. O death, I will be thy plagues; O *sheol*, I will be thy destruction." (Hos. 13: 14.) "For thou wilt not leave my soul in *sheol*." (Ps. 16: 10.)

From the positive declarations contained in the quotations I have given, which are only samples of the many which occur, we learn that all the dead are alike hidden in *darkness*, *silence*, and *death*, without *knowledge* or *consciousness*. The personification of *sheol*, or its figurative use in parables or poetic prophecy, will not of course be insisted upon as an argument against these clearly mentioned facts.

Hades, its corresponding word in the N. T., occurs eleven times, and is rendered *hell* ten times, and *grave* once. The word itself signifies "unseen, hidden." It is the state of *death*, for we read, "Death and *hades* delivered up the *dead* that were in them"—not the living. It is the prison-house of death, and it is written that in the resurrection the righteous shall shout a final victory over *hades*, as they put on immortality, and the saying shall be brought to pass, "Death is swallowed up in victory. O death, where is thy sting? O *hades*, where is thy victory?" (I Cor. 10: 55.) Thus we see the righteous rejoice in escaping it, and David prophesied of Christ that God would not leave his soul in *hades*. Hence we learn that those who are in *sheol* and *hades* are *dead*: they have no life, much less consciousness. The figurative use of *hades* with regard to Capernaum, (Luke 10: 15,) the rich man, (Luke 16: 23,) and the fourth seal, (Rev. 6: 8,) do not militate against these facts, any more than the voice of Abel's blood proves that blood is not senseless but has the power of vocal utterance.

It is said that *Paradise* is in *Hades*. But the Bible Paradise, to which Paul was caught either literally or in vision, was in the third heaven. Is that down in the darkness of *sheol*, or *hades*? The heathen may assert the locality of *their* paradise, and the Mohammedan of *his*, but the Christian goes to the Bible and learns of the "Paradise of God"—not of pagans—and learns that there is a city of God now in the heavens, but which shall come down to be upon the earth in its renewed state. And when the dying penitent thief prayed, "Lord, remember me when thou comest in thy kingdom," the reply was in perfect keeping with the request, "Verily I say unto thee to-day, thou shalt be with me in Paradise."

Men may claim that *Tartarus* is a part of *Sheol*, and the Pagan may so define it for himself, and may tell of the river Styx, and Charon the ferryman, and the god Pluto, and all the rest of the mythical arrangements, but when God speaks of Tartarus he simply refers to the darkness of earth's atmosphere contrasted with a heavenly one, in which the evil angels are confined, awaiting the judgment day to be destroyed. The angels that sinned are in Tartarus, but they are represented as roaming up and down the earth, and are far from being dead. The Bible Tartarus is the dwelling place of living evil angels, but the Bible *hades* is the resting place of *dead men*.

Death—what is it? Is it life? Is it a friend? Is it the "gate to endless joy?" Is it the voice of Jesus? What says the Bible? Let us read: "Sin, when it is finished, bringeth forth death." (James 1: 15.) "The wages of sin is death." (Rom. 6: 23.) "Sin entered the world, and death by sin." (Rom. 5: 12.) "The last enemy that shall be destroyed is death." (I Cor. 15: 26.) The prophet comforts the weeping mothers in Bethlehem concerning their children who were slain and "were not" with the assurance, "They shall come again from the land of the enemy." (Jer. 31: 16.) Death does not take men to heaven, or Paradise. Death places them in *sheol* or *hades*—a prison of *darkness* and *corruption*, where "there is no work, device, knowledge, or wisdom."

4. This brings me to a brief consideration of my last point, namely: *the Bible doctrine of the resurrection*. A resurrection is a bringing up from the *dead*. The Bible teaches a resurrection of *man* from the dead. If man is *not* dead, but still living in as much consciousness as ever, then man cannot be raised from the dead. The Spiritists scoff at the idea of a resurrection. When Paul preached it at Athens, the Pagan Greeks with their mythical theory of Hades, Elysian, Tartarus, Paradise, and the like, mocked when they heard of a resurrection. To the Greeks it was foolishness, and to the Jews a stumbling-block; but to them that believe it is "the power of God and the wisdom of God." The Bible asserts the necessity of a resurrection. "If the dead rise not, then is not Christ raised ..... Then they which are fallen asleep in Christ are perished." (I Cor. 15: 16, 18.) John Wesley defines "perish" in this passage to mean that both "life and being are extinct together." The Bible asserts that the dead have no reward. (Eccl. 9: 5.) But they *are* to be judged and rewarded, "every man according to his work." This is to be when the Son of man shall come with the glory of his Father, and all the holy angels with him.

The Bible declares that men shall be raised from death, from *sheol*, from *hades*, from darkness, from dust, from the grave, to receive their doom. "God will redeem my soul from the power of *sheol*." (Ps. 49: 15.) "I will ransom them from *sheol*." (Hosea 13: 14.) "Thy dead men shall live, together with my dead body shall they arise." (Isa. 26: 19.) "Awake and sing, ye that dwell in dust." (Isa. 26: 19.) "All that are in the graves shall hear his voice and shall come forth." (Jno. 5: 28.) "As Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with him.... For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God. And the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (I Thess. 4: 14-16.) "Man dieth and wasteth away: yea, man giveth up the ghost and where is he?" Let the patriarch answer his own question in the next sentence: "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep." (Job 14: 10-12.) Says the Psalmist, "I shall be satisfied when I *awake* with thy likeness." (Ps. 17: 15.)

The Bible makes the resurrection the time of reward and punishment. Says Jesus, "When thou makest a feast, call the poor, the maimed, the lame, the blind; ..... and thou shalt be recompensed at the resurrection of the just." (Luke 14: 14.) St. John in vision heard the last trumpet sound, and heard voices saying that it was the "time of the dead that they should be judged" and that God should "give reward unto his servants the prophets and to the saints, and to them that fear thy name small and great." (Rev. 11: 18.) Jesus promised the believer eternal life and a special resurrection at the last day. And St. Paul says, by inspiration, that God will render eternal life "to them who by patient continuance in well doing seek for glory and honor and immortality." (Rom. 2: 7.)

God does not call men from the glories of heaven or the living pains of a pagan hell to judge them, but the Bible declares that they shall be called forth from death, to live again and receive judgment. The Bible presents no ghostly hope of salvation, but a literal yet spiritual hope of a resurrection, "to be clothed upon with our house which is from heaven." The hope of Christianity for a future life is based upon a resurrection of the dead—a coming forth from sleep—a reliving, to receive the crown of immortality and eternal life. Spiritism may present to us its delusive snares founded upon the "not die" theory first promulgated in Eden by the serpent, but serpentine theology is not Bible theology. Take from Spiritism the immortal-soul theory, and it falls powerless to the ground. Indeed, this is all there is of it. Show to men clearly the Bible doctrine of man's mortality, of his death, of his resurrection, and show conclusively that this Bible is the word of the Almighty God, as it can be done, and men are forever safe from the follies and snares of Spiritism. But while the doctrine of man's inherent immortality is so continually repeated from the pulpit and rostrum, wonder not if men continue by thousands the God-dishonoring and anti-Christian work of appealing to dead men's ghosts for truth, and trampling under foot the Lord Jesus Christ, and the resurrection and eternal life through him.

Roman Catholicism, with its purgatorial fires and cleansing of disembodied spirits, is built on the "not die" theory of the Serpent. Take this away, and masses for the dead, worshipping the Virgin Mary, and canonizing the dead, all go by the board, and Romanism is forever shorn of its strength. Universalism, Swedenborgianism, Mormonism, Mohammedanism, also stand or fall with the serpentine theology. But beyond and above all these, the *Bible*—the unfailing word of Jehovah, declaring that man is wholly mortal, that immortality is only to be obtained by a patient continuance in well doing, and only to be received by the righteous through Christ at the resurrection, while the wicked are to utterly perish in their own corruption—this *Bible* stands infallible and unmoved, while the foundation stone of all false religions must crumble before the chariot wheels of eternal judgment.

Paganism also, with its false theory of Hades, Paradise, Tartarus, and the like, stands built upon the serpentine theology of "ye shall not surely die." Take away this Satanic assertion, and Pagan mythology falls in ruins. But the Bible theory of Sheol, Hades, Paradise, and Tartarus, remains unmoved, God having spoken of them in conformity to his own word concerning man, "Dust thou art and unto dust shalt thou return." (Gen. 3: 19.) Which is the better for us, the word of God, or the fables of demons, as a corner-stone of truth? In answering this question, I feel that we shall not disagree. Then let us see to it that we lay no more stepping-stones to all these false religions, by teaching that man never dies, but that life and consciousness continue between death and resurrection. Let us be consistent in our gospel proclamations, that "the wages of sin is death," that "Jesus died" and rose again from the dead, and that he will come again to "judge the quick and the dead at his appearing and kingdom." Let us show the world the contrast between serpentine theology and the Bible doctrine, and thus cease preparing devotees for the altars and worship of Spiritism.

Chicago, Ill.

INFINITE LOVE.

I know what it means to love; but I have no conception of what love is when it rolls in the bosom of an infinite God. I know what the feeling is to forgive iniquity; but what conception have I of the mercy of him who, from age to age, sitting upon the circle of the earth, watching the numberless imperfections of miserable men, shines through them all, and still forgives? I know what light is as it shines from my candle, but do I know what the sun is from that? I know what water is when I take a drop of it in my tumbler; but do I know the thunder of the ocean from that? I know that when I see God he will be wise; but how little do I know of the wisdom of God! I know that he will be just and merciful; but how little do I know of his justice and mercy! I know that he will be a God of love, but O how little do I know of the extent and grandeur of that love! How imperfect are my slender ideas as means by which to fashion, lift up, augment, enlarge, and carry out this supremest attribute of the infinite and eternal God! It is by these qualities that I know my God; but I know him only by specimens, by small samples. My conceptions of him are imperfect. I know him, and I do not know him. He is present with me; I see him in myself and in others; and yet I see him only as through a glass darkly. Who that is finite can form any adequate conception of a God of such purity and sweetness and volume as the God whom we worship?

SPIRITUALISM.

In the first place, if there is anything in Spiritualism, nothing could be easier than to demonstrate its truth. Why do we believe in the revelations of the electric telegraph? Because we submit them to crucial experiments every day and every hour of the day. Why don't we believe in the revelations of mediums? Because they always evade a crucial experiment. Take a simple case. President Lincoln's assassination was known throughout America within an hour or two after it had happened. Subsequent evidence of course confirmed the truth of the report. If a spiritualist had announced the event in England before it had come to us by any ordinary means (the submarine telegraph was not then laid down) we should have been convinced instantaneously that spiritualists possessed some mysterious power. They can prove their power fifty times a day. But any one proof would be sufficient. If a single revelation were made, such as that of Lincoln's assassination, it would be enough. Why has no such proof ever been given? For the simple reason that the power does not exist. All the alleged wonders of this kind depend upon what A said to B, and what B repeated to C, and so on. If a single witness has lied or made a mistake, they are valueless. A man claims a power of communicating with disembodied spirits; if he has it, opportunities for demonstrating it in the most public manner are open to him every day and all day long; and yet it is never done. And for this reason we recommend ordinary inquirers to wait. If the alleged power exists, it will prove itself. If it does not, they had better not waste time in examining into it. Mr. Home, indeed, suggests a reply, and a wonderful reply it is. The spirits, it seems, are capricious. It may be so, but a philosopher is bound to accept the simplest explanation consistent with the facts. Perhaps, when a watch is missing from my pocket and is transferred to that of a notorious thief by no visible agency, a spirit may have done the trick; but it is safer to assume that the thief managed to do it without my seeing it. The same argument applies to Mr. Home's spirits. So long as their caprice leads them always to shrink from a crucial test, it is simpler to assume that they don't exist. Give us a phenomenon otherwise insoluble, and we will accept your explanation; but so long as you give nothing which may not be explained by assuming a certain quantity of roguery, imbecility, or, it may be, morbid action of the brain, we shall not go out of our way to assume the existence of spirits. The spiritualists prove a great deal too much; if a tenth part of what they say is true, they have the means of publicly demonstrating their supernatural powers. They never do. What is the obvious inference? If it were declared that the heir to an estate who had been lost really existed, and he might recover his property by simply showing himself in Westminster Hall; if he obstinately refused to come, but offered to produce a number of affidavits from people who had met him in dark rooms, or talked to him for a minute in his attorney's office, what should we think of him?—*The Saturday Review*.

REMARKS.

The above writer has done justice to the subject in hand, and we heartily endorse his putting of the case, with a single modification. He seems disposed to grant all that Spiritualists claims, *provided* they can produce a single phenomenon not to be accounted for by "roguery, imbecility, or morbid action of the brain." Doubtless *most* of their performances *can* be thus explained; but we are willing to admit that some of the phenomena of spiritualism defy all our efforts to account for them by any process of trickery or principle of philosophy. They evidently involve supernatural agency. What then? Shall we accept *their* interpretation of the miraculous manifestation, and, like young robins, swallow down all the senseless conclusions with which they choose to cram us? We utterly object. What though a *bona fide* "miracle" may be wrought? Does this prove that dead folks are alive, and that the wonders we behold are but the pranks of disembodied human ghosts? We prefer to solve the problem by a more scriptural process. The Bible tell us of "the spirits of devils, working miracles." *Demonism* will explain all that part of Spiritism which transcends the province of roguery and reason.—EDITOR.

THE MARRIAGE RELATION.

L. C. McKINSTRY.

I Cor. 7: 14 is often quoted to prove that the children of believing parents are saved while the children of unbelieving parents are lost. Is this the meaning of the passage? F. S. BARTOUGH.

The verse referred to reads: "For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband; else were your children unclean; but now are they holy."

The text is easily misunderstood. It certainly is not properly interpreted when supposed to teach that "the children of believing parents are saved," while the children of unbelieving parents are lost.

1. Because it makes the salvation of the children of believers depend on the Christianity of their parents and not on Jesus Christ.

2. Because it makes it appear that the Bible teaches the doctrine o the immaculate conception of all who are born of Christian parents.

3. Because it makes the conversion of such children altogether unnecessary, for they can never have any need of it, however long they may live, if they are born holy, as inherent and inherited holiness can never be procured or retained by faith.

What does it teach, then, if not this?

It is necessary to consider the subject of the apostle's discourse when he introduces this text. He is treating of the marriage relation and giving directions with reference to it. He teaches in verse 39 that marriage among Christians is to be "only in the Lord," or that Christians should marry only Christians, so that they may not be "unequally yoked together with unbelievers." This is the only marriage of Christians which God authorizes. But suppose the unbelievers are married and one afterward becomes a believer, what then? Is the marriage thereby made of no effect? The Apostle gives the proper direction. Suppose it is the wife who is thus converted, which is oftenest the case. Then he says: "Let not the wife depart from her husband, but if she depart [as she should not because commanded not to] let her remain unmarried [not marrying again even a Christian] or be reconciled to her husband;" for if she goes away she is the offender, like the sinner who is to be reconciled to God. Again he says: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let *him not put her away*. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, *let her not leave him*"—a course quite different from that pursued by some professed Christians who "put away" or "leave" their unbelieving companions and then go through the farce of marrying again. But how will it be, supposing they remain in a relation so unequal, as a Christian and a sinner living together in the marriage relation? Will God recognize the marriage as a true one, and the children as legitimate? The civil law would, certainly, for it has no reference to Christianity or the want of it in any case; but God has, and so the above question is pertinent. In the passage quoted Paul answers it, saying: "The unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband, else were your children unclean; but now are they holy." It is plainly evident now that the terms "sanctified," "unclean," and "holy," refer exclusively to the mariage *relation*; "sanctified" being from the verb *hagiadzo*, and "holy" from the corresponding adjective, *hagios*. The verb means *hallowed*, *made sacred* or *holy*, and sanctified or set apart for a purpose; and the adjective means the state set apart to, or a sanctified or holy state. In the text, therefore, they refer to the sacredness of the marriage relation as distinguished from concubinage or adulterous relations; and so, for the sake of the believing one Paul teaches that the marriage is recognized as a holy one and "honorable," and not vile and impure; and the children are holy or legitimate and not "unclean" or illegitimate. This divine recognition of the marriage is essential to keep the Christian free from condemnation and personal disgrace, and to save the children from the disgrace and odium of illegitimacy.

We notice, finally, a point in the text not referred to by our brother. It is supposed to teach that the wife *shall* be converted by the husband, and the husband by the wife, when one is a Christian and the other not. It is evident that this is not so, for it implies, if [illegible] understood, that there can be no failure in the case, whereas facts show th[illegible]here are many such failures. Paul [illegible] better than to thus assure too [illegible]ongly when, though the Spirit of [illegible] might strive with the "*unbeliever*," and [illegible] faithful companion might labor unc[illegible]singly, he might willfully resist [illegible]st. He does, however, gi[illegible] ample [illegible]gment in a subsequent verse w[illegible]itself an excellent collateral [illegible]ur position that he d[illegible]s no[illegible]conversion in this text, [illegible] the matter as though he had n[illegible]usly referred to it, and so en[illegible]s to a patient, prayerful, dutiful [illegible] in the marriage relation: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" This clearly implies that the conversion of the unbelieving one is an event to be labored for, prayed for, hoped for, and looked for—a possible event to gladden the heart—an event which cannot occur if the professed believing one disregards the Apostle's advice and leaves the family circle to go away, reproached and condemned by heaven. Some might urge extenuating circumstances and excuses for this course. Paul finds none. If any can, let them take their course on their own responsibility. It is better to do right, even though we lose life, than to save life by doing wrong. If a husband were so violent as to threaten life, or attempt murder, it might be justifiable for the wife to go to some place of safety; but not even then should she consider herself as separated from him. This whole chapter is replete with wholesome instruction, and all would do well to heed it.

ONE LORD, ONE FAITH, ONE BAPTISM.

I. C. WELLCOME.

Please explain Eph. 4: 5—"One Lord, one faith one immersion." W. I. M.

Paul, in his letter to the Ephesians, (chap. 4: 5,) states that there is "one Lord, one faith, one baptism." Real Christians find no difficulty in believing there is but one Lord, and one faith or doctrine, (faith here, as in Jude 3, is put for doctrine,) but on the subject of baptism they have much difficulty, because many teachers have taught that there are several baptisms.

The cause of this error lies in teaching that all believers must be baptized with the Holy Ghost. This is one baptism. Then water baptism is clearly enjoined, in the Scriptures, upon all believers. This be would TWO.

John truly declared that Christ should baptize his hearers with the Holy Ghost. (Mark 1: 8.) Christ also said to his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you:.... when he, the Spirit of truth, is come, he will guide you into all truth." (John 17: 7, 13.) The Holy Spirit was to perform several specific works. It was to confirm the gospel of Christ by bearing witness of him, and to reprove the world of sin, righteousness, and judgment. To do this it was to be sent upon the apostles, the believing Jews, and also the gentiles, in great effusion, overwhelming, baptizing them.

After Christ ascended, while the Jews were assembled, on the day of Pentecost, he sent upon the believers the Holy Ghost in baptism, and they received the miraculous power to speak with tongues and thus declare the gospel of Christ. Also, when Peter was sent down to the house of Cornelius to preach to a congregation of gentiles, "the Holy Ghost fell on all them which heard the word," and they spake with tongues and magnified God." (Acts 13: 34, 43.) Thus the "great salvation which at the first began to be spoken by the Lord was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." (Heb. 2: 3, 4.)

This *baptism* of the Holy Ghost confirmed the gospel. It was for that purpose, and confined to that time; while the *gift* of the Holy Ghost, to convict and lead into truth, is promised to all believers. But baptism as an ordinance—being "planted in the likeness of Christ's death," "buried with him by baptism into death"—is the "one baptism," which Paul taught, and which he and the other apostles practiced and enjoined on all believers, in accordance with Christ's commission. (Matt. 28: 19.)

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

SINNING CHRISTIANS.

BEECHER REVIEWED.

A. A. PHELPS.

If "great men are not always wise," great preachers are not always sound and safe in their expositions of truth. We propose to pay our respects to a sermon by Rev. Henry Ward Beecher, founded on Rom. 7: 4-12. The subject of discourse is the law of God, in its relation to Christian character and duty. Half of the sermon is taken up in defining the law of God, presenting itself first in the form of "simple rules," next as a "principle," and finally as a "moral intuition or spiritual ideal"; and in showing, or attempting to show, that a law must always be higher than our conduct under it. It is argued that as one's moral nature is more and more developed, his ideal law continues to recede, raising its standard, augmenting its claims, and causing him to feel "every day that he less and less perfectly fulfills the demands of life upon him."

Mr. Beecher represents a Christian as saying, "With my soul I accept this law, and it shall be the purpose of my life to be such a Christian as it requires me to be." His utter failure to do so is stated thus: "But when a man, having gone into life with a determination to comply with the demands of God's law, finds himself caught up by worldly influences, and swept in this direction and that; when he finds that his adversaries are upon him, that his guard has been beaten down, and that he is being wounded on every side; when he finds that his ideal is one thing and his attainment another, he is apt to be discouraged. This battle may go on so long as youth and hope continue, but at last it begins to work in a man this feeling—'I never shall be what I ought to be.' The young Christian begins, for instance, and says, 'I am Christ's man, and I am bound to live according to the pattern which he has set before me.' But he fills the day with blots. He is like a boy attempting to write his first lessons."

Where is the propriety of comparing a Christian with a scholar, in the above sense, and making the Christian life a mere matter of *development?* There is surely something in salvation more than the experiments and failures of an ignorant but gradually improving schoolboy. A real Christian is not "caught up by worldly influences, and swept in this direction and that," in the sense of the reverend brother—he has given up the world for Christ, and his course is onward in the direction of eternal life.

Beecher further says: "A man begins a Christian life, and means to write out in his heart and conduct radiant sentences of obedience to the Divine law. He makes some attainment, but he is so surrounded by temptations and adverse influences, that he oftener goes wrong than right; and when he looks back upon his life, he sees unmatched places, and a *hundred disobediences where there is one obedience.*" After employing a musical illustration, he says: "Our life touches concord only once in a while, and all the rest of the time it plays discord; and when a man who is striving to live according to God's law begins to find this out, he says to himself, 'I am perpetually coming short of my standard; I not only do not love right, but I *hate* it often; I not only do not obey, but *I positively disobey;* I not only do not seek the straight path, but *I rejoice to walk in the broad road;* I not only do not control my temper as I should, but I allow it to scourge and torment others; and *how can I call myself a Christian?*"

You *cannot*, in truth, for a child of God has no such experience as this while remaining such. It is clearly the experience of an awakened sinner, or a professed Christian who is continually sinning and repenting—occasionally forgiven, but for the most part really backslidden from God. A type of Christianity that goes no deeper than this is discreditable to God and worthless to man. It is a miserable sham from first to last; and woe to him that rests his hope of endless life on a basis so essentially rotten!

But let us hear our Brooklyn divine again: "I do not hesitate to say that the man who is without convictions of sin, is by so much less than a man. *There is not a man living who is what he ought to be.* We are stained with imperfection and transgression from the crown of our head to the sole of our foot; and is it better that we should be sinners and be unconscious of it, or that we, being sinners, should have a lively sense of our dread condition before God? I repeat, that a man who is not self-condemned, *is by so much less than a man*.... When he is converted he is like a drunkard that is just reformed. He has stopped drinking, but he has not got quit of his aches, of his want of industry, of his shiftless habits, nor of his evil companions. There are ten thousand things that in succession he must meet and fight against for weeks and months and years, before he will come to anything like a proximate state of perfection, even in a secular point of view. And so men begin a Christian life, not merely because they are sinful, but in their sinfulness. What! does a man sin when he is a Christian? Certainly he does.... Do not you sin? Is there a day in which you are not selfish? What is selfishness? It is acting with any one of your faculties so as to promote your own good at the sacrifice of the good of another. And do you not act so with your pride and vanity every day—ten thousand times a day? Does any man live an hour without sinning in some of his faculties? I do not suppose a Christian would be a burglar, or sin in the sense of violating a civil law, but in the sense of violating the law of God *there is not a man who lives a single hour without sinning.*"

There you have it, in the plainest terms of the English language! Every Christian a *sinner*—a *necessary* sinner—an *habitual* sinner—a sinner *as long as he lives!* He is somewhat careful not to violate a "*civil* law," but in Mr. Beecher's estimation he is not so scrupulous about the "*law of God*," and so he may violate this every hour of his life and not forfeit his Christian character! And is it so, that the law of man is set above the law of God, and that obedience to the former is made a test of Christian life, while the latter may be disregarded in a thousand ways with utter impunity? Such is Henry Ward Beecher's theology. What is the teaching of the *Bible?* Let us see. For greater convenience we will draw a brief contrast in opposite columns:

BEECHER.	BIBLE.
"Does a man sin when he is a Christian? Certainly he does."	"If a man love me, *he will keep my words.*" (Jno. 14: 23.)
"And when he looks back upon his life, he sees *a hundred disobediences where there is one obedience.*"	"Ye are my friends, *if ye do whatsoever I command you.*" (Jno. 15: 14.)
"Does any man live an hour without sinning in some of his faculties? I do not suppose a Christian would be a burglar, or sin in the sense of violating a civil law, but in the sense of violating the law of God *there is not a man who lives a single hour without sinning.*"	"*He that committeth sin is of the devil.*" (I Jno. 3: 8.) "Whosoever is born of God *doth not commit sin.*" (I Jno. 3: 9.)
"*A man who is not self-condemned is by so much less than a man.*"	"There is therefore now *no condemnation to them which are in Christ Jesus,* who walk not after the flesh, but after the Spirit." (Rom. 8: 1.)

Further on, Mr. Beecher says: "You will carry sin with you to the day of your death. But why, then, can you be saved? Because it does not require that a man should be perfect in order to be saved."

This remark is intended as a slant at the advocates of Christian perfection. We deny the truth of the statement. The contrary doctrine is taught in the most explicit terms. What can be plainer than that the New Testament commands us to "be perfect"—to "leave the principles of the doctrine of Christ and go on *unto perfection*"—to attain a state of "holiness, without which no man shall see the Lord"—to "perfect holiness in the fear of God"—to prove in our own experience that "the blood of Jesus Christ cleanseth from all sin?" If a man must carry sin with him "to the day of his death," what will destroy it *then?* Is it *death*, or the *blood of Jesus?* If the former, the latter might be dispensed with. If the latter, there is no necessity for waiting till the day of death.

Mr. B. proceeds: "Do I, when I open my house as a refuge for orphans, require that they shall be perfectly clean before I take them in? No; the dirtiest ones I take first. Do I require that they should be well clothed? No; their very rags are their invitation. Do I take them in because they are ready to graduate? No; they cannot read a letter. Their only education is profanity. The reason I take them in is because I am benevolent, and they are needy. And the reason that Christ accepts us is because he loves us, and we are in need of his loving-kindness."

But will not this mode of reasoning prove too much? Is not this kind of talk precisely the same as Universalists always employ? If the above is the *only* reason why sinners are saved, then surely *all* sinners will be saved, for Christ *pities* all, and all are in *need* of his loving-kindness.

"There are a great many Christians," says Mr. B., "who ask, 'When a man is born into a Christian life, and goes on sinning, what becomes of his sin?' Why, the apostle says that God's grace makes that very sin to abound to the Divine glory."

The apostle says no such thing. A man that thinks he "is born into a Christian life, and goes on sinning," is wofully mistaken in regard to the new birth. If it be asked what becomes of a sin committed after a man is really converted, the answer is at hand. He must either *repent, confess*, and *be forgiven*, according to the gracious provisions of the gospel, (Rev. 2: 5. I Jno. 1: 9,) or receive the terrible wages of unpardoned sin. (Rom. 6: 23. Ezek. 33: 18.)

"I recollect," says our eloquent divine, "when a lad, and while attending a classical institute in the vicinity of Mount Pleasant, sitting on an elevation of that mountain, and watching a storm, as it came up the valley. The heavens were filled with blackness, and the earth was shaken by the voice of thunder. It seemed as though that fair landscape was utterly changed, and its beauty gone never to return. But the storm swept on and passed out of the valley; and if I had sat in the same place on the following day, and said, 'Where is that terrific storm, with all its terrible blackness?' the grass would have said, 'Part of it is in me'; and the fruits and flowers, and everything that grows out of the ground would have said, 'Part of that storm is incandescent in me.' And if you ask what becomes of the sins that we commit after we become Christians, I reply that *God, by the power of his love, transforms them into sovereign blessings and mercies and graces. That is what becomes of them.*"

Well, well! if *that* is the kind of material which God uses to make grace and mercy of, we should naturally conclude that there would never more be a famine of grace! If *sin* can be thus worked up into *grace*, why will not *anybody's* sins answer the same purpose as the sins of *Christians?* And if so, perhaps the sins of the *whole world* will be transformed into "sovereign blessings," and the way be thus fully opened for the unconditional salvation of all men! If the above sentiments are correct, let us *hail Universalism*, as the shortest and easiest way out!

Once more Mr. Beecher: "I read an account of a man who, traveling at night, not long ago, in the midst of a snowstorm, and seeking a house, but concluding that he should not be able to reach it, turned over his sleigh, and wrapped himself in his buffalo robe and waited till morning, when he found that his sleigh was turned up against the door-yard fence of the very house that he was seeking. Now hundreds of Christians are sleeping in God's door-yard, and do not know it! They have fulfilled every condition of the gospel, and nothing is wanting but that they should look up and say, 'Why, there is the very house that I was looking for!' God is near to many men that are unconscious of his presence. The perfume of Divine love is around about many men that do not perceive it."

How does this tally with the plain teaching of the Word of God? This affirms that "the Spirit itself beareth witness with our spirit, *that we are the children of God.*" Those who are Christians of the *Bible* stamp know the fact by the Spirit's testimony. Those who are Christians of the *Beecher* stamp may grope their way in painful uncertainty for years or for life, but be Christians nevertheless! It is easy to see the tendency of such teaching as this from a man who has gained so much popularity as Rev. Henry Ward Beecher. It must tend to generate false hopes and multiply superficial experiences. The Lord knows we have enough of such already. We are pained that such looseness should be so emphatically encouraged, at the very time when the burning truth of God so much needs to be thundered in the ears of a sleeping, worldly church. What formal, backslidden church member would ever be effectually aroused by such sickly sentiments as these? Away with all such conscience-hushing, sugar-coated pills! Let us have a Christianity that is positive and purifying—that brings deliverance from sin, and recognizes a radical difference between the children of God and the children of the devil!

NOT MINE, BUT THINE.

Thy way, not mine, O Lord!
However dark it be;
Oh, lead me by thine own right hand,
Choose out the path for me!

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not;
It leads me to thy rest.

I dare not choose my lot;
I would not if I might;
But choose thou for me, O my God
So I shall walk aright.

The kingdom that I seek
Is thine; so let the way
That leads to it, O Lord! be thine
Else I must surely stray.

Take thou my cup, and it
With joy or sorrow fill;
As ever best to thee may seem,
Choose thou my good and ill.

Choose thou for me my friends,
My sickness or my health;
Choose thou my joys and cares for me,
My poverty or wealth.

Not mine, but thine, the choice,
In things or great or small;
Be thou my Guide, my Guard, my Strength,
My Wisdom, and my All.

MINISTERIAL RESPONSIBILITY.

A. N. SEYMOUR.

"Be ye clean that bear the vessels of the Lord." Isa. 52: 11.

The above language was addressed to the leaders of God's ancient people under the law. More important counsel could scarcely be administered. If heeded, the consequences would be good, and only good, and a lasting blessing would be entailed upon Israel and his posterity. But if unheeded, disorder, confusion, and corruption would constantly characterize the acts and influence of this chosen people. The Scriptures represent our heavenly Father as being a jealous God—jealous of his name, of his law, of his infinite wisdom, of his goodness, of his personality and power in the creation of all things visible and invisible. Paul—that good, noble, independent, and untiring servant of Jesus Christ—doubtless had the same kind of jealousy. He says in his address to the church of Christ: "I am jealous over you with a godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Whenever the servants of God that were under the law commingled with Gentiles, with Gentile theology, religion and practice, so as to sympathize with their acts, they always met with God's displeasure, and disqualified themselves for *divine service* in the household of faith, and were ever shedding a most demoralizing influence by their extreme *looseness* in matters pertaining to righteousness and true holiness.

God said to his ancient leaders and people, "Thou shalt not learn to do after the abominations of the heathen. Thou shalt obey my voice, and keep my statutes, my judgments, my laws, my commandments, and walk in my ways. Thou shalt be perfect with the Lord thy God." From such testimony, all can discover very readily that God's counsel must be adhered to—his ways must be accepted—obedience must be rendered—the whole affections must be centered in him. This is right. No cause—however good, pure, and truthful—can prosper, while its adherents or leaders are constantly swerved by the adverse winds that cry, "Lo here and lo there." If God's dealings with his ancient servants and people were so unbending; if his demands were so emphatic and precise; if Israel's leaders were disapprobated at every digression from the pathway of holiness; and if "every transgression and disobedience received a just recompense of reward;" the question naturally arises, is the God of righteousness any the less *lenient* with his chosen servants, under Christ? Does he allow ministers of his choice to degrade and demoralize themselves and their flocks, by granting them liberties that were granted to no other people? *Judge ye.*

If Christ's chosen ministers in this age strictly follow his example, preach as he preached, walk as he walked, live as he lived and shed the same holy, heavenly, blessed influence that he shed on society, there must be a strong desire and determination on their part to be separate and distinguished from sin, sinful combinations, and secret societies, of every grade and order. By such associations they displease God by disobeying his word, which says: "Come out from among them and be ye separate." "I have chosen you out of the world." "Be ye not unequally yoked together with unbelievers." "Whosoever will be a friend of the world, is the enemy of God." No person can fail to see, from such statements, that God demands of his children this separation from such associations. Especially does this apply to his commissioned ministers, for they are to be "ensamples to the flock." Does any one suppose, for a moment, that either Jesus, "the holy men of old," or any of the inspired apostles, were ever initiated into such secret fraternities, binding themselves by an oath to never reveal their secrets, and thus amalgamating with all classes of corrupt men? Such a supposition can not be entertained for a moment. How then dare any of Christ's servants set such an unlawful and demoralizing example before the flock of God, over which they have been placed as overseers? If it is right for the *leaders* to take such steps, is it not right for *all the members* to do the same thing? Then what becomes of the purity of the church? Did not God severely reprimand the Jews for going after strange gods, strange sacrifices and worship? He did; and for their rebellion "he gave them up to their own uncleanness." But it is said, by way of justification, that we must look out for our own temporal interests, and that of our families. This argument looks altogether too much like discrediting God's care for his people. God has a family. (Eph. 3: 15.) That family is composed of all such as have received the "Spirit of adoption," and none others. Is it not preposterous to suppose that God has less care for them than worldly secret associations? Jesus says: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." If such language as the above is not a standing rebuke for our unbelief in God's special care for his family, I know not how language could be framed to chastise such unbelief. Let every servant of Christ, and every member of the "Church of Christ," know and deeply feel that they are right before God, angels, and men, with soul, body, and spirit all consecrated and sanctified through divine grace. Walking thus in all the ordinances of the Lord's house blameless, and working with a hearty good will for God, truth, and perishing humanity, if there is a failure on God's part to fulfill his engagements, the fault will not be theirs. But will his word fail? *Never—no, never!* It is easier for heaven and earth to pass than for one jot or tittle of his law to fail. Precious promises, full of beauty and matchless in goodness! All, all are mine.

Reading, Mich.

LOVE.

N. D. BABCOCK.

How much has been written on the subject of love! And yet, who has ever defined it? Spurgeon once said, "Love has no better definition than its own significient name—love." Inspiring love, who shall thy powers and name define? Love is the spring of every glorious act. It is the bliss of every Christian heart. It is parent of the first tear ever shed. It makes us, to the needy, generous and kind. Love makes a mother weep over a wayward child, no matter how far he has strayed from the path of right. It makes us forgive, and forget, as though naught had happened. It has the power to make the meanest weed appear a flower. Its origin is of God. It suffers long and is kind. It makes us always honest in our talks and dealings, with every body, even if they never know it. It has no deceit, no malice, no discord, no revenge, no earthly lusts. It looks through a focus of its own, and has never-dying hope. Some have enjoyed the bliss of love deep in their hearts, yet they can never define it. Solomon says, "Many waters cannot quench love, neither can the floods drown it; and if a man should give all the substance of his house for love, it would utterly be contemned." Tell us, you that have felt its keenest darts, and drunk its deepest drop, what is love? Perfect love never sins—how can it? The beloved John has written more on love than any other subject. He has told us how we may know when we have this perfect love, yet he has never defined it only by saying, "God is love." We are glad we may have this pure and everlasting love which does not originate from excitement, passion, or selfish motives. We are dependent on God alone for this love. From him we may receive it in such abundance that our "joy may be full." O that the pure, perfect, all-transforming, and ever-abiding love of Jesus may take full possession of our hearts!

FAMILY WORSHIP.

KATE.

It is a law of Divine economy that when the father of a household becomes a Christian, the whole family become Christians also. Joshua said, "As for me and *my house*, we will serve the Lord." Paul said to the jailor of Philippi, "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house*"—not thyself alone, but also thy household. Lydia was baptized and *her household*. Family worship is a fitting consecration of the family to God. The family is an ordinance of God. It is the oldest of all institutions existing among men, and dates its origin in the garden of Eden, where the great God himself performed the first marriage ceremony. Every relation in life should be consecrated to God, but a relation so preeminently of divine appointment, and so beneficial in its influences as that of the family, should be especially sanctified by the Word of God and prayer. Family worship unites the members of a household in the closest intimacy of friendship and love. They who bow together around the altar of prayer and unite their hearts in the worship of God, know that they are united by a tie which no earthly change, misfortune, or misunderstanding can disturb. Family worship strengthens family government, because it clothes the parents with the saction of Divine authority. The first religion of a child is to obey its parents; and by forming the habit of obedience to its earthly parents, it is the more easily taught obedience to its Heavenly Father. Parents, who pray with and for their children, may know that in their efforts to train up their children in the nurture and admonition of the Lord, they are not working in their own strength, but in the strength of God. If they should look to themselves alone, to their own words or works, they would often lose all courage and hope; but as they kneel around the family altar, even in times of trial and affliction, they feel a confidence in God that at the last great day they will make an unbroken family circle, in the kingdom of God.

THE CHURCH AND THE WORLD.

H. W. ADAMS.

The church and the world, for the most part, are so nicely joined that it is hard to tell where one begins and the other ends. Like the work of a cunning joiner, they are dove-tailed and glued together. On week days, the man of the church is worldly; on Sunday, the man of the world is devout. God has his people, nevertheless, and we shall find them scattered through the churches. As in ancient times, they are a "peculiar people." Then, too, there are some who, like Lot in Sodom, preserve their integrity, although marred with worldliness. Lot escaped by the skin of his teeth, and so will they. God says, "Be ye not unequally yoked together with unbelievers." Nevertheless, the church and the world are standing side by side, with the yoke on their necks.

You reject my sweeping assertion, perhaps. Then look yourself at the church with which you are best acquainted. How many on the church-rolls? How many at the last prayer-meeting? How many regard the place of prayer as a joy and delight? If Deacon B. should chance to give a grand party, which would draw best, the party or the prayer-meeting? If, toward midnight, the young folks should propose to spend an hour in dancing, would the church and the world join in the waltz, or would they not? (Be not shocked, gentle reader, at my allusion to dancing in the deacon's parlor. We know of the occurrence of just such things.) This "unequal yoking" is so nearly universal that young Christians fall into it, not knowing what they do. They read the gospel of the church's life more than the gospel of God's word. Thus they grow up deplorably ignorant upon this matter.

If God's Word is true, Christians have no right to seek their pleasure in the society of men and women of the world. Christ was our example. Did he do this? He was styled the "friend of publicans and sinners," but you know very well that he never sought them except to save them. This was his "pleasure" in the world. Is yours like it?

There is another side to this matter, O worldly disciple! You are reaching after Sodom's rosy apples, and between your teeth they are ashes and vexation. What means that morning headache which follows in the wake of the evening party? Were you too tired and excited last night, when you came home, to talk with Jesus? Did you have a pleasant chat with him this morning? How have things gone to-day? Are you carrying in your bosom much of that sweet herb called heart's ease? No, no, no! It is impossible for a child of heaven to feed on "husks" and be satisfied.

There is something very sweet that you are losing. God gives manna to his children, but if you go and live with the heathen you find it not. Do you know what assurance is? or are you, on the contrary, tossed up and down in uncertainty?

"Oft it causes anxious thought,
Am I his, or am I not?"

These are the words of a worldly disciple. I know what far better words mean: "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Peace is very sweet. O worldly disciple! wouldst thou not have it? Then hear what Jesus says to thee: "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light."
—*Christian at Work.*

THE MELTING POWER.

[The following touching scene, which occurred in San Francisco a few weeks ago, is thus described by our dear fellow-laborer, Elder Miles Grant.]

At the close of the morning sermon last Sabbath, a number rose for prayers, among whom was one of the editors of a daily paper in this city, who once preached the gospel, but yielded to the tempter's power, backslid from the Lord, and for some years has been far away from Christ, drinking freely from the intoxicating cup, and spending his spare evening hours in theatres and such like scenes of amusement. His wife is a noble, intelligent, accomplished, and devoted Christian woman, strongly attached to her husband, in spite of all his faults; but some months since he got so far down in the broad road that she dared not live with him any longer, and was obliged to leave him, he giving consent for her good and safety, knowing that he was not worthy of her society. He esteemed her highly, and felt he had no occasion to blame her in the least. She prayed much for him, and said to him at parting, she would try to take care of herself, so that he would not have to burden himself to provide for her necessities.

Such was their condition when he came to meeting last Sabbath. By request of his wife, we had prayed for him daily for the past year. He came late to meeting that morning, and soon after taking his seat we noticed he was weeping bitterly. He was the first one who rose for prayers when the request was made. We had a season of prayer for him and the others, and then listened for a time to lively testimonials from a goodly number; when his wife arose and came forward to the front seat, saying she desired the privilege of engaging in prayer for her husband. She knelt by his side, and prayed most fervently that the Lord would strengthen him then and there to confess and forsake all his sins, and become a humble, faithful follower of Jesus Like Peter, he "wept bitterly," and requested all to pray for him. At the close of the meeting he urged us to come and see him before the evening meeting. We agreed to call on him at $5\frac{1}{2}$ o'clock. When we entered his lonely room, he spread out his arms and embraced us, saying, "I have found my Savior; I have found my Savior." We never saw a person more grateful and joyful for the pardon of sins than this man. The Savior blessed him on the street as he was going to his room from the morning meeting, and he praised him aloud on the sidewalk. We had a season of prayer together, and then went to tell the glad news to his dear wife. Their meeting and greeting was a melting season of thrilling interest. We never witnessed anything that seemed so like the account of the meeting of the father and the prodigal son. We then went to the evening meeting together, where he prayed and spoke with much earnestness. The next day they obtained rooms, and are now living together in the most happy manner. He has quit the use of liquor and tobacco. To the Lord be all the glory.

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10 to 20 " " "	4 65	3 35
20 to 50 " " "	4 00	3 25
5 to 10 large hives, No. 2, with case and frames above	4 50	3 75
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One International Hive, No. 1	7 00	6 00
5 to 10 No. 1 International Hives, end and top boxes	5 00	4 00
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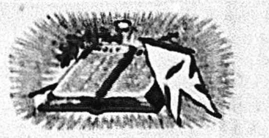

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Every Creature.

What is meant by the gospel having been "preached to every creature which is under heaven," as recorded in Col. 1: 23? J. A. C.

For the salvation of all men, God hath communicated and given unto every man a measure of the light of his Son, a measure of grace, a measure of the Spirit, which the Scriptures express by different names, as the seed of the Kingdom, (Matt. 13: 18, 19,) the light that makes all things manifest, (Eph. 5: 13,) the word of God, (Rom. 10: 17,) manifestation of the Spirit given to profit withal, (I Cor. 12: 7,) a talent, (Matt. 25: 15,) a little leaven, (Matt 13: 33,) "the true light that lighteth every man that cometh into the world." These are different expressions, but they unfold the same eternal truth. This saving spiritual light "is the gospel which is preached to every creature under heaven"—the very gospel whereof Paul was made a minister. The gospel is not a mere declaration of good things, but "it is the power of God unto salvation to every one that believeth." Though the written declaration is sometimes spoken of as the gospel, yet it is so only by metonymy. Properly speaking, the gospel is the inward power and life which speaketh glad tidings to the hearts of all men, offering salvation and seeking to redeem them from their iniquities. Therefore this is the way it is preached to (or in) every creature, for there are thousands of men and women who have never heard the gospel message by man. And in this gospel is revealed "the righteousness of God from faith to faith," and also the wrath of God against those "who hold the truth in unrighteousness." Paul opens this once more and elucidates it in his epistle to the Romans. "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" He replies: "Have they not heard? Yes, verily, their sound went into all the earth and their words unto the end of the world"—insinuating that this divine preacher hath sounded in the ears and hearts of all men. If applied to the preaching of the apostles it was not strictly true; nor is it true to-day.

I. J. GREEN.

Second Answer.

The term creature in the text does not apply to each individual or person in the world, but rather to nationalities, and the various classes and conditions of men. The apostle is admonishing the saints and faithful brethren which are at Colosse, to continue in the faith of the gospel, which they had heard and embraced, referring more especially to the gospel of the kingdom. "And this gospel of the kingdom shall be preached in all the world for a witness to all nations." (Matt. 24: 14) The apostle simply makes the announcement that the time has now come that free salvation is extended to whosoever will avail himself of its benefits.

Our view of the subject is in harmony with Wesley's translation of the text under consideration—"and which is preached to every creature which is under heaven." We believe this to be the correct rendering. Our position is also sustained by the fact that the gospel of the kingdom was first preached to only one nation, and when Christ commissioned his disciples he said, "Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel. (Matt. 10: 6) After his resurrection, Jesus again commissioned his disciples, saying, "Go ye into all the world and preach the gospel to every creature." (Mark 16: 15) Proclaim the glad tidings of salvation to every son and daughter of Adam. Tell them the "son of man is come to seek and to save that which was lost," and "whosoever shall call upon the name of the Lord shall be saved."

J. H. COX.

Third Answer.

The gospel was preached, according to the terms of the commission, to "*every creature*," (Mark 16: 15,) to "the whole creation." (Rom. 8: 22, same phrase in Col. 1: 23) "The middle wall of partition" having been "broken down," between Jew and Gentile, "the gospel" was sent to, and preached in, "all the world," (Col. 1: 6,) and was commensurate with Caesar's decree. (Luke 2: 1) The terms are general, like the laws of Rome, and in contrast with the limitations of Judaism.

J. B. COOK.

To the Class.

Let our Bible students *do their best* in answering the Standing Questions. Dig deep. They are suggestive themes. Some of them demand elaborate articles.

A. A. P.

Regeneration.

The doctrine of regeneration seems to be imperfectly understood. It has two phases—a moral phase, and a physical phase. The moral phase takes us out of sin and introduces us into a state of holiness, being thus referred to by Paul: "According to his mercy he saved us, by the washing of *regeneration*, and renewing of the Holy Ghost." (Titus 3: 5.) This makes over a sinful man into a holy man, and fits him for the next phase of regeneration, which will make him over from a mortal man into an immortal man—a phase of regeneration due at the coming of Christ from heaven: "And Jesus said unto them, verily I say unto you, That ye which have followed me, in the *regeneration* when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28) This regeneration is due "when the Son of man shall sit on the throne of his glory." But when will that be? "When the Son of man shall *come* in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." (Matt. 25: 3) At that point of time all who have been *morally* regenerated, or been made over from sinful men into holy men, will experience a *physical* regeneration, or be made over from mortal men into immortal men. But physical regeneration may also stand connected with the regeneration of our *globe*, or the making over of the old earth into a "new earth," as a home for the immortalized saints to live in.

W. S.

Harmony.

Will some one please to harmonize the different statements recorded in Matt. 28: 1, Mark 16: 2, and John 20: 1, and show how Matthew's account can be reconciled with the opinion that the Jewish day began at sunset? W. I. M.

The words in the Greek imply that they went, or started to go, while it was yet dark, but that when they arrived at the sepulchre the sun was rising. It should be remembered that the Gospels were designed to be memoirs rather accurate and exhaustive histories. Their simplicity is *prima facie* evidence of honesty. Perfect sameness of detail would suggest connivance.

ISRA LAMB.

Eph. 4: 5.

Did Paul refer to water when he spoke of "one baptism," and being "baptized into Christ?"

M. L. PRIEST.

Here we are taught that all Christians have one Lord, or Master, whom all alike serve, and that the church is one body, and that body is animated by one Spirit, even the Spirit of Christ. Whatever may be their minor differences, all Christians hold the same grand and essential truths, centering alike in Christ, being baptized into Christ, or with Christ's baptism. Gal. 3: 27. Rom. 6: 3. I Cor. 12: 13. Jude 3.

P. C. ROICE.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Please harmonize the different accounts of Matthew and Luke in regard to the lineage of Jesus. Notice also the discrepancy in the number of generations.

J. C.

I desire some information concerning the extent of the darkness on May 19th, 1780 Some say that it extended over only a part of New England and reject it as any fulfillment of prophecy. J. C. WRIGHT.

Will some one give an exposition of Isa. 7: 8-17?

J. C. WRIGHT.

I have a few questions for "The Bible Class" on Acts 23: 8. "*For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.*"

1. What was the belief of the Pharisees, in the time of Christ, in relation to the *resurrection?* Did they believe in the resurrection of the body? Please give authorities.

2. What did the Sadducees believe in relation to this doctrine—resurrection?

3. Did Paul indorse the sentiments of the Pharisees on the resurrection?

4. "The Pharisees confess both"—"both" *what?* Resurrection of spirits and the resurrection of angels? Or, did they believe in the doctrine of a *resurrection*, and also in the existence of *spirits* and *angels?*

TIMOTHY WHEELER.

Please give an exposition of I Pet. 3: 18-20.

A. PEASE.

What constitutes the "sin against the Holy Ghost" spoken of in Mark 3: 29 and Luke 12: 10? And what is the "sin unto death" referred to in I Jno. 5: 17? SYBIL.

Please explain John 3: 13. How could Jesus be in heaven at the time he uttered those words on the earth? G. M. L.

More light on Luke 13: 32, 33 is greatly desired.

G. M. LITTLE.

Please explain Eccl. 12: 7. S. S. HUDSON.

How could Christ be "the end of the law," and not attend to any of the *rituals* under the law?

M. L. PRIEST.

Is it proper for Christians to follow the common custom of putting on mourning weeds and dressing in black on funeral occasions? ELVENA.

Will there be any degrees in the bliss of the saved or in the punishment of the lost? ALONZO.

In what sense was Christ made "sin" for us?

SENO.

1. Did Christ die the death due the sinner?

2. Did Christ suffer the penalty in the sinner's stead?

3. Is sin a debt? and if so, did Christ pay it?

M. F. MASON.

What is the hidden manna promised, Rev. 2: 17?

B. C. STONE.

What other disciple did outrun Peter as recorded in John 20: 4? J. A. COE.

I wish to inquire through the BANNER if the prophecy concerning the two horned beast given in Rev. 13th chapter has been fulfilled. If it has, please inform us when and where, and what was the mark that they received on their foreheads and in their hands, and what was the name of the beast? S. M.

Items of Interest.

The steamer "Atlantic" was wrecked on the 1st instant, near Halifax, N. S., and about 700 souls found a watery grave!

The great Vienna Exposition building will be ready by or soon after opening day, May 1. The dome is much the largest ever built since the world began.

Mr. Spurgeon gives out that he will not be called Rev., and that he will refuse to take from the post-office all letters addressed to him with that prefix.

Mr. Bergh has placed in all the stables throughout the city large and attractive cards bearing the following inscription: "I promise to protect dumb animals, and may the Lord in his mercy protect me."

A bill has been introduced in the Ohio State Senate to prevent the sale of prize packages. It ought to pass. The law against lotteries is well enough, but it should cover small as well as large swindles.

There is a Bible nearly one hundred years old in the railroad depot at Salem, Mass. It is two feet square, and was the gift of an old gentleman who wished it to be "placed where it would do the most good."

A bar of iron worth $5.50, made into horse-shoes, is worth $10.50; made into penknife blades, it is worth $355; made into needles, it is worth $3 285; and made into balance springs for watches, it is worth $250,000.

The total population of the United States is 38,925,598. Of these 6,439,206, are males over the age of 21 years; 12,505,923 of the entire population are reported as engaged in "gainful and respectable pursuits." The number of persons above the age of 10 years is 26,388,645.

Commodore Vanderbilt has given another $500,000 for the purpose of erecting a large seminary for females on the grounds of the Moravian Church at New Dorp, Staten Island, to be built on the plan of the seminary at Bethlehem, Pennsylvania, also endowed by the Commodore.

A terrific storm of rain, hail and wind, occurred at Burlington, Iowa, recently. Many buildings were unroofed and one was blown down, burying twenty-five persons, seven of whom were killed. Heavy storms of snow occurred throughout that section and in Colorado at the same time.

We read that in ancient times no ladies of distinction ever danced in public. It was reckoned indecent if they were so much as present at public entertainments. Queen Vashti thought it so dishonorable, that, rather than submit to it, even when commanded by King Ahasuerus, forfeited her crown.

A clergyman in a church at Lawrence, on a recent occasion, discovered, after commencing the service, that he had forgotten his notes. As it was too late to send for them, he said to his audience, by way of apology, that this morning he should depend upon the Lord for what he might say, but that in the afternoon he would come better prepared.

Newspapers in England are not as numerous or generally as well patronized as in America. The British laws regulating newspaper postage are not favorable to the publishers. One hundred and twelve daily newspapers are published in the United kingdom, distributed as follows: London, 14; Provinces, 64; Scotland, 11; Ireland, 20; Wales, 2; Channel Island, 1.

A thoughtful observer on women's rights comes to their defence very effectively, as follows: "I have seen women so delicate that they were afraid to ride, for fear of the horse running away; afraid to walk, for fear the dew might fall; afraid to sail, for fear the boat might upset; but I never saw one afraid to be married, which is more riskful than all the others put together."

A man in Sheffield, Eng., went before a magistrate, recently, with the complaint that he had been robbed while drunk. The justice fined him ten shillings, and regretted his inability to inflict a heavier penalty, because it was an intolerable nuisance that men with large sums of money in their pockets should get drunk and support the thieves in town in luxury by letting themselves be robbed.

A special telegram from Rome to the *Liberte* newspaper says the Pope told M. Corcelles, the present representative of France to the Vatican, that he would leave Rome if the religious orders were suppressed by the Italian government. We will believe he has left when he is fairly located somewhere else. However, if he did make the above statement, it is time to move, for the suppression has begun.

The *Christian Statesman* says: "Mrs. Van Cott has, during the past year, held 976 meetings, preached 391 sermons, and spent 2 035 hours in churches in which she has labored. She has made 2,383 converts, of whom 910 have joined the Methodist Church, while 376 have received the ordinance of baptism." This is a good record of activity; but we can hardly repress the inquiry: How many converts did the *Lord* make—how many joined the Church of *Christ*—and how many were baptized with the *Holy Spirit?*

In a recent sermon on "Salvation and Morality," Prof. Swing, of Chicago, said: "We have come to evil days—days when public men who stand forth as members of the Christian churches hesitate not to carry in the same heart a salvation [?] by faith and a willingness to receive bribes. Among the public men now charged with glaring dishonor there may be some who can establish their innocence, but the awful fact is even here confessed, that there are thousands of Christians who are getting their salvation by faith and their fortune by rascality."

The women of North Carolina are very fair, and many of them beautiful, yet nearly all of them dip snuff, and some chew tobacco. The older ones, especially the country women, smoke a long-stemmed pipe, which must always excite a smile in those not accustomed to it. Dipping has become so excessive, that even young girls from three years old and upward are seen with the inevitable snuff stick in their mouth. Fair young women contemplating matrimony, and the young mother with her first babe, are not exempt. Large lettered placards are put up in all of the stores, announcing "Prime Scotch Snuff," to supply this demand; and large brown bladders containing it are ranged on the shelves. The men all chew tobacco, and nearly all of them smoke.—*Golden Age.*

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Miscellany.

SACRED STONES.

"Thy servants take pleasure in her stones." (Ps. 102: 14.)

Only a stone before he dreamed,
His pillow onto Jacob seemed:
The heavenly visions of a night
Made it a Bethel in his sight.
—Gen. 28: 18-22.

The rocky fragments Sinai knew
Right value had in Moses' view,
Until as tablets they made known
The law a universe must own.
—Ex. 24: 12.

Around the Rock of Horeb stood
All Israel's thirsting multitude;
By touch of God that barren rock
Became a fountain for his flock.
—Num. 20: 8.

A single stone by God's command,
Cut without aid of human hand,
Becomes a mountain, and shall stand
With beacon light for every land.
—Dan. 2: 34, 35.

The stone the builder did disown
Was chosen as the corner stone.
Elect and precious, it shall bind
In one both Jew and Gentile mind.
—Luke 20: 17.

The Rock of Ages' dying cry
Did rend the rocks of Calvary;
As glorious top-stone He unites
All living stones on Salem's heights.
—Matt. 27: 51. Zec. 4: 7.

These ancient rocks, from time remote,
Give utterance through their stony throat—
Bearing a witness for the Lord,
Which human hearts will not accord.
—Luke 19: 40.

Loved names on marble we may trace,
Time will the record soon efface;
But the white stone, the Spirit gives,
Bears a new name that ever lives.
—Rev. 3: 12.

THE STRASBURG CLOCK.

Strasburg is a fortified city of France, about 250 miles south-east of Paris. The city is of triangular form, and is entered by seven gates. Until the late Franco-Prussian war it was considered one of the strongest fortresses of the French government.

The most interesting edifice of this ancient city is the *Cathedral of Notre Dame*. The building is of gigantic proportions, and is visited by thousands of admiring travelers every year. It is one of the largest, oldest, most costly, and most magnificent structures in the whole world. It was commenced in 1015 and completed in 1439. Only think of a church so large and grand as to require 424 years to build it! If all the sinners of the community had been obliged to wait for that temple of worship to be dedicated, before they could become partakers of gospel benefits, surely their lives must have been most cruelly blasted!

The Cathedral is one of the finest examples of Gothic architecture in existence. The tower is 466 feet in height and is a master-piece of architectural taste and skill. It is built of brown stone cut with such delicate nicety as to give it the appearance of lace. The steeple is the highest pyramidal building in the world, with the exception of the highest Egyptian pyramid, which is only thirty feet higher.

During the Franco-Prussian war, the building was struck by shells more than a thousand times, yet the stone-work is but very little damaged. Unfortunately, many of the fine fourteenth century stained glass windows are much broken from splinters of shells, and the roof is full of holes from the same cause; no shells penetrated it; those that entered, came through the wall and burst inside, and one pierced the organ right through the center. Yet, on the whole, Strasburg Cathedral received very little injury from the cannon of an invading foe.

As the most remarkable thing about Strasburg is the *Cathedral*, so the most remarkable thing about the Cathedral is the *Clock*. The original of this masterpiece of mechanism was commenced about the year 1352, and occupied the builder, whose name history has failed to give us, nearly eighteen years. It was placed in the tower of the church, where it soon went to decay from the effects of the weather, and the only part now remaining is the cock. It is one of the oldest pieces of machinery in existence, being over five hundred years old!

After two hundred years of neglect, one Conradus Dasypodius, a professor of mathematics, began the laborious task of remodeling, we might say replacing it, and removing it to the more appropriate place in the church.

The wheels and movements were made by two brothers named Habrects, of Switzerland. Their work ran well, but soon neglect crept in and it was allowed to grow dusty and rusty, until after *two hundred and seventy years* of work it broke down. No one could be found to repair it. Mechanics were invited from all countries, but they could not find one willing to undertake the work. So the clock was useless enough until about fifty years had passed, when a watchmaker of Strasburg—Herr Schevelque—undertook to repair the clock. This was about 1838; and after four years of incessant labor he completed the reconstruction. And it is wonderful!

In appearance it consists of a base, on which stand three towers, the center one being the largest. The one to the right is merely a long box set upon end, in which the weights are placed. The left hand tower is open, displaying a spiral plane, down which at twelve o'clock, a ball rolls, into the base below, and falling into a cup, is carried by slow motion to the top, just in time to be tipped out upon the plane again, exactly twenty-four hours after. It is on this tower that the crowing rooster is placed, flapping its wings and crowing in the most natural manner. This it does three times, to remind us of Peter's denial. The center tower is divided into chambers; in the upper one, Christ stands holding a bell, on which the twelve apostles strike the hour as they pass before their master.

STRASBURG CATHEDRAL.

In the next apartment, tiny chariots are made to pass by; every day in the week is painted on as many outside wheels of the chariots, which stop exactly in front and thus display the name of the day. To be sure it is twelve hours late according to our reckoning, but when the clock was made the time was calculated from noon. The late war did but little damage to this famous work, and now it goes on counting out seconds, minutes, hours, days, years, yes, and even centuries, with the most astronomical precision.

THE DAUGHTERS OF ZION.

C. E. DARROW.

There are very many daughters in the land. There are many who profess to be the "Daughters of Zion." But who *are* the Daugters of Zion? How many good old Ruths are there? How many Sarahs and Rebeccas? How many Marys and Marthas? Who can tell us where Dorcas may be found? Can you? How many of those beautiful, oriental emblems of Zion have we in our midst at the present day? How many young women of our land can call themselves the "Daughters of Zion?" There are in the United States more than two hundred thousand young women "who toil not, neither do they spin," who are yet clothed like the lilies of the valley. Are these the "Daughters of Zion?" They thrum the piano, and a few of the more dainty, the harp or guitar; they walk, as the Bible says 'softly," lest brisker movements might snap the tapes drawn to their utmost tension. They have read romances and been to theatres. They have wrought algebraic solutions on the black-board, and have shown themselves no mean proficients in the casuistry of Paley. They are, in short, the very roses of the garden. But, let me ask, are these the "Daughters of Zion?"

Go with me into the interior villages of our rural districts. The fair one sits down to clink the wires of the piano. We see the fingers displayed on the keys, which, we are sure, never washed a handkerchief, never prepared a dinner, or made a garment for their robust brothers. We need not enter in person. Imagination sees the pretty one erect on the music stool, laced and pinioned, flowing sleeved and deformed with hair shorn from other scalps, and reduced to a questionable class of ringlets or water-fall, (*secundo more,*) dinging, as Sawney would say, at the wires, as though she could, in some way, beat out of them music, amusement, and a *husband*. Are these the "Daughters of Zion?" Look at her taper and cream colored fingers; how they glisten with jewels. Is she a utilitarian? Is she a daughter of Shiloh come to the dance, where every man may catch himself a wife? (Jud. 21: 21.)

Ask her, when she has beaten all the music out of the instrument—Pretty, fair one, canst thou talk to thy poor father, so as to beguile him out the headache or rheumatism? Canst thou repeat the Lord's prayer? Thou wast a chemist, I remember, at the examination: canst thou compound, prepare, and afterwards boil or bake a good pudding? Say, lady, canst thou make one of the hundred subordinate ornaments of thy *fair* person? In short, tell us thy use in existence, except to be contemplated as a beautiful picture. Say you, "*We are the Daughters of Zion?*" Did the daughters of Zion have more surface than solidity? Did they walk and talk, frolic and dance, an!

"Trip the light fantastic toe"
Till the wee small hours in the morning."

as though their brains were in their heels? Did they? Oh! no, no! They did *not* do so. The daughters of Zion were the humblest and noblest daughters of the land. They were the most beautiful, because they adorned themselves with divine wisdom. They were the most lovely, not because their eyes rolled in dazzling splendor, not because their lips were sculptured in a line of perfect beauty, but because they were *good;* because they loved the patriarchs and prophets; because they loved, not this world, but poor sinners; because they loved God.

Homer, Mich.

By taking revenge a man is but even with his enemy; but in passing over it he is superior.—*Lord Bacon.*

CONSECRATED CULTURE.

A preacher had better work in the dark, with nothing but mother-wit, a quickened conscience, and a Saxon Bible, to teach him what to do, and how to do it, than to vault into an orial ministry in which only the upper classes shall know or care anything about him. Make your ministry reach the people; with elaborate doctrine if possible, but reach the people. The great problem of life to an educated ministry is, to make their culture a power instead of a luxury. Our temptations are all one way.

It is not, then, less education that our clergy need. It is inconceivable to me how any educated man can see relief from our present dangers, or from any dangers in that direction. Ignorance is a remedy for nothing. So, imperfection of culture is always a misfortune. But we do now need consecration of culture. This is the thing which the world is blindly craving.

Above all, we need faith in the Christian ideal of culture which measures its value by its use. This was Christ's own ideal of culture. He possessed no other; he denounced every other most fearfully. Not an act of his life, not a word from his lips, gives any evidence that he would have tolerated the awful anomaly of clerical life, in which a man ministers placidly in a palatial church to none but elect and gilded hearers, with all the paraphernalia of elegance around him, and with culture expressed in the very fragrance of the atmosphere, while "Five Points," and "Boweries," and "Ann streets," are growing up uncared for by any labors of his, within hearing of his organ and quartette.

Our guard against the peril here indicated, then, is spiritual, as distinct from intellectual, in its nature. The cry should be, not "Less intellect! Less study! Less culture!" But simply, "More heart! More prayer! More godliness! More subjection of culture to the salvation of those who have little or none of it."—*Prof. Phelps.*

A GOOD WIFE.

Archbishop Secker, in his *Wedding Ring*, has the following, which is worth reading twice: "Hast thou a soft heart?—it is of God's breaking. Hast thou a sweet wife?—she is of God's making. How happy are those marriages where Christ is at the wedding! Let none but those who have found favor in God's eyes find favor in yours. Husbands should spread a mantle of charity over their wives' infirmities. Do not put out the candle because of the snuff. Husbands and wives should provoke one another to love; and they should love one another, notwithstanding provocations. The tree of love should grow up in the midst of the family, as the tree of life grew in the garden of Eden. Good servants are a great blessing; good children a greater blessing; but a good wife is the greatest blessing; and such a help—let him seek for her that lacks one; let him sigh for her that hath lost one; let him delight in her that enjoys one."

Love to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the oar of diligence.

A person once said to his minister that it was impossible for a man to carry on business in this imperfect world, and be honest, and get a living. "Die, then," was the emphatic reply.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

SPRING AND ITS PROPHECY.

E. V. BENNETT.

A haze of verdure on the trees
Is quietly descending—
Tints changing, delicate, and rare,
Are with the landscape blending.

Through shining pathway to the sun,
Soareth the lark with singing;
While birds of varied names and plumes
To northern haunts are winging.

Glad to be loosed from icy bonds,
The brook, with merry chatter,
Urges the wheel its work to do,
With loud and cheerful clatter.

The mystic pulse of life renewed
Earth's dormant germs is thrilling,
And sympathy's magnetic flow
Each human heart is filling.

Whence is the power the spring time brings
To kindle love's sweet yearning—
The inspiration, swaying lives
With fresh impulses burning?

From Hope: who sees in swelling buds,
And fair unfolding flowers,
God's gracious budding promises,
And earth's prophetic hours.

Exultant sing, O hope serene!
Our sixth millennium closes,
And seventh dawns, when desert wilds
Shall blossom as the roses.

Long has our winter's discontent
Proclaimed him at the portal,
Whose rising, from the dust shall bring
Flowers and fruits immortal;

And dissipate the mists of sin,
Until he reigns victorious,
When Paradise—at last regained—
Shall make the planet glorious.

Then shall begin man's new career—
His peans ring eternal,
And earth along its pathway roll,
Glowing with light supernal.

Awaiting this, we work and pray,
While spring with summer blendeth,
And autumn pales again with frost—
Till earth's long winter endeth.

GOG AND HIS BANDS.

JOHN COUCH.

Whoever Gog may be, it is clearly stated by the prophets that he will be in existence, and in Palestine, when the world shall end, and the Lord shall appear. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezek. 38: 18-23.) This passage is unmistakably interpreted by parallels and quotations given by inspired authors, applying it at the ending of the gospel, and in connection with the last judgment. Jeremiah says, "Set up the standard toward Zion; retire, stay not; for will bring evil from the North, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make the land desolate; and thy cities shall be made waste, without an inhabitant." (Jer. 4: 6, 7.) In this passage, as in many others, type and antitype are connected. The destruction of the Jewish church and the nation connected with it, and the destruction of the apostate Christian church and all the nations associated with that, are predicted.

Jeremiah presents the closing scene of the antipycal judgment, with a description parallel to that given by Ezekiel, saying: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of heaven were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jeremiah says the destroyer of the Gentiles is on his way; (not the destroyer of the Jews;) he "is gone forth from his place from the north to make thy *land* desolate." Ezekiel says, "It shall come to pass at the *same time* when Gog shall come against the *land of Israel*, that there shall be a great shaking in the land of Israel," so that "fishes," "fowls," "creeping things," "and all men" shall shake at the "presence" of the Lord, when his judgments will be manifested in "pestilence," "blood," "rain," "hailstones, and fire, and brimstone." These judgments will prove to all unbelieving nations that the author of these predictions is the Lord and Ruler of the world.

Jeremiah predicts the same when he describes "the standard" "set up" "toward Zion;" that is, a national flag leading an army to Palestine "from the north" shall be seen, when "the sound of a trumpet" shall be heard calling the warriors to battle, and the earth will convulse in the last terrible earthquake, when the "mountains" will "tremble and all the hills move lightly," disturbing all the elements so that the "birds of the heavens," will flee, shaking down the cities like Jericho, at the presence of the Lord and by his fierce anger."

These passages are quoted, and this shaking presented by the angel to John, in Rev. VI, representing the same shaking of the mountains and convulsions of the heavens, as by the prophets; where the "kings of the earth and the chief captains" will be assembled for deadly strife, when suddenly the roar of artillery will be hushed by the terrible vibrations of angelic trumpets, and the glare of campfires will pale before the flashing light of heavenly effulgence, as all eyes upturn to behold "the face of him that sitteth on the throne." In this prophecy events are consecutively arranged, so that those discussed are definitely located, immediately following the signs indicating the coming of Christ.

Daniel also presents the same events in consecutive prophecy, locating their occurrence at the time when Michael [Christ] shall stand up, [reign,] and the dead sleeping in the dust shall awake; and when "they who have turned many to righteousness shall shine as the *brightness* of the firmament forever. This passage was quoted by Christ, (Mat. 13: 43,) and located at the harvest, the end of the world.

All these passages, with many others of the same class which might be quoted, prove that when the Lord shall come and the gospel end, the antagonistic armies of Gog, the King of the North, and Tarshish, with many others associated, will be in Palestine, where the last great battle will be fought.

Who are Gog, (Ezek. 38: 18,) the king of the North, (Dan. 11: 40,) and Tarshish, (Ezek. 38: 13,) with whom the armies of many nations will be assembled in the terrible conflict?

Gog is the chief prince of Meshech and Tubal, or, as Faber renders it, "the prince of Rosh, Meshech, and Tubal. Learned writers generally agree that he must be the chief ruler of the descendants of Meshech and Tubal. "Gog is a natural abreviation of Magog, and may naturally be taken as a mystic appellation of a terrible *dynasty* or *government* of some important empire of the descendants of Magog." (Smith on the prophecies, p. 207.) "Meshech and Tubal were brethren of Magog; and no doubt their descendants were mingled." (Smith, p. 205.) "Martin, in his Philological Library, informs us that Tubal was the Father of the Russians." (Smith, p. 205.) The Hebrew Ros, or Rosh, as given by Faber, has confused some writers because it was used as a proper name; but when we understand that Meshech and Tubal settled upon the opposite banks of a river anciently called Rosh, and that, to settle their strife as warring tribes, they agreed to give up their father names, Meshech and Tubal, and take the name of the River Rosh, which parted their lands, as the name of the united tribes, its application is clear. So they took the common name Rossians, or Russians.

The Czar of the Russians is therefore the Gog or prince predicted. God said of him, "I will turn thee back," that is, intercept his march to Palestine, the predicted battle-field, and "put hooks into thy jaws, and I will bring thee forth," that is, throw around him circumstances which will enable him to march to the appointed field. He must be defeated in his first efforts to go to the holy land, but, according to divine appointment, will succeed at last.

The all-absorbing question before the Russian government for the last four hundred years has been, how it could dispossess the Turkish government of the territories of the Greek Empire. It claims a divine right to them through the heirship of Sophia, the only remaining heir to the Greek throne, when the empire was overthrown and Constantinople taken by the Turks in 1453. Sophia was subsequently married to Ivan I of Russia, 1472, by which Russia claims that the right to rule the Greek Empire inheres in the Russian dynasty.

It has therefore been the established policy of Russia, for this period, to drive the Turks from the Greek territories, as infidels and intruders upon *their rightful possessions.* Her cabinet has watched with eagle eyes every political and military movement, to find a favorable opportunity to march to the "Golden Horn" and the sacred sepulchre. Russia understood that the divinely appointed time had come, at seven different periods in the past, to make its triumphant march to the ancient Capital of its political and ecclesiastical dominions. But at each time impassable barriers were placed in his path, so that he was "turned back," as predicted. The last effort, which ended in defeat, was in the Crimean war, in 1853-54. But God says of him, "I will bring thee forth,".... "and many people with thee.".... "Persia, Ethiopia, and Lybia with them,".... "Togarmah of the north quarters, and all his bands, and many people with thee."

When the successful campaign is made by the Russian army, the Czar, according to the prophecy, will have many allies—soldiers of many nationalities—to assist him in the terrible conflict. Smith, speaking of this gathering of the nations, says: "Here is a traversing round Palestine, from Persia on the east to Arabia on the south; and to the west, through the north of Africa; then to the north, through the southern and middle nations of Europe; then round to the east, through Asia Minor, and the Turkish empire; then away indefinitely to the vast regions of the north; and many others beside! Amazing combination, collected from at least three of the quarters of the globe." (P. 112.)

Soon after the Crimean war, Russia evidently commenced to follow a new programme, by which to achieve this long contemplated victory. She had previously, when attempting to subjugate the Turks, sent her armies in a direct route to Constantinople, without seeking many allies to assist her; but, learning the impossibility of passing all the fortifications on that route without any covering to hide her real design from the watchful eye of western Europe, she commenced to penetrate the almost unknown regions of central Asia, where her armies would be unseen by the jealous eyes of her great rivals, and her real object undiscovered, until the great and half-barbarous nations could be driven and flattered into submission and alliance, by promises of protection. She wished to hide her ultimate object until her military roads were prepared, and her fortifications on the route secured, so as to protect a retreat, if necessary. She has already extended those preparations to a point not far from the eastern frontier of Palestine, which many statesmen believe to be the real objective point.

Russia's allies and sympathizers occupy the very countries specified by the prophet. The house of Togarmah embraces the countries in Asia, now being united to Russia. Persia is her ally. Ethiopia, Lybia, and northern Africa or Egypt, are also understood to be in secret alliance with Russia, and preparing to resist Turkey. Gomer, or Germany, is also known to be on the side of Russia, and also the United States. It is also known that a large majority of the Sultan's subjects in Europe are ready to join the grand coalition against the Turkish government.

The prophet clearly expresses the idea that another grand military combination will be assembled against Gog, led by Tarshish, with his young lions.

Learned writers tell us that Tarshish must represent some great mercantile maritime power, and the young lions, its war ships. Smith says: "When we read, therefore, of the merchants of Tarshish, we must understand, not the descendants of those ancient cities of that name, but the merchants of the sea; or some great mercantile maritime power. And their ships of war, we may suppose, are designed by the young lions thereof. The lion may be the sign of their navy, or their coat of arms." (P. 216.) England answers every description of the prophecy, according to this interpretation, as the leading power in the coalition against Russia.

Is it not a remarkable fact that, while Russia has given up her former design of marching directly to Constantinople, on account of impregnable fortifications on that route, and is now marching her armies through the very countries in Asia predicted, to strike the Turkish dominions on the east of Palestine, where there are no fortifications, as the prophet said, "to the land of unwalled villages,"—"to them that are at rest"—"to them that dwell confidently"—not expecting invasion—"without walls, and having neither bars nor gates"—that England should be the leading power to interrogate Russia as to her real design in her present movement?

It is also very remarkable that all the nations of the prophetic world, who are not being drawn into the Russian alliance, are being drawn into an alliance with England, on this question. A London paper, in speaking upon this subject, said that if England was pressed into war with Russia, she could count on the assistance of France, Austria, Italy, Spain, Norway, Sweden, and Turkey. She is also directly connected with Abyssinia in Africa, and India in Asia, the ancient countries of Sheba and Dedan, named by the prophet.

Surely such a war would gather all the nations to Megeddo's vale of fearful conflict, when the last vial of indignation will pour its contents upon the last scoffing infidel generation.

Never before since warring nations existed, did circumstances exist, producing such strong probabilities of the immediate consummation and eternal ending of human conflict. The hand on God's prophetic dial surely indicates the end of human probation.

Our world is stirred and convulsed, and is evidently reaching the period of its dissolution. It presents no hiding place—no safety. Its kings and armies will be powerless to defend. Its defenses and fortifications will give no security against the last day missiles. Christ alone will be the Rock of defense—the safe hiding place from the storm of coming judgments.

THE WORLD TO COME.

J. CHAPMAN.

The Holy Scriptures bring before us most clearly three worlds—all of which are but so many different dispensations in the government of God on this planet. The first of these worlds or dispensations was before the flood, and is referred to thus: "Wherefore the world that then was, being overflowed with water, perished." (II Pet. 3: 6.) The second is that in which we now live, extending from the flood to the last great purifying fire, as saith the Scriptures: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3: 7.) The third world or age is yet to come. It is the great object of the Christian's hope. It is that new and complete order of things to be revealed and ushered in at the "appearing and kingdom of our Lord Jesus Christ." (II Tim. 4: 1.) It is named in the Scriptures—"The world to come." (Heb. 2: 5; 6: 5.) Our Lord speaks of this same world to come: "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in that which is to come." On another occasion he spoke of the world to come as the final abode of the righteous in the everlasting kingdom. "But they which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal to the angels; and are the children of God, being the children of the resurrection." (Luke 20: 35, 36.) How plain is all this to the humble mind, willing to learn of Christ. What is the world to come but the inauguration of that "kingdom" for which we are taught to pray? For this "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8: 22, 23.) This glorious object of our hope is ever kept before us in "the exceeding great and precious promises." This redeemed world to come is made sure to the heirs of salvation in the Abrahamic covenant. The land of Canaan was but a type, and even this he never possessed. In the nature of things it never could be possessed by Abraham or his seed as an "everlasting inheritance." How readest thou? "For the promise that he should be the heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith." (Rom. 4: 13.) Not Canaan but the *world* was promised to Abraham and his seed. Surely not this world accursed by the fall—this world of sin, misery, and death; but "the world to come" according to the Scripture promise. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3: 13.) Our Lord endorses the promise in the thirty-seventh psalm by using the same words: "Blessed are the meek, for they shall [not do] inherit the earth." Strange that those who claim to be Bible students will not see that here is the inheritance of the saints promised in the Abrahamic covenent, to which the apostle so evidently alludes in this language: "Now faith is the substance of things hoped for, the evidence of things not seen."

Newark, N. Y.

THE COMING ONE.

We are not now, neither were we ever, in sympathy with those who would set the day and the hour of our Lord's appearing. But for about thirty years we have unwaveringly believed that in the most emphatic sense "the end of all things is at hand." This belief has not been founded on the opinions of men, but by much prayerful searching of the Scriptures, comparing Scripture with Scripture.

To expect to know the day or hour, or even the year, of the coming of Jesus in the clouds of heaven, we have never thought to be within the province of other than the great Eternal. But that the humble Bible student may, by a careful reliance on the teachings of the WORD, and observance of the times, *know* when the coming of the Lord *draweth nigh*, and is even at the very doors, is a truth too palpable to require comment. (See Matt. 24: 29-33.)

Dear reader, are you in search after truth in regard to the second Advent of our Lord? That he will come again you know, because there is not a more explicit, incontrovertible declaration within the lids of the Bible than this.

Why should not Christians of the present day be like the Christians of nearly two thousand years since? So greatly did the Christians of Thessalonica long for the coming of their Lord, that instead of putting it off "thousands or thousands of ages hence" (as did a teacher in Israel with whom we were conversing), their almost impatient desires inclined them to think it must be immediately. Paul corrects their mistake, telling them that day shall not come until certain things occur. James also exhort his suffering brethren to *patience*, not by telling them that the coming of their Lord was to be protracted "thousands on thousands of ages," but by the most welcome truth, "For the coming of the Lord draweth nigh."

If the joyous anticipation of the return of the Son of man should so fill the mind's vision of the early church about two thousand years ago, how should the vision of the believers of the present day be occupied with the subject? Christians of the present day have the Old and New Testament scriptures. The volume of Revelation is closed. The Book of books is in the hand of every believer. Not only does it testify of Christ as a Redeemer from sin, but of Christ as a COMING ONE. Oh! yes; with what certainty do the Scriptures tell of Jesus coming *not as a sin offering for sin!* That has been done. How emphatically does Paul speak of him who was "once offered to bear the sins of many;" and then adds, "Unto them that look for him shall he appear the *second* time, without sin unto salvation." And Titus also, pointing the eye of his brethren upward, says, "Looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ."—*Guide to Holiness.*

The martyr cannot be dishonored. Every lash inflicted is a tongue of fame; every prison, a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. Hours of sanity and consideration are always arriving to communities, as to individuals, when the truth is seen, and the martyrs are justified.—*Emerson.*

THE TWO-HORNED BEAST.

M. E. GREEN.

"And I saw another beast of prey, which came out of the earth; and he had two horns like those of a lamb, and he spake like the dragon. And before him he exercised all the authority of the first beast of prey, whose deadly wound was healed." Rev. 13: 11, [Syriac translation.]

This two horned beast came up from the earth, and spake like the dragon. When we turn to the history of the dragon we find that he was cast into the earth. Again, this two horned beast spake like the dragon, therefore he must speak the same language. The dragon is admitted by all to be the Old Roman Empire, and its history is located there. As this two horned beast comes up out of the earth (Western Rome) and speaks the same language as the dragon, Rome is the place to look for the rise of this hypocritical beast of prey—a lamb on the exterior but a devil inside; for out of the abundance of the heart, the mouth speaketh.

Again, it is said that this two horned beast exercised all the authority of the first beast of prey "whose deadly wound was healed." It is evident that the beast that received the deadly wound was not the leopard, for it was one of the heads on that beast that received the deadly wound that was afterwards healed, therefore some other beast must be referred to. To have a clear and more perfect understanding of this subject it will be necessary to examine the history of the Roman Empire.

Daniel and John, the Revelators, have furnished us with all the details of the various changes. Daniel, in his prophecy, did not give all the history of the Roman Empire. If he had it would not have been necessary to have revealed anything concerning it to John. Daniel gives us the history of Rome in its imperial form, its division into ten kingdoms, the rise of the little horn, its plucking up of three of the ten, its bloody career for a time, times, and a half, and its final doom. The Revelator has given us a more detailed account. He gives the history of Western and Eastern Rome, of the two horned beast, and of the ten horns that should rise which should "hate the whore, and make her desolate and naked, and eat her flesh, and burn her with fire," which are already nearly accomplished.

When our Savior was born the dragon power was at its height. He sought to slay the man-child (Jesus) as soon as he was born. The time came when the empire was divided into ten kingdoms, viz, the Huns in Hungary, A. D. 356; the Ostrogoths, or Goths, in Mesia, 377; the Visigoths, in Panona, 378; the Franks, in France, 407; the Vandals, in Africa, 407; the Sueves, in Spain, 407; the Saxons, in 455; the Britains, in 409; the Burgundians, in Burgundy, 407. These, together with the imperial government in Rome, make ten. I am aware that writers count the Heruliana, or Odoacer government, which conquered Romulus Augustulus, the last Emperor of the West, as one of the ten; but Odoacer was subject to Eastern Rome, and not an independent king. Again, it must be admitted that if we take a rod and cut nine pieces off, we would have one piece left, which, when counted, would make ten. Therefore, when the Roman Empire was governed by ten independent kings, the division was complete, according to prophecy; and whatever changes took place after that could not alter the fact. If we go beyond this to find a fulfillment, we are obliged to choose from twice the number, as is the case with many expositors. That the view here presented is correct will be more clearly seen by tracing the history still farther. Daniel says that he saw arise, among these ten kingdoms, a little horn, having eyes and mouth like a man, and he spake great words against the Most High, which answers to the mouth given to the leopard beast. This horn plucked up three of the other ten, which left only seven; therefore Daniel's ten no longer appear in the prophecy, and cannot answer to the ten toes on the image, which the stone is to smite and grind to powder.

The little horn is admitted by all commentators, except Catholic, to symbolize the Roman Catholic Church, its head or centre being in Rome. Its organization was in 451, at the Council of Chalcedon. Its creed and laws were there made, which were to be enforced by the sword against all that refused to subscribe. This horn was to pluck up three of the ten kingdoms by the roots, or make a final end of them. This horn is called by the Revelator a woman, a harlot, etc. It is not to be supposed that this woman would destroy her own children who supported her; therefore we must see if we can find in history three of these ten kingdoms which she deemed heretical. Mosheim, speaking of the history of the ten kings, says: "There were three of those kingdoms that retained the Arian faith: the Burgundians, Goths or Ostrogoths, and the Vandals." Gibbon says that these three kingdoms retained the Arian religion till the final ruin of their kingdoms, and they *submitted to the orthodox dominion*." Two of them were conquered by Clovis, the "eldest son of the Church;" the Burgundians, in A. D. 499, and the Goths, in 507. See Gibbon, chapter 38. The Vandals were plucked up by Justinian in 534. Gibbon, chapter 41. These kingdoms were conquered because they were deemed heretics, and by the direction of the Catholic Church. The seven remaining kingdoms were supporters of the Pope, or the Catholic faith, which the Revelator symbolises by the seven heads on the dragon, the leopard beast and scarlet-colored beast, on whose heads the woman sat.

The next thing to be considered is the vision of St. John, who sees the dragon in the height of his power seeking to destroy the man-child (Jesus), who was to rule the nations with a rod of iron, but he was caught up to heaven. The dragon had seven heads and ten horns, which heads and horns are the same seen on the leopard beast, and scarlet-colored beast. These heads and horns are symbols of kingdoms, for upon the horns were crowns, and upon the heads were crowns and blasphemy, showing that the heads and the woman were all of the same family and opposed to the true church; but the ten horns, or kingdoms, were to desolate the woman after she had desolated the church. The dragon was finally compelled to give up his seat, or throne, and great authority to the leopard beast, or Eastern Rome. This transaction took place in A. D. 476. Rome was invaded by Odoacer the King of the Heruliana, and they were finally compelled to deliver their kingdom to the Emperor of the East. Augustulus was the Emperor of Western Rome, at the time. He, with the senate, sent the following epistle to Zeno, Emperor of the East: "We solemnly disclaim the necessity, or even the wish to continue any longer the imperial succession in Italy, since in our opinion the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and the West. In our own name, and in the name of the people, we consent that the seat of Universal Empire shall be transferred from Rome to Constantinople." They thereby renounced the right of choosing their own masters. Again, says the historian, "This act divested Rome of the only vestige that yet remained of the authority which had given laws to the world." There is no fact in history that is a more perfect fulfillment of prophecy than this.

I have before shown that Rome, at the time of transferring the throne and great authority to Constantinople, only represented one-tenth part of the Roman Empire, and that, three of the ten kings plucked up by the roots, only seven remained, and that the Roman government was still the representative of Cæsar's or the dragon power, and that these seven crowned heads, with the names of blasphemy on them, were the supporters of the papacy. One of these seven heads was wounded as it were to death, but afterwards was healed. This deadly wound was given by the sword of Odoacer, when he compelled Romulus Augustulus to yield his authority to Eastern Rome. Western Rome did not recover from this wound for more than three hundred years afterwards, until the days of Charlemagne in A. D. 800. This application fits the declaration in the seventeenth chapter, when John was taken in the wilderness (where the church had been for 1260 years) to see the judgment of the whore. The angel says to John: "The beast that thou sawest was, and is not; and ascendeth out of the abyss." He "was" until 476, and was "not" for 324 years, and when that kingdom was restored, it was on the condition that the emperor would support the Catholic Church; and every emperor of the Roman empire from the days of Charlemagne (says history) took the oath until the reign of Bonaparte who refused to take the oath, or even to be crowned by the Pope, which was about one thousand years after the dragon went into the abyss.

The next change that is noticed in history, which is connected with the church, is the rise of the two-horned beast after the dragon was cast into the earth. After the Eastern Emperor assumed the authority over the East and West no change took place that affected the church until 754, except the inroads made by the Lombards, when the Emperor of the East became unable to protect the Pope or the city of Rome itself. The Pope then appealed to Pepin, King of France, who showed some reluctance to comply, until the Pope obtained an epistle from St. Peter himself, who said that "*although he was dead in the flesh he was still alive in the spirit*, and that he (Pepin) must obey the voice of the founder and guardian of his church, and that *eternal damnation would be the penalty* if he neglect, and suffer his tomb, his temple and his people to fall into the hands of the perfidious Lombards." Pepin obeyed the command of St. Peter, drove out the Lombards and gave the Pope what is termed "Peter's patrimony." Gibbon says: "The splendid donation was granted in supreme and absolute dominion, and the world for the first time beheld a Christian bishop invested with the prerogative of a temporal prince. The choice of magistrates, the exercise of justice, the imposition of taxes, the wealth of the palaces of Ravenna and the sovereignty of Rome, no longer depended on the choice of a fickle people, but the successors of St. Peter and Constantine were invested with the purple and prerogative of the Cæsars." Mark the language of the historian, "*For the first time*," etc. Could such a thing occur in history which is connected with the church, and of so much *importance* and not be a matter of prophecy?

Does not this event fit the prophecy of the two-horned beast? The Pope claimed to have a crown before this transaction, to be [illegible] over the church (a little horn), [illegible] when this second crown was conferred [illegible] pon him, did it not make him also a [illegible] poral king? It did; and this answers to the two horns of a lamb—professedly ruling in the name of Jesus! Christ's vicegerent on earth! yet he spake like the dragon, or devil. Again, he came up from the earth—in Western Rome—where the dragon was cast down. He assumed the "*purple and prerogatives of the* CÆSARS." I have before shown that the head that received the deadly wound was the imperial power of Rome, when it only governed one-tenth of the original Roman Empire. Here we have a kingdom coming into existence assuming the purple and all the authority of the Cæsars—the dragon power.

Again, we notice the acts of this false prophet or two-horned beast. This beast was to "seduce them that dwell on the earth to make an image to the beast of prey," which had a "wound from a sword and recovered."—*Syriac*. This image was a god for the Roman Empire; but not like the one that Babylon of old erected for the Hebrews to worship. This image was a *live* one, with authority to put to death all that would not bow down and worship, etc. Scott, in his comment on this image, says: "They make an image when they elect a private person, and enable him to speak by uttering bulls and mandates as well as to use the names of blasphemy; but before this they robe and crown the image which they have made. They place him on the altar and kiss his feet, and they call this *adoration*. Like other idolaters they make their idol and then worship him." This image does not refer to any one but the Pope, who is the God of the Catholic Church—the "man of sin sitting in the temple of God, as God, and displaying himself as if he were God." The Pope has claimed three crowns—one which Leo received in 451 at the Council of Chalcedon, one in 754 when he was made King of Rome, and the third one in 1298 when he claimed to be the Emperor of Rome. Says history: "From this time we date the triple crown." I forbear to make any farther remarks in reference to this two-horned beast, who deceived the nations with his miracles, for it has been brought before the church again and again. I should not have said as much as I have on the subject if I had not seen so many articles published to show that the two-horned beast was yet to rise through the development of what is termed Spiritualism. The Revelator saw three unclean spirits, like frogs, going out of the mouth of the dragon and out of the mouth of the beast and out of the false prophet (or two horned beast). These go to gather the nations of the whole world to the battle of the great day of God Almighty which takes place under the sixth plague. The view which places the two-horned beast future cannot be true, for the *first* plague is poured out upon those that worship the beast and his image.

There is one more point I wish to notice. The dragon gave his seat and great authority to the leopard beast. It is claimed generally that the dragon is the symbol of the pagan religion. If this be true we have the Catholic Church worshipping the pagan religion; for it is said that "they worshipped the dragon which gave power unto the beast, and they worshipped the beast," etc. Again, so far as the pagan religion is concerned, history says: "Under the reign of Theodosius paganism fell by rapid and gentle slides, so that in twenty-eight years (A. D. 420) after his death there was scarcely a *vestige* of the pagan religion to be found in the Roman Empire." (Gibbon.) Again, when the Emperor of Rome, with the consent of the senate, transferred the seat of government to Eastern Rome, the emperor, the senate, and the entire people under that government were *rigid Catholics*. This is conclusive evidence that the dragon is no more a symbol of the pagan religion, than it is the symbol of the Catholic Church, for it was "*the dragon*," when Catholicism was the religion of the empire as well as it was "*the dragon*" when paganism held that religion. "The dragon" is intended to symbolize only the Western Roman Empire, without respect to his religious views. I make these remarks because it is claimed that the unclean spirit that went out of the dragon refers to the infidel spirit which is now pervading the old and new world to an alarming extent. This prophecy has been fulfilling ever since the Pope was compelled to cease his persecution, by the sword, after which he adopted a new plan of craft or deceit. He was to prevail to the end. Secret societies have been formed for the propagation of their faith through the world. The Catholics of Europe sent to this country alone, for that purpose, in less than four years, (from 1839 to 1842,) six hundred and twelve thousand six hundred and fifty-six dollars." Likewise the Pope issued an "indulgence" to encourage this secret and devilish work. He says: "We grant to all the truly penitent co-operators, on the day they shall be received into this society, *full indulgence and remission of all their sins*. Dated at Rome at St. Peters under the ring of the Fisherman, on the 30th Jan., 1829." This is from the mouth of the false prophet, which is sanctioned by the dragon in these words: "This indulgence is sanctioned by his Sacred Imperial and Royal Majesty, Vincentius Shubert. Vienna, April 20, 1829."

This system has developed itself to such an extent that there are more Catholic converts in the world to-day than there are in all the Protestant Churches together. The Catholics, at the great council in 1870, had representatives from all parts of the world. That council brought ruin and desolation upon the "mother of harlots." The house was divided into three parts, or parties, by the mighty earthquake. (Rev. 16: 18.) "The great city was divided into three parts and the cities of the nations fell. (Syriac.) And immediately "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Death, mourning and famine are come to her. The eldest son of the Catholic Church (France) is slain, like the first-born of Egypt, and she is mourning over his loss. She is left desolate and unprotected by any power on earth. The "ravenous wolves" (as the Pope calls the King of Rome and his followers) are penetrating her inward parts; and, like Jezebel of old, she is about to be given to the dogs who are now being trained for the work. She is being exposed on the stage of Rome to the world. Her past history of persecutions—the faggot, the stake and the torture—is shown so vividly that it seems real to the beholder. The theatres are crowded to overflowing. How long can this go on before the people will say, as it was said of old of Jezebel: "Who is on my side? Throw her down. And her blood was sprinkled on the wall, and on the horses, and she was trodden under foot and the dogs devoured her." In like manner we may see the Pope, his priests and cardinals in Rome, dealt with. We are living in wonderful times. Jesus is about to come. "Blessed is he that watcheth and keepeth his garments. Behold, I come as a thief."

New York City.

TESTIMONIALS.

I have a copy of the BIBLE BANNER, lent to me by a brother, and I have read it with pleasure and profit. I wish it could be found in every family in California, "where every prospect pleases, and only *man* is vile." The gospel of the kingdom is now being preached in this far-off land, by faithful men and women of the Lord; and now quite a band can say, "Whereas I was once blind, now I can see." We all hope and pray that, through the blessings of the Lord on his servants here, and upon the valuable instruction received from the books, tracts, and papers sent to us, at the great coronation day, there shall be a large company who can welcome the King of kings.

Vallejo, Cal. J. K. WASHBURN.

The BANNER has come for some months, and there has certainly been a great deal in it that is "readable." It is a *splendid* paper, and, what is still better, a *good* paper, full of sound truth. I am not afraid to recommend it to all who want to know "what is truth." I did not know who ordered it for me, but I did not intend to read it a whole year without some thank-offering. I read your appeal to "lazy pens," but was not inclined to think it applied to my pen. It seems like presumption for me to think of writing for a paper edited by such men as Couch, Phelps, and Sheldon! Who am I? Some one, I cannot think who, has too highly recommended my talent for writing. I feel sad, for I am sure you will be disappointed. O Bro. P., if I *could*, I would gladly help you in your noble work. I suppose I feel more interested in the BANNER, from the fact that I have seen all the Editors and heard them preach. And I feel my littleness more because I know their ability. Your sister,

Norway, Me. B. P. FRENCH.

My love for the BIBLE BANNER still continues the same. The paper grows in interest each month. The Editors, I believe, are trying to make the paper just such a monthly as we need in these last days of peril and trouble, when there is such a tendency to fall away from "the faith," and when men doubt the Word of God, and seem to care little for anything but worldly gain, popularity, and self-esteem. May we all awake, and be on the *watch-tower*. VIRGIL HUNT.

I feel thankful that ever I subsbribed for the BIBLE BANNER, for it always comes with words of good cheer to the believing soul. Although I subscribe for four other religious papers, I could not think of giving up the BANNER. I consider that the first article in Vol. III, No. 1, is worth the subscription price of the paper for a year; for it brings to the eye of faith the glorious and lovely fruits of the promised land, when our Joshua shall come and lead us out of this howling wilderness into our eternal home.

Lapeer City, Mich. JAMES SLOAN.

I rejoice over the increasing indications of the success of the BANNER. I think in some respects it is the *best paper to get a knowledge of plain, simple, Bible truth*, before the people, that we have. It seems to me that the Bible Class Department is especially designed to accomplish such a result; and, so far as duty will permit, I intend often to be found at the meetings of the Class, with them feasting upon the blessed truths of our Father's word; and, as light shines brighter and brighter from the blessed Bible, to be ready and willing to impart to others, as Jesus has said: "*Freely ye have received, freely give.*" EDWIN C. STONE.

Chelsea, Mass.

I availed myself of your offer to ministers, and ordered the BIBLE BANNER. I have read it closely; and, although I do not believe as it teaches in all things, yet I like it, and will now subscribe for it.

Annville, Pa. J. M. DEITZLER.

[We like the ring of this metal. It sounds like *honesty*. Our brother is not afraid to [illegible] that he does not fully endorse all [illegible] sentiments. It also sounds like *magnanimity*. Though he does not agree with every thought expressed, he finds much in the paper to commend, and he is willing and anxious to read on both sides. More than this, having received the BANNER *gratuitously* for some time, he now remits a dollar to *pay* for it another year. We could wish that many others would follow so noble an example. —ED.

THE BIBLE BANNER.

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JOHN COUCH, ...*Chelsea, Mass.*
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H. A. KING, PUBLISHER.

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None of the Editors will be responsible for every sentiment set forth in the BANNER.
The Publisher and all the Editors will be jointly responsible for the general bearing of the whole paper.

BAPTISM OF POWER.

Christianity is something more than a piece of human machinery. It involves supernatural elements. The brilliancy of intellect, the flights of eloquence, the cogency of logic, the power of wealth, the majesty of numbers, are altogether inadequate to secure success, in the absence of a living experience of saving grace. "Not by might nor by power, but by my Spirit, saith the Lord." The holy unction is indispensable. Nothing can answer as a substitute. Let none make the fatal mistake of supposing that a correct theory of God's great plan of salvation will meet the demands of revealed religion. None of us can hope to become more thoroughly posted in doctrinal theology than our arch-fiend, the devil, who, with all his clear perceptions of truth, remains a devil still!

The *heart* must be melted by the power of love. The whole affectional nature must be changed by the Spirit of God. The will must be conquered by grace, and made to coalesce with the Will Divine. The whole being must be made over in solemn sacrifice to God. To do less than this is to rob Jehovah of his rights, and rob ourselves of the peace and power we might otherwise enjoy. O when will professed Christians be done with the dangerous experiment of drifting upon the current of carnality and compromise? When will they cease to substitute policy for principle, and learn the only safe way of walking before God "in righteousness and true holiness?"

A vital experience is essential to Christian character. It is the first thing to be secured and the last thing with which we should part. Learn all you can in the direction of sound doctrine, but be sure to learn, at the very threshold of your religious career, *how to get saved from sin!* Omitting this, all your other lessons will be of little avail. Thousands of theorists will help to kindle the fires of perdition; but holy hearts will be proof against the fury of the flames.

Some years ago, soon after our student course in Genesee College was ended, there came to that institution a minister of acknowledged ability—Dr. Daniel Steele, now of the Syracuse University—to fill the chair of Ancient Languages. He was a man of varied literary attainments, and his lectures evinced no small degree of research. His sermons were luminous and methodical, but something was wanting. His eloquent periods electrified popular assemblies, but there was a lack of real spirituality and power. It seemed a pity that so exalted a genius should not be more fully endowed with divine energy.

Years passed. A radical change came over him. He was melted into the simplicity of a child. The celestial breath had come, and the learned doctor of divinity—no less learned than before—was found placing his literary laurels where he placed himself, down at the feet of Jesus. We subjoin an extract from his published experience, in the hope that it may arouse some sleepy soul to seek a closer walk with God:

"I will not dwell upon the unpleasant theme of a ministry of twenty years almost fruitless in conversions, through a lack of an unction from the Holy One. My great error was in depending on the truth alone to break stony hearts. The Holy Spirit, though formally acknowledged and invoked, was practically ignored. An evangelist, with moderate pulpit talent, but extraordinary power to awaken slumbering professors, and to bring sinners to the foot of the cross, came across my path. I sought to find the hidings of his power, and discovered that it was the fullness of the Holy Spirit enjoyed as an abiding blessing, styled by him 'Rest in Jesus.' I was convicted. I sought earnestly the same great gift, but could not exercise faith till I had made a public confession of my sin in preaching self more than Christ. I immediately began to feel a strange freedom daily increasing.... Christ became so unspeakably precious that I instantly dropped all earthly good, reputation, property, friends, family, everything in the twinkling of an eye—my soul crying out,

'None but Christ to me be given,
None but Christ in earth and heaven.'

He stood forth as *my* Savior, all radiant in his loveliness, 'the chief among ten thousand.' It seemed as if the attraction of Jesus, the loadstone of my soul, was so strong that it would be drawn out of my body, and through the College window by which I was sitting, and upward into the sky. O, how vivid and real was all this to me! I was more certain that Christ loved me than I was of the existence of the solid earth and the shining sun. If I have any advice to give Methodists, it is to cease to discuss the subtleties and endless questions arising from entire sanctification, and all cry mightily unto God for the baptism of the Holy Ghost. Methodism thus anointed in the pulpit and pew would be the mightiest power in our country and in the world. O, that every minister and layman would inquire the way to the upper room in Jerusalem, and there abide till tongues of fire flame upon their heads!"

That is exactly the point. It is of little use to dogmatize on the technicalities of divinity, or spend our strength in drilling everybody into the same modes of thought, forms of expression, and phases of experience. There is a diversity of gifts and operations, "*but the same Spirit.*" Let us not be too exacting in our demands for uniformity. There is a beautiful variety in the work of *grace* as well as in the realm of *nature*. We can well afford to be accommodating in the use of *terms*, and devote the more time and energy to *the great realities of a living experience*. Special theories of sanctification are not half so important as special baptisms of light and love and power, so deep and rich and full as to crucify self, conquer Satan, and prepare us to live wholly for God! Let us be more anxious to have the *thing itself* than to give it a *pretty name*. The New Testament standard of piety is exceedingly high. It demands our undivided affections, talents, and powers. We can never fully answer the end of our being till we are "dead indeed unto sin, but alive unto God through our Lord Jesus Christ." When every idol is demolished and the heart is emptied of earthly love, there is nothing to hinder the free intercourse of God's Spirit and the steady in-flow of pure and "perfect love." Then shall we have our "fruit unto holiness," and the end will be "everlasting life." A. A. P.

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Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE PRAYER AND THE LIFE.

Do I mean the prayer I offer—
Do I feel the words I say,
When, before our Heavenly Father
I kneel down from day to day—
When at morning and at evening
I essay to seek his face,
And my voice goes up in pleading
To his glorious throne of grace!

When my voice goes up in pleading,
Does my heart go with it too!
There are many things I ask him
That his might and grace may do;
Petition on petition
Goes up to meet his ear;
Oh, are they such petitions
As our Father loves to hear!

I tell him of my wants—my needs;
But when I turn away,
Do I think of what I asked for?
Do I watch as well as pray!
Do I strive against temptation?
Do I seek like Christ to live?
Do I use aright the blessings
That so freely he doth give?

My prayers are with much speaking—
Yet, when I leave the spot
How quickly are its memories fled—
How soon those prayers forgot!
Oh, if the thought that gave them birth
So lightly treasured be,
How can I think God's mercy
Will remember them for me?

Yet one petition further, Lord!
Wilt thou not deign to hear?
O let thy Spirit breathe anew
Through all my daily prayer.
Then help me, as I pray, to live,
Kept by thy grace divine—
And the glory of the prayer and life,
Alike, O Lord! be thine.

SALVATION.

J. W. THOMAS.

Salvation! How much that word implies. It has two aspects when used in the sense of which I am about to speak—present and future. I believe that the saints of God know something of a present salvation. They are saved from sin. They know that the Lord Jesus Christ has saved them. For a person to say that he is a Christian and at the same to say that he is a sinner, seems to me to be a contradiction of terms. What! a Christian and a sinner at the same time? How can this be? It is not boasting to say that we are saved now—that we have passed from death unto life—that we have the witness of the Spirit. It is giving honor to the Lord Jesus Christ, who has accomplished the work for us. He is a perfect Savior. He does not forgive a part of our sins when we come to him for pardon. He forgives all. He cleanses us from every secret fault, removes every stain and trace of guilt, and makes us *new creatures*.

When Christ was on earth, he manifested this power. One came to him who had been a notorious sinner. She believed he was the Son of God, and she loved him, but she felt so sinful and unworthy that she hardly dared to look him in the face. So, bowing at his *feet*, she wept, and with her flowing locks and falling tears she washed his feet. Did Jesus speak harshly, or bid her go away? No. He could read penitence in those tears. He knew how deeply sorry she was for all her sins, and his great loving heart was moved with compassion. He came to seek and to save the lost, and here was a lost sinner, bowed in penitence at his feet. Could he turn her away? *Never.* How kindly he addressed her—"Woman, thy sins are forgiven, thy faith hath saved thee; go in peace." O how sweetly these words fell upon the heart of that sinner! What joy lit up her countenance! What peace she experienced! Was she saved? Who dares say she was not? The work was done with just one word from Jesus.

"O this was a great while ago, and the Savior was here on earth." Yes, but has he any less power to-day? Is he less merciful now? Did he not die on the cross for his enemies? Have not thousands been washed in the all-cleansing fountain? Is not the invitation still published—"Whosoever will, let him come?" O doubt no longer. Only believe, and you shall be saved. Come just as you are. Jesus loves you. He never yet turned one away, who sought him with a penitent heart. If you have started and fallen a hundred times, never give up. Try again. He is able to save to the uttermost all who come to him. His blood cleanseth from *all* sin. There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. O follow the leadings of the Spirit. Yield not to the lusts of the flesh. Confess and forsake your sins, and you shall know the joys of God's salvation.

There is a deep and rich experience for every one who will truly follow Jesus in this life. Multitudes of professors know nothing of present salvation—of the cleansing, comforting, and strengthening power of the Holy Spirit—of the peace that passeth understanding—of the joy unspeakable and full of glory. They know not what it is to count all things as loss for Christ, to glory in tribulations, and to go without the camp, bearing the reproach for Christ's sake. They think that, if they can have Christ and plenty of money, Christ and plenty of good clothes, Christ and plenty of friends, Christ and a good name, Christ and worldly pleasures, Christ and popularity, it is all very nice. But Christ and poverty, Christ and poor clothes, Christ and persecution, Christ and affliction, Christ and few friends, Christ and no worldly pleasures, is something that they do not care much about. It is only those, however, that give *all* for Christ, that know what it is to have Christ in them, "the hope of glory." We believe there are some who have made the full consecration, and who know what present salvation means.

Christ was made perfect through sufferings, that he might become the author of eternal salvation to all them that *obey* him. Can we expect to share in the benefits of his death, or resurrection, or intercession, or glorious reign, while we live in disobedience? Is it any wonder that there are so many who are destitute of spiritual life and power, when they are living in disobedience to God's commands?

Salvation in this world is to be succeeded with eternal glory in the world to come. Having been saved from sin through faith in the Lord Jesus Christ, we shall be saved eternally when he comes "the second time without sin unto salvation." The grave must give up its dust. He who rose triumphant from the tomb, and ascended on high with the keys of death, is coming again to unlock every grave and bring his people home. From yonder lonely resting place our loved ones will come. How joyful it will be to meet once more! We have often wept, and our lives have seemed lonely and sad since they left us, but O we shall greet them again! Mother, you will clasp that little one in your arms again, and know that it is your own sweet babe that you lost so long ago. There, husbands and wives, parents and children, brothers and sisters will meet. All tears will be wiped away, and the glory of that reunion will be so great, that we shall forget the sorrows of our earthly pilgrimage. Salvation, in its completeness, will bring back the earth to its primeval loveliness, and fill it with the glory of God. Its desert places shall blossom as the rose, and its wildernesses be turned into gardens of delight. No sin, sorrow, or death there, but purity, joy, and eternal blessedness. Will you go? Jesus is the way. He can save you from *sin now*, and save you from *death hereafter*. Will you *let* him save you? Now is the day of salvation.

THE SAFE POSITION.

ALVIRUS N. HITCHCOCK.

No truly repentant soul ever yet made allowance for becoming a backslider. The thought that in some hour of self-complacency he might be taken captive, or that, forgetting to watch the dangers in his course, he might be thrown upon a barren strand, was not to be admitted for a moment. His resolutions were unyielding to remain true to his Master's cause. But just such zealous, confident, honest-hearted Christians we have seen turned aside. Many are inclined to marvel at this, and hundreds of "almost persuaded" ones stumble over the ruin, and are never "fully persuaded." They say to themselves, "If such persons cannot live religion, I know I cannot, and it is of no use to make the attempt." As an encouragement to such, and as a safe-guard to sincere believers, it would really be desirable to know the "safe position," if there be any, where victories may be decisive, and the feet firmly planted in the rock of truth and virtue. That there is such a position, thousands of Christ's precious ones can fully attest; and he who would become "established" can only attain to it by building his religious character upon the following principles:

I. *You must make the Bible the man of your counsel.* This holy book is the foundation of the Christian system. We regard it as a revelation of the will and plan of Jehovah. Upon it we predicate all our assurance of present blessings, and all our hopes of ultimate [illegible]. If indeed it be the "book of books, [illegible] of God, and the god of books," it will not do to trifle with it. It cannot be treated as a romance or a tragedy. Given by Heaven's own inspiration, it is fraught with *living, burning truth*. Its words are celestial manna: we must eat them. It contains the statutes of the eternal and immutable law of right: we must obey them. It is the angel of mercy to sorrowful humanity: we must make it our bosom companion.

Nor can we depart from its sacred teachings to revel in the fancy-forms of human philosophy. This is often the tendency of young converts disposed to rationalism. And here many an unwary mariner has been stranded. Anxious to explore the regions of the unknown, he forgot his compass, and discovered his error only when far "out of course." Such, especially, need to be convinced at the outset that the Bible is indeed divine. They should so examine the evidences of revealed religion as to fully confirm themselves beyond the shadow of a doubt that it is anchored in heaven. Being thus established, they are not easily moved.

II. *You must keep a clear conscience.* A consciousness of guilt is the open door to skepticism. The backslider always begins his course in "petty sins." Ask the lukewarm professor when he began to entertain doubts, and he will invariably cite you to some disobedience of his own—some evil thoughts, some fault-finding, some angry feeling, some frivolity, some lusting after the world, some neglect of duty. Open the door to the enemy: it is folly to suppose he will not enter. Tempt the devil: he will return the compliment, ten to one. Allow a seed of vice to be planted: can you wonder if it begins to grow? The moment we commit sin, we lose the evidence of our acceptance. We cease just then to be the Lord's; and if we are not his, whose are we? Well, but we don't want to belong to Satan. No; but we are afloat, and in just the position to be taken captive. Two opposing influences cannot unite. So when we admit an evil influence, we exclude the Holy Spirit. The light is withdrawn, and darkness begins to envelop us. We cannot long remain in this position without change. If we do not quickly repent and retrace our step, the enemy will surely urge us to take another step downward, and then another and another, until our minds are bewildered in delusion, and our affections debased.

"Oh," says one, "I know this is true, but how can I keep clear? I have resolved a hundred times not to be overcome by temptation, but, when it comes, I am led away before I am hardly conscious of it." My dear brother or sister, much as is boasted of "moral force," you found it no weaker than many a buffeted saint before you. Here, then, is your duty:

III. *You must momentarily trust in God.* If we could save ourselves, what need of a divine interposition? The experience of six thousand years ought certainly to teach that, unassisted by heavenly grace, we can do but little in subduing the carnal heart. What if Daniel had attempted to break the jaws of the lions? or the three worthies to elude the grasp of their intended destroyers? In like manner, it is dangerous for the Christian to attempt to fight his battles alone. A signal failure always attends the endeavor. Though the human heart is loth to acknowledge its own weakness, yet the confession must be made by him who would know the fullness of Christ's salvation. "Hard to overcome?" How can you say this when God, in offering help, has made little or no allowance for all your strength? "Hard to overcome?" He doesn't ask *you* to do it, only as sufficient grace is given. Heaven has provided an armor for every soldier of the cross, and if he stands complete in this, defeat is impossible. Many are the "fiery darts of the wicked," but the "shield of faith" will quench them all. Yes, *all*—not one can hurt. What better can we ask?

And we should not forget that this trust must be *constant*. The moment we forget our dependance, we are left to our strength, and we cannot stand. Freedom from trial we cannot expect; but "God is faithful who will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way for our escape, that we may be able to bear it." How comforting the assurance! Knowing, then, our true source of strength, we should risk no other. We must not delay a moment when temptation comes. It will not do to dabble with "the apprearance of evil," or to think we have "will" enough of our own. It should ever be the language of our hearts:—

"I am trusting, Lord, in thee."

In this position, we shall never fail of a decisive victory. Here, and here alone, shall we be able to "grow up into Christ."

LABOR.

CYRUS MENDENHALL.

"Study to be quiet, and to do your own business, and to work with your own hands as we commanded you." (1 Thess. 4: 11.)

This apostolic injunction to the church at Thessalonica is as equally incumbent upon Christ's disciples to-day. Idleness is not taught or tolerated in the holy writings, and in fact the whole system of creation teaches that everything has its part to perform. The sun, moon, and stars, animals, plants, and flowers, all have their particular spheres of action.

The earth, in its two-fold motion, never rests in idleness. The sun ever sends forth its grateful light, dispelling darkness, and casting its beneficent heat far and wide. The moon by night sheds its soft and beauteous rays upon a sleeping earth, doing a quiet and efficient work towards the growth of vegetation.

The stars move in their orbits, and do their portion of making the heavens luminous, thereby showing the glorious handiwork of a useful and everworking power above. Every shrub and tree, together with the smallest blade of grass, are actively pushing onward and upward in their growth, drawing sustenance from the bosom of mother earth, and bearing their fruits in season.

The wind-driven and many-tinted clouds drop their refreshing moisture upon the parched soil as they roll noiselessly on. The mighty waters have some end, some point to be gained. The smallest spring gushes up in eager freshness. The little stream leaps joyously onward to the creek, and then moves on to the river, all along its way doing men much good by its power and purity. The river in its turn travels to the majestic ocean, whose upheaving, and restless tide bears the vast burden of commerce and civilization.

The whole economy of nature is in some manner actively engaged.

The noble lion and the meanest insect have something to do. The little ant is held up as a pattern and reproach to the sluggard. The busy bee, by example, is instructing us in lessons of industry and frugality. Only *man* tries to shirk the duties of life, and desires that greatest curse—idleness.

An idle man is a cypher in the problem of life. He is a burden to humanity, clogging the machinery of action. He is truly a nuisance, barring the door to improvement, and acting as a stumbling-block to progression. He is peculiarly subject to disease of mind and body, and is unfit for any of life's enjoyments.

Nothing good can be accomplished without labor. An idler does nothing to help mankind. On the contrary, he is disqualified to improve or enjoy society. The only true pleasure is found in activity. He who does not know labor, loses the satisfaction of having gained a desired object.

He cannot appreciate rest because this is only relished after fatigue. Solomon says the sleep of a laboring man is sweet. Man, in order to fulfill the divine command, must work; and this obedience brings its accompanying blessings.

The apostle exhorts us to be "not slothful in business," and again we are taught that what we do, must be done "heartily as unto the Lord."

Let the admonitions of Scripture and the dictates of common sense teach us that idleness is ever joined with guilt, misery, and folly, while industry, when directed into proper channels, is sure to reap a reward of happiness and wisdom. "In all labor there is profit." (Prov. 14: 23.) Whatever our circumstances in life, no matter how humble our sphere, how arduous or lowly our duties, let us remember that he who doeth all things well has said, "In the sweat of thy face shalt thou eat bread." Let our toil in this life be sweetened and lightened by the promises of future rest to those who are diligent to the end of this probationary state.

The most menial duties may be done to the glory of God, for of the righteous it is written, "They shall not labor in vain, nor bring forth for trouble."

In all our temporal employments, we should mingle the duties of this life, in such a manner that the promotion of our eternal interests shall in no way be hindered.

The first great work is to seek wisdom of God, and to make our "calling and election sure."

Without this wisdom our labors are useless, and will not save us from final destruction.

"The labor of the righteous tendeth to life" and eternal reward, consequently the workings of iniquity lead to death and punishment.

Let us then, at once, become co-laborers with God the great Master Workman, for we must know that the harvest is ready, the laborers are few, and time is fast hastening to a close. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15: 58.)

Sinner, you do well to be busy in this life, but are you not neglecting an all-important work? Are you not worse than an idler in the Lord's vineyard? "Labor not for the meat that perisheth" with half the anxiety and earnestness with which you labor to enter into that "rest which remaineth for the people of God."

Although entire idleness is sinful, incessant toil is not required of any one; rest and recreation are necessary to give freshened powers, and renewed energies to push forward in the great life-struggle. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.)

Let us then not weary in well doing, but ever strive to be useful citizens, discharging our duties to our fellow men, by obeying him "in whom we live and move and have our being."

"Let all my powers engage,
This calling to fulfill;
To serve and bless the present age,
And do my Master's will."

Wilmington, Del.

TO THE UTTERMOST.

At a love feast in New Orleans, Dr. H., a physician there, said:

"I must relate a thrilling fact, coming under my notice, altogether different from that just heard. As a physician, I go to the lowest places in society sometimes. A young woman, a few days since, lay dying in a house of bad repute. She did not know it. The inmates dared not tell her. Kindly I said to her, 'My child, you cannot live a week.' She threw up her hands, exclaiming, 'My God! Then I'm lost!'

"'No, not lost, my child, but in great danger. You have read the Scriptures haven't you?'

"'O yes, when I was a good girl at home with mother. But not since—O no. That was long ago. Now it is too late! too late!'

"'Mary,' I said, 'you remember the woman, the guilty woman, condemned to death by stoning, whom the Savior pardoned, saying, 'Go and sin no more?'

"'Yes, I've read that often.'

"'Well, that same Jesus is on the throne now, using the pardoning power. He will do the same for you, Mary, that he did for that poor woman, if you will go to him. From the deep depravity of the blackest sin he'll lift you up to life and happiness. And I felt it in my soul. While I talked, the poor girl's eyes filled with great hot tears which flowed over her thin face. And O, it almost broke my heart with joy to know that she came to Jesus. And ere she died, the poor broken-hearted girl was made whole by faith in Christ. Her last hours were calm and sweet, and then she fell asleep, and is at rest forever. O my brethren, I will preach Jesus in full faith as to his power to save the vilest, and to the uttermost.'

"We sang then," says the narrator, "with quivering lips and brimming eyes:

"'The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away.'"

—*Christian Guardian.*

If any speak ill of thee, flee home and examine thy heart; if thou be guilty it is a just correction; if not guilty it is a fair instruction; make use of both, so shalt thou distil honey out of gall, and out of an open enemy create a secret friend.

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II. *You must keep a clear conscience.* A consciousness of guilt is the open door to skepticism. The backslider always begins his course in "petty sins." Ask the lukewarm professor when he began to entertain doubts, and he will invariably cite you to some disobedience of his own—some evil thoughts, some fault-finding, some angry feeling, some frivolity, some lusting after the world, some neglect of duty. Open the door to the enemy: it is folly to suppose he will not enter. Tempt the devil: he will return the compliment, ten to one. Allow a seed of vice to be planted: can you wonder if it begins to grow? The moment we commit sin, we lose the evidence of our acceptance. We cease just then to be the Lord's; and if we are not his, whose are we? Well, but we don't want to belong to Satan. No; but we are afloat, and in just the position to be taken captive. Two opposing influences cannot unite. So when we admit an evil influence, we exclude the Holy Spirit. The light is withdrawn, and darkness begins to envelop us. We cannot long remain in this position without change. If we do not quickly repent and retrace our step, the enemy will surely urge us to take another step downward, and then another and another, until our minds are bewildered in delusion, and our affections debased.

"Oh," says one, "I know this is true, but how can I keep clear? I have resolved a hundred times not to be overcome by temptation, but, when it comes, I am led away before I am hardly conscious of it." My dear brother or sister, much as is boasted of "moral force," you found it no weaker than many a buffeted saint before you. Here, then, is your duty:

III. *You must momentarily trust in God.* If we could save ourselves, what need of a divine interposition? The experience of six thousand years ought certainly to teach that, unassisted by heavenly grace we can do but little in subduing the carnal heart. What if Daniel had attempted to break the jaws of the lions? or the three worthies to elude the grasp of their intended destroyers? In like manner, it is dangerous for the Christian to attempt to fight his battles alone. A signal failure always attends the endeavor. Though the human heart is loth to acknowledge its own weakness, yet the confession must be made by him who would know the fullness of Christ's salvation. "Hard to overcome?" How can you say this when God, in offering help, has made little or no allowance for all your strength? "Hard to overcome?" He doesn't ask *you* to do it, only as sufficient grace is given. Heaven has provided an armor for every soldier of the cross, and if he stands complete in this, defeat is impossible. Many are the "fiery darts of the wicked," but the "shield of faith" will quench them all. Yes, *all*—not one can hurt. What better can we ask?

And we should not forget that this trust must be *constant*. The moment we forget our dependance, we are left to our strength, and we cannot stand. Freedom from trial we cannot expect; but "God is faithful who will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way for our escape, that we may be able to bear it." How comforting the assurance! Knowing, then, our true source of strength, we should risk no other. We must not delay a moment when temptation comes. It will not do to dabble with "the appearance of evil," or to think we have "will" enough of our own. It should ever be the language of our hearts:—

"I am trusting, Lord, in thee."

In this position, we shall never fail of a decisive victory. Here, and here alone, shall we be able to "grow up into Christ."

LABOR.

CYRUS MENDENHALL.

"Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." (I Thess. 4: 11.)

This apostolic injunction to the church at Thessalonica is as equally incumbent upon Christ's disciples to-day. Idleness is not taught or tolerated in the holy writings, and in fact the whole system of creation teaches that everything has its part to perform. The sun, moon, and stars, animals, plants, and flowers, all have their particular spheres of action.

The earth, in its two-fold motion, never rests in idleness. The sun ever sends forth its grateful light, dispelling darkness, and casting its beneficent heat far and wide. The moon by night sheds its soft and beauteous rays upon a sleeping earth, doing a quiet and efficient work towards the growth of vegetation.

The stars move in their orbits, and do their portion of making the heavens luminous, thereby showing the glorious handiwork of a useful and everworking power above. Every shrub and tree, together with the smallest blade of grass, are actively pushing onward and upward in their growth, drawing sustenance from the bosom of mother earth, and bearing their fruits in season.

The wind-driven and many-tinted clouds drop their refreshing moisture upon the parched soil as they roll noiselessly on. The mighty waters have some end, some point to be gained. The smallest spring gushes up in eager freshness. The little stream leaps joyously onward to the creek, and then moves on to the river, all along its way doing men much good by its power and purity. The river in its turn travels to the majestic ocean, whose upheaving, and restless tide bears the vast burden of commerce and civilization.

The whole economy of nature is in some manner actively engaged.

The noble lion and the meanest insect have something to do. The little ant is held up as a pattern and reproach to the sluggard. The busy bee, by example, is instructing us in lessons of industry and frugality. Only *man* tries to shirk the duties of life, and desires that greatest curse—idleness.

An idle man is a cypher in the problem of life. He is a burden to humanity, clogging the machinery of action. He is truly a nuisance, barring the door to improvement, and acting as a stumbling-block to progression. He is peculiarly subject to disease of mind and body, and is unfit for any of life's enjoyments.

Nothing good can be accomplished without labor. An idler does nothing to help mankind. On the contrary, he is disqualified to improve or enjoy society. The only true pleasure is found in activity. He who does not know labor, loses the satisfaction of having gained a desired object.

He cannot appreciate rest because this is only relished after fatigue. Solomon says the sleep of a laboring man is sweet. Man, in order to fulfill the divine command, must work; and this obedience brings its accompanying blessings.

The apostle exhorts us to be "not slothful in business," and again we are taught that what we do, must be done "heartily as unto the Lord."

Let the admonitions of Scripture and the dictates of common sense teach us that idleness is ever joined with guilt, misery, and folly, while industry, when directed into proper channels, is sure to reap a reward of happiness and wisdom. "In all labor there is profit." (Prov. 14: 23.) Whatever our circumstances in life, no matter how humble our sphere, how arduous or lowly our duties, let us remember that he who doeth all things well has said, "In the sweat of thy face shalt thou eat bread." Let our toil in this life be sweetened and lightened by the promises of future rest to those who are diligent to the end of this probationary state.

The most menial duties may be done to the glory of God, for of the righteous it is written, "They shall not labor in vain, nor bring forth for trouble."

In all our temporal employments, we should mingle the duties of this life, in such a manner that the promotion of our eternal interests shall in no way be hindered.

The first great work is to seek wisdom of God, and to make our "calling and election sure."

Without this wisdom our labors are useless, and will not save us from final destruction.

"The labor of the righteous tendeth to life" and eternal reward, consequently the workings of iniquity lead to death and punishment.

Let us then, at once, become co-laborers with God the great Master Workman, for we must know that the harvest is ready, the laborers are few, and time is fast hastening to a close. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15: 58.)

Sinner, you do well to be busy in this life, but are you not neglecting an all-important work? Are you not worse than an idler in the Lord's vineyard? "Labor not for the meat that perisheth" with half the anxiety and earnestness with which you labor to enter into that "rest which remaineth for the people of God."

Although entire idleness is sinful, incessant toil is not required of any one; rest and recreation are necessary to give freshened powers, and renewed energies to push forward in the great life-struggle. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.)

Let us then not weary in well doing, but ever strive to be useful citizens, discharging our duties to our fellow men, by obeying him "in whom we live and move and have our being."

"Let all my powers engage,
This calling to fulfill;
To serve and bless the present age,
And do my Master's will."

Wilmington, Del.

TO THE UTTERMOST.

At a love feast in New Orleans, Dr. H., a physician there, said:

"I must relate a thrilling fact, coming under my notice, altogether different from that just heard. As a physician, I go to the lowest places in society sometimes. A young woman, a few days since, lay dying in a house of bad repute. She did not know it. The inmates dared not tell her. Kindly I said to her, 'My child, you cannot live a week.' She threw up her hands, exclaiming, 'My God! Then I'm lost!'

"'No, not lost, my child, but in great danger. You have read the Scriptures haven't you?'

"'O yes, when I was a good girl at home with mother. But not since—O no. That was long ago. Now it is too late! too late!'

"'Mary,' I said, 'you remember the woman, the guilty woman, condemned to death by stoning, whom the Savior pardoned, saying, 'Go and sin no more?'

"'Yes, I've read that often.'

"'Well, that same Jesus is on the throne now, using the pardoning power. He will do the same for you, Mary, that he did for that poor woman, if you will go to him. From the deep depravity of the blackest sin he'll lift you up to life and happiness. And I felt it in my soul. While I talked, the poor girl's eyes filled with great hot tears which flowed over her thin face. And O, it almost broke my heart with joy to know that she came to Jesus. And ere she died, the poor broken-hearted girl was made whole by faith in Christ. Her last hours were calm and sweet, and then she fell asleep, and is at rest forever. O my brethren, I will preach Jesus in full faith as to his power to save the vilest, and to the uttermost.'

"We sang then," says the narrator, "with quivering lips and brimming eyes:

"'The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.'"

—Christian Guardian.

If any speak ill of thee, flee home and examine thy heart; if thou be guilty it is a just correction; if not guilty it is a fair instruction; make use of both, so shalt thou distil honey out of gall, and out of an open enemy create a secret friend.

Doctrinal.

"PROVE ALL THINGS."

THE FUTURE LIFE.

WILLIAM SHELDON.

We know nothing of it independent of inspiration. Speculations concerning it have abounded, but they have been of a conflicting character, and out of harmony with revelation. Ancient mythology and modern theology have alike been at variance with the picture drawn by the pen of inspiration. A home for disembodied men, whether in the bowels of the earth or in an aerial realm, is not revealed in the Bible, for the very good reason that the Bible nowhere reveals the existence of such a class of men; and these speculations concerning an underground kingdom, or a sky kingdom, for the saints, would never have been indulged in, had it not been for the unscriptural impression that an immaterial man lives inside of the material man, taking its departure at the dying hour.

This error called for another corresponding error—the theory of a "spirit land" to live in, which fancied "spirit land" has had various locations, being at one time on the remote shore of an ocean, in a land undiscovered and uninhabited by mortals; at another time in the bowels of the earth, remote from the light of the sun; at another time above the skies. Whether this "spirit land" is a movable realm, or whether theology concerning it is vacillating, it is certain that when the discovery of its exisence, or supposed existence, was first made, its *present* supposed locality was unheard of, and unthought of.

The scriptural recognition of a soul and spirit in man, has been unjustly construed into a concession of spirit-personality and immortality; but this assumption either proves too much, or entirely fails to prove anything; for the Bible, instead of assigning to man a spirit or soul, as though only one thing was meant, having two names applied to it, rather assigns to man a "spirit *and* soul," (Heb. 4: 12. I Thess. 5: 23,) proving that they are not identical; hence the assumption that makes one a *personality*, as really makes a personality of the *other*, thus placing two immaterial men inside of the body, leaving us to query which is the intellectual, responsible, and accountable one, or whether one knows just as much as the other, and no more; commits the same sins as the other, and no more; repents at the same time of the other, and not before; or whether one can sin, while the other remains righteous; whether one can be converted while the other continues in sin; and whether one may not finally be damned, while the other is saved.

Some may seek to escape these serious considerations, by claiming that only one of them is a *personality*, while the other is only an element. But the claim for the personality of the first is thereby virtually renounced, for both rest on the same basis; besides, if it were possible to make one a personality, and the other only an element, the query would arise, Which is the personality? If the *soul*, then that text is perverted by theologians which says, "The spirit shall return to God who gave it," for they quote it to prove a personal emigration to heaven after death. If the *spirit* is the personality, then theologians pervert such texts as the following: "Cannot kill the *soul*"—"As her *soul* was in departing" —"Let this child's *soul* come into him again;" for they are quoted to prove the personality and immortality of the soul.

Only give modern theology a fair chance and it will commit suicide. In claiming the personality of the spirit, it cuts off its favorite proof of the immortality of the soul. Then swinging from this disastrous dilemma, and setting up the claim that the soul, instead of the spirit, is a personality, the theory of a personal disembodied emigration to heaven is thereby ruined. The only way to prevent this theory from making war on itself, is to give two immaterial personalities to each man; and then the perplexing question returns, Is there but one intellect for the two, thus proving that the one knows nothing independently of the other? Then when "the dividing asunder of soul and spirit" occurs, neither of them can possess intellec'—mentality will be gone till a reunion takes place; and if that never takes place, they will never know anything again. So much for the theory of immaterial twins.

This is a sample of the slender framework upon which the theory of a "spirit land" is built, and it waves *to and fro* under its own weight, like a reed shaken of the wind. Immaterial men must have an immaterial home to live in; and when those immaterial beings are shown to exist only in imagination, the necessity for a spirit land disappears.

The future world which God reveals is a world for material beings, not in their mortal state, but when immortalized and glorified. Who can object to immortalized and glorified materiality, a sample of which is exhibited in the person of our resurrected Savior? Saints with bodies fashioned like unto Christ's glorious body, will be physical beings, and will need a tangible home. The very saints who have long been bound by the chains of death will come forth to die no more. They must live somewhere after being raised from the dead, and we are not left to conjecture what realm they will inherit. Jesus affirms: "When the Son of man shall come in his glory .... he shall separate them one from another.... Then shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world." (Matt. 25: 31-34.) And again he asserts: "Blessed are the meek, for they shall *inherit the earth*." (Matt. 5: 5.) They cannot dwell in two separate kingdoms at the same time, so the kingdom which they shall inherit must be connected with the earth, for they "shall inherit the earth"—not in its defiled state, but when "all the earth shall be filled with the glory of the Lord," and there "shall be no more curse." Said Jesus: "They that shall be accounted worthy to obtain that world.... neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection." (Luke 20: 35, 36.) It will be a deathless age in which men who died in a former age will live again to die *no more*. This can apply only to physical beings.

MARY AT THE SAVIOR'S SEPULCHRE

WM. H. SPENCER.

Of all the incidents recorded in the New Testament, none, to me, seem so graphically portrayed and possess such an inexhaustible interest as those related by John. He seems endowed with simplicity of style and pathos of expression, as a writer, possessed by few, before or since. He brings scenes before us with such vividness and power that we are, as it were, carried back to the land of Palestine; and, as we are made eye-witnesses of the tender sympathy of Jesus for those in distress, we are at a loss to know which to admire most, his *tears*, while mingling with those who wept, or his mighty miracle-working *power*, causing the dumb to speak, the blind to see, the lame to walk, and even the dead to come forth from the darkness and silence of death. But the narrative of the resurrection of Christ (John xx) exhibits particularly the fascinating interest so characteristic of the writings of this inspired penman.

On the first day of the week, ere the morning light had entirely dispelled the darkness, Mary Magdalene came to the sepulchre where Jesus had been laid. Beholding the stone, which had closed the entrance to the Savior's tomb, taken away, the only thought that flashed through her mind was that his body had been removed by his enemies; and in great anxiety and haste she ran to Peter, and to "the other disciple whom Jesus loved," to tell them of the discovery, and that she knew not where it had been laid. Seeming deeply thrilled with the intelligence, they ran to the sepulchre. The "other disciple," outrunning Peter, and looking in, beheld the linen clothes in which the body of Jesus had been wrapped by sorrowful but loving hands. The inspired narrator is particular to mention that "the napkin that was about his head" was not "lying with the linen, but wrapped up together in a place by itself;" thus forever settling the fact that there was no possible chance for delusion in their observations, and furnishing testimony that the opponents of Christianity can never by any means gainsay.

After beholding these things, "the disciples went away again unto their own home," doubtless in great dejection and perplexity; but Mary, in the fervency and devotion of her nature, remained "without the sepulchre, *weeping*." Almost broken-hearted by the scenes through which she had just passed, her discovery completely overcame her feelings, and she gave vent to her sorrow in tears. But, "as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." The entrance of the sepulchre was so low that Mary had to "stoop down" to look in. On the evening of the crucifixion, Joseph of Arimathea had closed this sepulchre with a large stone; and, at the request of the suspicious and fearing Jews, Pilate had sealed it: but an angel had rolled away the stone, and two angels were now sitting where the Lord had lain. We can but feebly imagine the intensity of her sorrow in discovering that her Lord and Master was gone, or the greatness of her surprise to see the angels sitting where he had lain.

"And they said unto her, Woman, why weepest thou?" What an instance of angelic sympathy is here recorded! And how brief and affecting is her reply, as she turned away: "*They have taken away my Lord, and I know not where they have laid him.*" In her terrible agitation and distress, she appears to have been entirely ignorant of the character of these persons who addressed her. And may we wonder at it? The heart-rending scenes of Calvary were yet vivid in her mind; and the thought that her Lord and Master—who had been her comfort and joy—had been taken away, almost distracted her. Wicked men had truly taken away his life, and now they had taken away his body, were the thoughts uppermost in her mind. Poor weeping Mary! She had not yet comprehended the predictions of his resurrection—of his triumph over death—so when she failed to find him in the sepulchre, no other thought entered her mind than that he had been taken away. Little did she dream of the joyful surprise that awaited her.

"And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Poor woman! She felt that her presence there was an intrusion in this worthy man's garden; and naturally supposing the person who addressed her to be the gardener, she begged the simple favor of being allowed to remove the body of her dear Master to some humble tomb, where she might be undisturbed in carrying out her holy purpose of honoring his remains.

"*Jesus said unto her*, MARY!" No human voice could utter that name as it now thrilled her heart. The veil was lifted. All was told by that one word. He *is* alive. He has risen. He has led captivity captive, and conquered death and the grave. "*She turned herself and saith unto him*, RABBONI, *which is to say*, MASTER! One passionate expression was all her feelings would allow her to utter; one word alone told the depth of her surprise and joy.

In this touching and beautiful scene, how much more forcibly the doctrine of the resurrection was impressed upon Mary's mind than could possibly be done by abstract language! And when we realize that all the hope for the re-living of the dead rests upon the fact of Christ's resurrection, how deeply interesting the subject should be to us!

In this scene at the Savior's tomb, the *certainty* of Christ's resurrection is placed beyond all reasonable doubt. Not only did he appear to Mary Magdalene, (John 20: 14. Mark 16: 9,) but also to the other women, (Matt. 28: 9,) and then to Peter. (Luke 24: 34, and I Cor. 15: 5.) Afterward he appeared to Peter, Thomas, Nathaniel, James, John, and two others, at the sea of Tiberias. (John 21: 1-14.) This is said to be the third time that he appeared to the disciples. He also showed himself to the disciples on a mountain in Galilee, (Matt. 28: 16,) and to more than five hundred brethren at once. (I cor. 15: 6.) When he took leave of his disciples, on the Mount of Olives, forty days after his resurrection, and ascended up to heaven, divinely commissioned messengers testified that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.) And the Revelator declares: "Behold, he cometh with clouds: and *every eye* shall see him;" (Rev. 1: 7;) and "we know that, when he shall appear, we shall be like him, for we shall see him as he is." (I John 3: 2.)

Rochester, N. Y.

Light, without love, is a positive curse.

GOD LOVES THE WORLD.

R. L.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. (John 3: 16.)

God loves the world. Every Christian believes it; but *how* God loves it, is a matter of controversy. Some suppose God loves mankind only through his Son, and, when Christ ceases to stand between God and man, that the wrath of God, unmixed with love, is poured upon transgressors. Others believe that God so loves the world that he will not allow any one to perish, but that, in infinite love, he will save all. Some believe, without modification, the language of the Savior: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." That is, God loves the world so much that he has provided a way whereby sinners may be saved.

"God so loved the world that he gave his only begotten Son." It was not an inactive love. We have seen frail humanity claim to love, with *no manifestation* of the love professed. If God had simply declared that he loved us, and yet in no way had sought to benefit us, how could we be sure that any such love existed? "If he loves us, why does he not help us?" would be the spontaneous query of our hearts. But God has *proved* his love. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, *that we might live through him*." All were under the sentence of death. All must perish unless some mighty arm were outstretched to save. But "help was laid on One that was mighty." Our Savior came, the crowning gift of God's love.

The love of God to man has been manifested, in various ways, from the beginning of creation until now. The blessings of Eden—the beautiful home provided for his child by creation—were proofs of his love. And when that child became disobedient, his love was shown by depriving him of the "tree of life," lest he should put forth his hand and eat, and live forever. God thus saved man from an eternal life of misery. Then, as the human family increased in number, and sank deeper and deeper in sin, God's love was felt in judgment. No greater curse could visit man than that of sin. With the exception of one family, the whole world was in rebellion against God. Consequently, there was not one ray of hope that the coming generations would escape contamination; and, from love to mankind living before the flood, God swept the world that then was with the besom of destruction. A similar demonstration of his love was seen in the consuming of Sodom and Gomorrah. If one member of our body should become so diseased that the poison would enter the entire system and cause death, it would be an act of love to cut off the diseased member. So God, in love, cut off those cities, that their abominations might not further poison the race. Thus also in the case of Jerusalem. God loved *all*, and could not allow those few to cause the *ruin* of all. He loved also the heaven-defying Jerusalemites. Even while their doom was impending, love wept its bitter tears over them.

God's love has caused judgments in the past—the same love will bring a fearful judgment in the future. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*." The way is provided whereby we can avoid perishing; but if we will not grasp the extended hand—if we will not believe on him whom God hath sent—we must *perish*; not because God does not love *us*, but because we do not love *ourselves* sufficiently to accept of salvation. If a drowning man has a rope thrown to save him, and he will not grasp it, who lacks love—the one that threw the rope, or the one perishing? We repeat, if we do not believe in Christ we must perish, for God's love cannot allow the everlasting reign of sin, misery, and death. God has blessings to bestow upon the righteous which cannot be given until sin is finished. We must break off our sins by righteousness, or be ourselves cut off. God designs that earth shall be peopled with the righteous, and for this purpose, when man fell, God greatly multiplied the conception of woman, for, as many would not be saved, there must needs be many more in existence to have a sufficient number of righteous. "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth and delight themselves in the abundance of peace." (Ps. 37: 9-11.) Reader, accept the Son of God, that you may not perish, but have everlasting life.

GEHENNA.

W. L. MANN.

This word is scripturally used for *hell-fire*. We sometimes have the phrase, "*the* GEHENNA *of fire*." The word GEHENNA, commonly translated *hell*, is made up of two Hebrew words, and signifies the *Valley of Hinnom*. This was formerly a pleasant valley, near to Jerusalem, on the south. This valley the idolatrous Israelites devoted formerly to the horrid worship of Moloch. (II Kings 16: 3; II Chron. 28: 3.) In that worship, the ancient Jewish writers inform us that the idol of Moloch was of brass adorned with a royal crown, having the head of a calf, and his arms extended, as if to embrace any one. When they offered children to him, they heated the statue within by a great fire, and when it was burning hot, they put the miserable child into his arms, where it was soon consumed by the heat; and in order that the cries of the child might not be heard, they made a great noise with drums and other instruments about the idol. These drums were called TOPH; and hence a common name of the place was TOPHET. (Jer. 7: 31, 32.)

After the return of the Jews from captivity, this place was held in such abhorrence, that, by the example of Josiah, (II Kings 23: 10,) it was the place where to throw all the dead carcasses and filth of the city; and was not unfrequently the place of executions. It became, therefore, extremely offensive; the sight was terrific; the air was polluted and pestilential; and to preserve it in any manner pure, it was necessary to keep fires continually burning there. The extreme loathsomeness of the place; the filth and putrefaction; the corruption of the atmosphere; and the lurid fires blazing by day and by night, made it one of the most appalling and terrific objects with which a Jew was acquainted. It was called the GEHENNA *of fire*; and was the image our Savior often employed to denote the future punishment of the wicked.

These statements are confirmed by Albert Barnes, in his notes on Matt. 5: 22, and by many others whose scholarship and piety will not be questioned. Now taking these honest admissions as a basis, I have a few remarks to make, by way of clinching the gospel nail.

Isaiah speaks of the punishment of the wicked thus: "They shall go forth, and look upon the CARCASSES of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Isa. 66: 24.) Jesus uses the same imagery in Mark 9: 43-48. Mark! the wicked are not likened to the ever-breeding *worms* or *maggots* that never *die out*; nor to the continually replenished *fires*, but to the CARCASSES. When the Son of God asserts that the wicked shall be like a CARCASS in the midst of living, hungry maggots and consuming fires; when Job says, "He shall perish forever like his own dung;" (Job 20: 7;) when David says, "He shall consume into smoke;" (Psalm 37: 20;) when Obadiah says, "They shall be *as though they had not been*;" (Obadiah 16;) when Malachi says, "They shall be *stubble*," and that the fire shall BURN THEM UP, INTO ASHES; (Malachi 4;) when Peter says that "like *beasts* they shall UTTERLY PERISH in their own CORRUPTION;" (II Peter 2: 12;) when all the prophets and apostles unite in proclaiming that the time is coming when nothing unholy shall exist, when everything that hath breath shall praise the Lord, when every knee shall bow, when every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father, whom shall we believe—*God or man*?

Joliet, Ill.

A prominent and successful minister gave ten rules, which he had drawn up on his entrance into the ministry, to the use of which, under the Holy Spirit, he attributed whatever blessing has attended his pulpit labors. They are: Preach 1. The Lord Jesus Christ. 2. By authority of Christ. 3. In place of Christ. 4. With help of Christ. 5. With hope in Christ. 6. With love for Christ. 7. To please Christ. 8. For the glory of Christ. 9. In imitation of Christ. 10. With a view of your account to Christ.

MORE ABOUT MARRIAGE.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy." (1 Cor. 7: 14.)

Brother King:—In the BANNER for April, p. 30, I find an exposition of the above passage, in answer to a query by P. S. Hartough. The query is in the following words: "1 Cor. 7: 14 is often quoted to prove that the children of believing parents are saved, while the children of unbelieving parents are lost. Is this the meaning of the passage?"

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New Indianapolis, Ind.

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JOHN UHLMAN.

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Paul distinctly states that Christ, passing by the dignity of angels, took the form of a servant. Now, as all God's creatures are his servants, which of their forms did he take? As it is said, "he was made a little lower than the angels," is not the form of man indicated? Hence he was called the "Man Christ Jesus," who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God—the only begotten Son, who was in the bosom of the Father. The ancient seer of God, piercing the vista of ages, takes his inspired pen, and calls upon the children of men "to behold God's Servant, who should deal prudently, should be exalted, and extolled very high." Was he not lofty in his lowliness? As a servant, he made his "Report," but how indifferently was it received; while personnally he was despised, rejected, and oppressed, yet uncomplaining, as a lamb led to the slaughter. For this form of a servant a suitable body was required, and accordingly we have this statement of the prophet: "A body hast thou prepared me." How was it prepared? By its being filled with the fullness of the Godhead. What a wonderful body, and how well adapted to the service demanded! What a glorious part humanity has in Christ, who was made flesh, not generated by mortal man, but begotten by the Father!

Some persons, in order to maintain the idea that Christ took our nature, attempt to remove the difficulty by supposing that he had the Adamic nature, *i. e.*, that he had our nature as it was before Adam sinned. This, however, does not remove the difficulty, inasmuch as the Bible informs us that Adam was of the earth, earthy, and such also are they that are earthy. This teaches the transmitted condition of man until time shall have finished his generations. It also tells us that the *Second Man*—not the second Adam, as is generally asserted—was the Lord from heaven, and such also are they that are heavenly. Is it not taught in the inspired word that we are made partakers of Christ's nature, not Christ of ours? This accords with the scriptural doctrine that we are all the children of God by faith in Christ Jesus.

My object, in penning these thoughts, is to conserve the dignity and purity of the Redeemer of man, by removing the aspersion involved in the unscriptural expression of Christ taking *our nature*. How distinctive is the statement of the inspired word, which informs us that Christ was the *only begotten Son of God!* And no son has more strongly manifested the peculiar person and traits of a father's character. So that he could truly say, "He that hath seen me, hath seen the Father."

Brooklyn, N. S.

SHALL WOMEN SPEAK?

Among some Christian sects it is considered disorderly to speak or pray in a public assembly. Of course they quote I Cor. 14: 34, 35, as deciding the case. Paul there says, "Let your women keep silence in the churches, for it is not permitted unto them to speak."

If this passage is to be taken as a general law, it is forbidden to a woman to speak, pray, or sing, in public, for silence is commanded. It is as much a violation of this Scripture to exhort in psalms and hymns and spiritual songs, as to exhort in prose and to pray. But no one thinks it wrong for women to sing in public; why should they forbid the other forms of speech, and allow this?

The fact is, Paul is here correcting abuses, disorders which caused confusion in the church at Corinth, and he commanded those possessed of the gift of tongues to be silent, unless an interpreter was present, and that only one should speak at a time.

All of this concerned those who possessed, or pretended to possess, supernatural gifts, and were exercising them so as to cause confusion. Women were not to wrangle and to yield to pretended impulses, and become excited and immodest in such assemblies.

But nothing is proved by this in regard to what is proper in orderly, sober assemblies. Because it is very improper for women to take part in such meetings as they had at Corinth, it does not follow that they may not take part in orderly religious meetings.

In I Tim. 2: 11, 12, women are commanded to learn in silence, and forbidden to teach, or usurp authority over men. This cannot mean absolute silence, but the opposite of loquacity, impertinence, arrogance. In some of the churches they had fallen into the habit of disputing, and becoming much excited, and the result was great disorder. When women indulged in this, the matter was made worse, on account of their being generally more excitable than men, and immodesty on their part caused offence and scandal. It was very necessary that this should be forbidden.

Women who usurp authority over men, and become dictatorial in public assemblies, are very much out of place; but that does not prove it improper to speak in a proper manner.

That these passages do not forbid a modest, orderly utterance of their views, hopes and joys, in religious meetings, is evident from the fact that the Scriptures indorse and commend such acts. In I Cor. 11: 5, directions are given that women who pray and prophesy in public should follow the custom of society, and have their heads covered. If it was wrong for them to speak or pray in public, why give these directions? The only difference made between men and women, is that men are to uncover their heads, and women are to cover theirs, when they speak or pray.

Joel prophesied that under the gospel dispensation the "sons and daughters" should both prophesy, or exhort, as the word means; and Peter, Acts 2: 17, so applies it. It is not likely that Paul's words conflict with this.

Philip, the evangelist, Acts 21: 9, had four daughters that were exhorters, and so noted and useful were their services, that the inspired writer was moved to mention them, that all other sisters having the same gifts might be encouraged to exercise them in the same way. When women are forbidden to speak for Christ, the spirit of the gospel is violated.—*Morning Star.*

A minister was once preaching about heaven, and to show the absurdity of Swedenborg's ideas, drew a graphic picture of the Swedenborgian heaven, with its beautiful fields, fine horses, cows, and pretty women; when in the midst of his glowing description, one of the sisters went into raptures, and shouted, "Glory, glory, glory!" This so disconcerted the preacher that he paused, when an elder cried out to the shouter: "Hold on, there, sister; you're shouting over the wrong heaven!"

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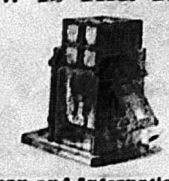

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This statement was made by the apostle to the believing Hebrews, in his elaborate argument respecting the preeminence of Christ over all who were either typical or angelic, and also his union, as God, with the flesh. Paul, in testifying either of Christ's character or his teachings, was certainly as choice of his words as he was accurate in the use of them, for he spoke and wrote in accordance with the dictation of the Spirit of God, and as such we accept his teaching. How carefully then we should read, hear, and examine, by comparing spiritual things with spiritual, in order to understand the Spirit's teachings on all matters concerning the truth. How are we to accept the expression *"part"* in connection with Christ's character? Many pulpits of the present time inform us that Christ took *our nature* as a man; they also teach that *our nature* is a sinful one. In searching the Scriptures on the adoption of humanity by Christ, these two statements are made to conflict, as the inspired pen instructs us that Christ's person was holy, not relatively, but absolutely so; for the messenger of God to Mary thus assures her: "Therefore also that *holy thing* which shall be born of thee shall be called the Son of God." So also the inspired apostle declares that Christ was "holy, harmless, undefiled, and separate from sinners"—separate because holy. While relatively he had fellowship with man, and ate and drank with sinners, both his person and nature were holy. How then could he assume *our nature*, which certainly is depraved? Christ said, on a certain occasion, "Satan cometh and findeth *nothing* in me." Had he our nature, our great adversary, who is ever ready to devour, would have found a medium in him, as he did in the person in Eden, by which a trial might have been successful. So, then, that "part" of humanity adopted by the Savior certainly has no implied sinful connection with ours.

Our judgments are frequently directed by inference instead of fact. Instance: the poet, in speaking on this theme, says: "He took our *mortal* flesh, to show the wonders of his love." This being true that he had our mortal flesh—and it is mortal because it is sinful—then Christ's death implied sin in his flesh, and ensued as a matter of necessity; whereas the Scripture, or rather Christ himself says, "I lay down my life"—which certainly conveys the idea that his death was one of a voluntary character. Again, the apostles says of Christ, "He took not hold of the nature of angels," but he does not say conversely that he took the nature of man, which, had it been so, he certainly would have stated. But "he took hold of the seed of Abraham." Now, the guiding Spirit never intended us to infer from the phrase "nature of angels," that *our* nature must be understood by the phrase, "seed of Abraham." The line of grace in Abraham, like the line of grace in Christ, was linked by the word of promise. What was Isaac but a son of promise, renewing by type the word of promise given previously nineteen hundred years?

Paul distinctly states that Christ, passing by the dignity of angels, took the form of a servant. Now, as all God's creatures are his servants, which of their forms did he take? As it is said, "he was made a little lower than the angels," is not the form of man indicated? Hence he was called the "Man Christ Jesus," who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God—the only begotten Son, who was in the bosom of the Father. The ancient seer of God, piercing the vista of ages, takes his inspired pen, and calls upon the children of men "to behold God's Servant, who should deal prudently, should be exalted, and extolled very high." Was he not lofty in his lowliness? As a servant, he made his "Report," but how indifferently was it received; while personnally he was despised, rejected, and oppressed, yet uncomplaining, as a lamb led to the slaughter. For this form of a servant a suitable body was required, and accordingly we have this statement of the prophet: "A body hast thou prepared me." How was it prepared? By its being filled with the fullness of the Godhead. What a wonderful body, and how well adapted to the service demanded! What a glorious part humanity has in Christ, who was made flesh, not generated by mortal man, but begotten by the Father!

Some persons, in order to maintain the idea that Christ took our nature, attempt to remove the difficulty by supposing that he had the Adamic nature, *i. e.*, that he had our nature as it was before Adam sinned. This, however, does not remove the difficulty, inasmuch as the Bible informs us that Adam was of the earth, earthy, and such also are they that are earthy. This teaches the transmitted condition of man until time shall have finished his generations. It also tells us that the *Second Man*—not the second Adam, as is generally asserted—was the Lord from heaven, and such also are they that are heavenly. Is it not taught in the inspired word that we are made partakers of Christ's nature, not Christ of ours? This accords with the scriptural doctrine that we are all the children of God by faith in Christ Jesus.

My object, in penning these thoughts, is to conserve the dignity and purity of the Redeemer of man, by removing the aspersion involved in the unscriptural expression of Christ taking *our nature*. How distinctive is the statement of the inspired word, which informs us that Christ was the *only begotten Son of God!* And no son has more strongly manifested the peculiar person and traits of a father's character. So that he could truly say, "He that hath seen me, hath seen the Father."

Brooklyn, N. S.

SHALL WOMEN SPEAK?

Among some Christian sects it is considered disorderly to speak or pray in a public assembly. Of course they quote I Cor. 14: 34, 35, as deciding the case. Paul there says, "Let your women keep silence in the churches, for it is not permitted unto them to speak."

If this passage is to be taken as a general law, it is forbidden to a woman to speak, pray, or sing, in public, for silence is commanded. It is as much a violation of this Scripture to exhort in psalms and hymns and spiritual songs, as to exhort in prose and to pray. But no one thinks it wrong for women to sing in public; why should they forbid the other forms of speech, and allow this?

The fact is, Paul is here correcting abuses, disorders which caused confusion in the church at Corinth, and he commanded those possessed of the gift of tongues to be silent, unless an interpreter was present, and that only one should speak at a time.

All of this concerned those who possessed, or pretended to possess, supernatural gifts, and were exercising them so as to cause confusion. Women were not to wrangle and to yield to pretended impulses, and become excited and immodest in such assemblies.

But nothing is proved by this in regard to what is proper in orderly, sober assemblies. Because it is very improper for women to take part in such meetings as they had at Corinth, it does not follow that they may not take part in orderly religious meetings.

In I Tim. 2: 11, 12, women are commanded to learn in silence, and forbidden to teach, or usurp authority over men. This cannot mean absolute silence. but the opposite of loquacity, impertinence, arrogance. In some of the churches they had fallen into the habit of disputing, and becoming much excited, and the result was great disorder. When women indulged in this, the matter was made worse, on account of their being generally more excitable than men, and immodesty on their part caused offence and scandal. It was very necessary that this should be forbidden.

Women who usurp authority over men, and become dictatorial in public assemblies, are very much out of place; but that does not prove it improper to speak in a proper manner.

That these passages do not forbid a modest, orderly utterance of their views, hopes and joys, in religious meetings, is evident from the fact that the Scriptures indorse and commend such acts. In 1 Cor. 11: 5, directions are given that women who pray and prophesy in public should follow the custom of society, and have their heads covered. If it was wrong for them to speak or pray in public, why give these directions? The only difference made between men and women, is that men are to uncover their heads, and women are to cover theirs, when they speak or pray.

Joel prophesied that under the gospel dispensation the "sons and daughters" should both prophesy, or exhort, as the word means; and Peter, Acts 2: 17, so applies it. It is not likely that Paul's words conflict with this.

Philip, the evangelist, Acts 21: 9, had four daughters that were exhorters, and so noted and useful were their services, that the inspired writer was moved to mention them, that all other sisters having the same gifts might be encouraged to exercise them in the same way. When women are forbidden to speak for Christ, the spirit of the gospel is violated.—*Morning Star.*

A minister was once preaching about heaven, and to show the absurdity of Swedenborg's ideas, drew a graphic picture of the Swedenborgian heaven, with its beautiful fields, fine horses, cows, and pretty women; when in the midst of his glowing description, one of the sisters went into raptures, and shouted, "Glory, glory, glory!" This so disconcerted the preacher that he paused, when an elder cried out to the shouter: "Hold on, there, sister; you're shouting over the wrong heaven!"

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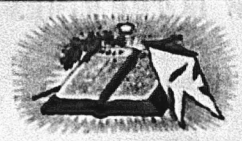

The Bible Class.

"SEARCH THE SCRIPTURES."

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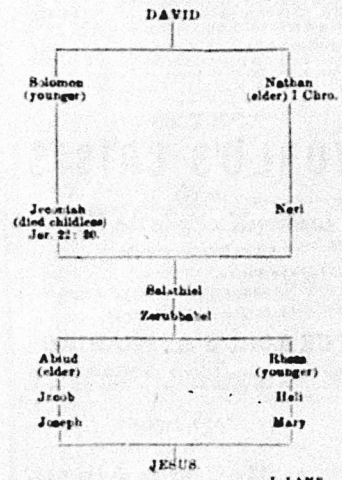
Harmony.

Please harmonize the different accounts of Matthew and Luke in regard to the lineage of Jesus. Notice also the discrepancy in the number of generations.
J. C.

Mathew is said to have written for the Jews under Saul's persecution. His genealogy derives Christ from David through his youngest son Solomon and the eldest son of Zerubbabel. (See the diagram) He traces Christ's royal descent, and proves him to be the expected Messiah. Luke wrote for the Gentiles under Nero's persecution, and therefore gives Christ's natural descent from Adam, through Nathan the elder son of David, and Rhesa the younger son of Zerubbabel. Salathiel of the line of Nathan succeeded to the political privileges of Jeconiah (who died childless) by adoption. It is said indeed of Solomon (I Chron. 27 : 10) that God would establish the throne of his kingdom for ever, yet it is not said in *his seed*. There appears to be an omission of two or three generations, in the 8th verse, according to I Chron. 3 : 11, 12 If this omission is supplied, how shall we reconcile it with the statement that there are fourteen generations between David and the captivity? In reply to this I would state that the 17th verse, containing the number of generations, is not found in the best MSS. It was no doubt the interpolation of a copyist. Granville Penn has published the verses in the authorized version which are not found in the Vatican MS. Salathiel, although adopted, had married the daughter of Neri, a lineal descendant of David. From the diagram the two lines will be seen to harmonize. Mathew's line is on the left; Luke's on the right:



I. LAMB.

[We had supposed that the seeming discrepancy in these genealogical tables could be removed by understanding that *Matthew* gives the lineage of *Joseph*, and *Luke* gives that of *Mary*; Joseph being the *son-in law* of Heli. If any further light can be shed on the subject, it will be more than welcome.—A. A. P.]

Jesus in Heaven.

Please explain John 3 : 13. How could Jesus be in heaven at the time he uttered these words on the earth? O. B. L.

The three clauses of this text each express the idea of personality. 1. The Son of man. 2. He "came down." 3. He "hath ascended;" and these all are phrases that belong to personal being, as Jesus was. They are not here used of attributes, or elements, or spiritual influences; but of Him, who is "the only begotten of the Father," (chap. 1 : 14 18) and "therefore was called the Son of God," (Luke 1 : 31-35) but the son of David according to the flesh." (Rom. 1 : 3; Isa. 9 : 6, 7.)

The line of descent in the 1st of Matthew and 3d of Luke. Thus, "He *came down*." Then, when the apostle wrote, about A. D. 96, he could say of Jesus, "He hath ascended up to heaven—even the Son of man who *is* (was *then*, A. D. 96, and is still, our advocate) IN HEAVEN!"

This is true! It is in accord with the Bible as a whole, as to the personal coming of Jesus; his ascension; and thence on his being "in heaven," (Eph. 4: 8-10; Heb. 8th to 10th.) What more truthful than for St. John to say, of "the Son of man" that he "is in heaven" at the time he wrote?

The apostle wrote some sixty years after the ascension of Christ; and it was a profound and precious truth of the gospel narrative, that the Son of man (representing our glorified humanity) *"is in heaven!"*

The primal rule is to compare Scripture with Scripture and take the concurrent statements that reach through the Bible as a whole; and not to isolate one text (or a few) to sustain a human theory. For, "No prophecy is of any *private* interpretation." (II Pet. 1 : 19-21) *Note*, this whole narrative is not given by the Lord Jesus; but by St. John, some sixty years after Christ's ascension; and as the apostle records the facts, embraced in the text, he could and did state the further fact—"who is in heaven"—when he wrote. J. B. COOK.

Second Reply.

Christ was not in heaven, at the same time he spoke these words on earth, because there is but one Jesus Christ, and that is the Christ that was hung on the cross, wrapped in the linen, laid dead in the grave, and raised from the dead, and who ascended to heaven, the same literal, material, tangible Jesus that will come again. The Jesus that had blood to spill, flesh to die, and a life to lose, surely was not in heaven at the time he uttered the above words on earth.

The "*Vatican manuscript*," which our English translators followed, makes him say he was. But the words, "HE BEING IN HEAVEN" are ommitted in other manuscripts. The Emphatic Diaglott thus renders the passage: "And no one has ascended into heaven, except the Son of man who descended from heaven." This added phrase I regard as spurious. By omitting it, all is plain.

P. CANNON.

Angel or Spirit?

I should be glad to see an explanation of Rev. 22 : 8, 9. Does the passage teach that the angel that appeared unto John was the spirit of one of the old prophets? S. L. W.

It does not. Even our common version of the text, which is somewhat *foggy* and far-fetched, will not bear the construction that many try to put upon it, who have more faith in ghost-ology than the Scriptures warrant. Such persons interpret the passage as though it read, "I am *one* of thy brethren, the prophets." The language used no more proves the speaker to be one of the prophets that *did* live, than it proves him to be one of the obedient followers of Christ that *should* live; for precisely the same language is applied to both. Surely he could not have been the spirit of one "of them which keep the sayings of *this book*"—referring to the book of *Revelation*, whose sayings could not be *kept* till they were *made known*.

A glance at the original and *inspired* text dissipates all the fog. The literal rendering is this: "I am a fellow servant of thee, and of thy brethren the prophets, and of those observing the words of this book." As though he had said: "I am an *angel*—a *ministering spirit*—a *messenger of light and mercy to you*, as I was to the old *prophets*, and will be to *all* the faithful ones to the close of time. *You* are God's servant, and *I* am God's servant, and, as we serve a common Master, we are fellow-servants, or joint-servants, though moving in different spheres" A. A. P.

"The Other Disciple."

What other disciple did outrun Peter as recorded in John 20 : 4? J. A. COE.

We think we can give the definite answer, by the word of God. In the same chap., verse 2, (speaking of Mary Magdalene) we read: "Then she runneth and cometh to Simon Peter and to the *other disciple whom Jesus loved*, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him." "Peter therefore went forth, and that *other disciple*, and came to the sepulchre." What other disciple? "The disciple whom Jesus loved." He and Peter were the persons to whom Mary came and told of the resurrection of Jesus; and the "disciple whom Jesus loved" was "the beloved disciple," John. So humble was he in his writings that, in referring to himself, he speaks of "the disciple whom Jesus loved." (John 13 : 23; 19 : 26; 21 : 7, 20, 24) The 24th verse settles the question of identity.

O. W. B DAXTER.

[M. S. Moser has also answered the above query; but as it is substantially the same as that of Bro. Dexter, we omit to publish it.—ED.]

Sin Unto Death.

What constitutes the "sin against the Holy Ghost" spoken of in Mark 3 : 29 and Luke 12 : 10? And what is the "sin unto death" referred to in I Jno. 5 : 17? STOTT.

The sin against the Holy Ghost is attributing to the spirit of the devil the miracles which Christ wrought by the power of God. (See Mark 3 : 30) When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that such crime shall be punished under the Christian dispensation, as it was under the Jewish, namely, by the destruction of the body? And is not the same construction placed on the "sin unto death?" that is, a sin that was to be punished death of the body, while mercy might tended to the soul? The punish which our Lord evidently alludes, does extend to the damnation of the soul though the body was destroyed. Therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death, yet on repentance mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation. The disobedient prophet is, on this interpretation, a case in point. (I Kings 13 : 1 32) As to the sin against the Holy Ghost, see Dr. Clarke's Commentary on Matt. 12 : 31. Also Richard Watson's Dictionary of the Bible, pp. 166 and 863. And as to the sin unto death, see Dr. Clarke's Commentary on I John 5 : 16, and also the views taken of this subject by Rev. John Wesley in a sermon entitled, "A call to Backsliders." (Works, Vol. 10, page 92)

G. SMITHSON.

Second Answer.

The next verse gives the Gospel reply, Mark 3 : 30—"*Because* they said, He *hath an unclean spirit!*" It was a sin against their own conscience, against all reason, and against God, to ascribe Jesus' healing works and life-giving words to demonism! Such men were lost to all moral considerations, and could not be reclaimed by the gospel! They were in "danger of eternal damnation!" Of course this is "the sin unto death." Prayer for such avails nothing! J. B. COOK.

Christ and the Law.

How could Christ be "the end of the law," and not attend to any of the *rituals* under the law? D. L. PARSEY.

It is because "the just shall live by faith." (Rom. 1 : 17; Gal. 3 : 11; Heb. 10 : 38; Heb. 2 : 4) This is why Christ did not attend to any of the rituals under the law. He came to establish the *law of faith* as the condition of salvation to every one that embraces it, and thus he becomes the end of the law for righteousness to every one that believeth." (Rom. 10 : 4) "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2 : 14) He did not need to attend to the rituals of the law that was given by Moses, because he himself brought in a better dispensation for his people and for fallen man. If he had followed out the rituals of the law, he would not have become the end of it. Will M. L. Priest please turn to the 10th chapter of Hebrews and read it? Here he will find a more explicit explanation of his question. C. WIRE.

Servants.

Please give an exposition of I Pet. 2 : 18-20.
A. PEARS.

It is true that in most countries, at the time this epistle was written, there were slaves, and among the polished Greeks and Romans they were very numerous, and were often treated with extreme cruelty. It is evident that the persons here addressed were servants. Possibly they might have been slaves that had been converted to Christianity; and it is very probable that some of them might have had unconverted masters, for we see in verse eighteenth that they were exhorted to be subject, not only to the good and gentle, but also to the forward. Please compare Eph. 6 : 5 8. Col. 3 : 22 24. I Peter 3 : 14 17. God in his grace will reward the patient sufferer. Christ suffered for us leaving us an example.

MRS. P. C. ROICE.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

I desire some information concerning the extent of the darkness on May 19th, 1780 Some say that it extended over only a part of New England and reject it as any fulfillment of prophecy. J. C. WRIGHT.

Will some one give an exposition of Isa. 7 : 8 17?
J. C. WRIGHT.

I have a few questions for "The Bible Class" on Acts 23 : 8. "For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

1. What was the belief of the Pharisees, in the time of Christ, in relation to the *resurrection*? Did they believe in the resurrection of the body? Please give authorities.

2. What did the Sadducees believe in relation to this doctrine—resurrection?

3. Did Paul indorse the sentiments of the Pharisees on the resurrection?

4. "The Pharisees confess both"—"both" *what?* Resurrection of spirits and the resurrection of angels? Or, did they believe in the doctrine of a *resurrection*, and also in the existence of *spirits* and *angels?*
TIMOTHY WHEELER.

More light on Luke 13 : 32, 33 is greatly desired.
O. B. LITTLE.

Please explain Eccl. 12 : 7. S. S. DUDGEON.

Is it proper for Christians to follow the common custom of putting on mourning weeds and dressing in black on funeral occasions? SILVERA.

Will there be any degrees in the bliss of the saved or in the punishment of the lost? ALONZO.

In what sense was Christ made "sin" for us?
DENO.

1. Did Christ die the death due the sinner?

2. Did Christ suffer the penalty in the sinner's stead?

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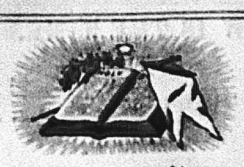

The Bible Class.

"SEARCH THE SCRIPTURES."

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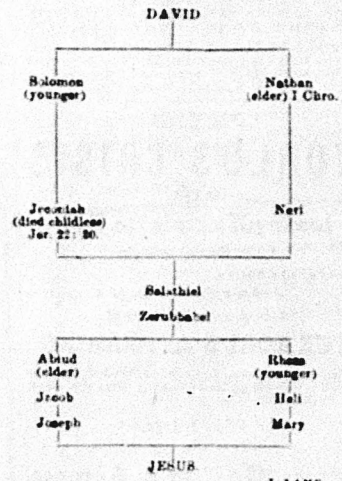
Harmony.

Please harmonize the different accounts of Matthew and Luke in regard to the lineage of Jesus. Notice also the discrepancy in the number of generations.
J. C.

Mathew is said to have written for the Jews under Saul's persecution. His genealogy derives Christ from David through his youngest son Solomon and the eldest son of Zerubbabel. (See the diagram.) He traces Christ's royal descent, and proves him to be the expected Messiah. Luke wrote for the Gentiles under Nero's persecution, and therefore gives Christ's natural descent from Adam, through Nathan the elder son of David, and Rhesa the younger son of Zerubbabel. Salathiel of the line of Nathan succeeded to the political privileges of Jeconiah (who died childless) by adoption. It is said indeed of Solomon (1 Chron. 27 : 10) that God would establish the throne of his kingdom for ever, yet it is not said in *his seed*. There appears to be an omission of two or three generations, in the 8th verse, according to 1 Chron. 3 : 11, 12. If this omission is supplied, how shall we reconcile it with the statement that there are fourteen generations between David and the captivity? In reply to this I would state that the 17th verse, containing the number of generations, is not found in the best MSS. It was no doubt the interpolation of a copyist. Granville Penn has published the verses in the authorized version which are not found in the Vatican MS. Salathiel, although adopted, had married the daughter of Neri, a lineal descendant of David. From the diagram the two lines will be seen to harmonize. Mathew's line is on the left; Luke's on the right:



J. LAMB.

[We had supposed that the seeming discrepancy in these genealogical tables could be removed by understanding that *Matthew* gives the lineage of *Joseph*, and *Luke* gives that of *Mary*; Joseph being the *son-in-law* of Heli. If any further light can be shed on the subject, it will be more than welcome.—A. A. F.]

Jesus in Heaven.

Please explain John 3 : 13. How could Jesus be in heaven at the time he uttered these words on the earth?
S. B. L.

The three clauses of this text each express the idea of personality. 1. The Son of man. 2. He "came down." 3. He "hath ascended;" and these all are phrases that belong to personal being, as Jesus was. They are not here used of attributes, or elements, or spiritual influences; but of *him*, who is "the only begotten of the Father," (chap. 1 : 14 18) and "therefore was called the Son of God," (Luke 1 : 31-35) but the son of David according to the flesh." (Rom. 1 : 3; Isa. 9 : 6, 7.)

The line of descent in the 1st of Matthew and 3d of Luke. Thus, "He *came down*." Then, when the apostle wrote, about A. D. 96, he could say of Jesus, "He hath ascended up to heaven—even the Son of man who *is* (was *then*, A. D. 96, and is still, our advocate) IN HEAVEN!"

This is true! It is in accord with the Bible as a whole, as to the personal coming of Jesus; his ascension; and thence on his being "in heaven," (Eph. 4: 8-10; Heb. 8th to 10th.) What more truthful than for St. John to say, of "the Son of man" that he "is in heaven" at the time he wrote?

The apostle wrote some sixty years after the ascension of Christ; and it was a profound and precious truth of the gospel narrative, that the Son of man (representing our glorified humanity) *"is in heaven!"*

The primal rule is to compare Scripture with Scripture and take the concurrent statements that reach through the Bible as a whole; and not to isolate one text (or a few) to sustain a human theory. For, "No prophecy is of any *private* interpretation." (II Pet. 1 : 19-21) *Note*, this whole narrative is not given by the Lord Jesus; but by St. John, some sixty years after Christ's ascension; and as the apostle records the facts, embraced in the text, he could and did state the further fact—"who is in heaven"—when he wrote.
J. B. COOK.

Second Reply.

Christ was not in heaven, at the same time he spoke these words on earth, because there is but one Jesus Christ, and that is the Christ that was hung on the cross, wrapped in the linen, laid dead in the grave, and raised from the dead, and who ascended to heaven, the same literal, material, tangible Jesus that will come again. The Jesus that had blood to spill, flesh to die, and a life to lose, surely was not in heaven at the time he uttered the above words on earth.

The "*Vatican manuscript*," which our English translators followed, makes him say he was. But the words, "HE BEING IN HEAVEN" are ommitted in other manuscripts. The Emphatic Diaglot, thus renders the passage: "And no one has ascended into heaven, except the Son of man who descended from heaven." This added phrase I regard as spurious. By omitting it, all is plain.
P. CANNON.

Angel or Spirit?

I should be glad to see an explanation of Rev. 22 : 8, 9. Does the passage teach that the angel that appeared unto John was the spirit of one of the old prophets?
S. L. W.

It does not. Even our common version of the text, which is somewhat foggy and far-fetched, will not bear the construction that many try to put upon it, who have more faith in ghost-ology than the Scriptures warrant. Such persons interpret the passage as though it read, "I am *one* of thy brethren, the prophets." The language used no more proves the speaker to be one of the prophets that *did* live, than it proves him to be one of the obedient followers of Christ that *should* live; for precisely the same language is applied to both. Surely he could not have been the spirit of one "of them which keep the sayings of *this book*"—referring to the book of *Revelation*, whose sayings could not be *kept* till they were *made known*.

A glance at the original and *inspired* text dissipates all the fog. The literal rendering is this: "I am a fellow servant of thee, and of thy brethren the prophets, and of those observing the words of this book." As though he had said: "I am an *angel*—a *ministering spirit*—a *messenger of light and mercy to you*, as I was to the old *prophets*, and will be to *all* the faithful ones to the close of time. *You* are God's servant, and *I* am God's servant, and, as we serve a common Master, we are fellow-servants, or joint-servants, though moving in different spheres."
A. A. F.

"The Other Disciple."

What other disciple did outrun Peter as recorded in John 20 : 4?
J. A. COE.

We think we can give the definite answer, by the word of God. In the same chap., verse 2, (speaking of Mary Magdalene) we read: "Then she runneth and cometh to Simon Peter and to the *other disciple whom Jesus loved*, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him." "Peter therefore went forth, and that *other disciple*, and came to the sepulchre." What other disciple? "The disciple whom Jesus loved." He and Peter were the persons to whom Mary came and told of the resurrection of Jesus; and the "disciple whom Jesus loved" was "the beloved disciple," John. So humble was he in his writings that, in referring to himself, he speaks of "the disciple whom Jesus loved." (John 13 : 23; 19 : 26; 21 : 7, 20, 24.) The 24th verse settles the question of identity.
G. W. H. DAXTER.

[M. S. Moser has also answered the above query; but as it is substantially the same as that of Bro. Dexter, we omit to publish it.—ED.]

Sin Unto Death.

What constitutes the "sin against the Holy Ghost" spoken of in Mark 3 : 29 and Luke 12 : 10? And what is the "sin unto death" referred to in I Jno. 5 : 17?
SYDIL.

The sin against the Holy Ghost is attributing to the spirit of the devil the miracles which Christ wrought by the power of God. (See Mark 3 : 30.) When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that such crime shall be punished under the Christian dispensation, as it was under the Jewish, namely, by the destruction of the body? And is not the same construction placed on the "sin unto death?" that is, a sin that was to be punished by death of the body, while mercy might be extended to the soul? The punishment which our Lord evidently alludes, does not extend to the damnation of the soul though the body was destroyed. Therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death, yet on repentance mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation. The disobedient prophet is, on this interpretation, a case in point. (I Kings 13 : 1-32.) As to the sin against the Holy Ghost, see Dr. Clarke's Commentary on Matt. 12 : 31. Also Richard Watson's Dictionary of the Bible, pp. 166 and 665. And as to the sin unto death, see Dr. Clarke's Commentary on I John 5 : 16, and also the views taken of this subject by Rev. John Wesley in a sermon entitled, "A call to Backsliders." (Works, Vol. 10, page 92.)
G. SMITHSON.

Second Answer.

The next verse gives the Gospel reply, Mark 3 : 30—"*Because* they said, He *hath an unclean spirit!*" It was a sin against their own conscience, against all reason, and against God, to ascribe Jesus' healing works and life-giving words to demonism! Such men were lost to all moral considerations, and could not be reclaimed by the gospel! They were in "danger of eternal damnation!" Of course this is "the sin unto death." Prayer for such avails nothing!
J. B. COOK.

Christ and the Law.

How could Christ be "the end of the law," and not attend to any of the *rituals* under the law?
M. L. PRIEST.

It is because "the just shall live by faith." (Rom. 1 : 17; Gal. 3 : 11; Heb. 10 : 38; Heb. 2 : 4.) This is why Christ did not attend to any of the rituals under the law. He came to establish the *law of faith* as the condition of salvation to every one that embraces it, and thus he becomes the end of the law for righteousness to every one that believeth." (Rom. 10 : 4.) "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2 : 14.) He did not need to attend to the rituals of the law that was given by Moses, because he himself brought in a better dispensation for his people and for fallen man. If he had followed out the rituals of the law, he would not have become the end of it. Will M. L. Priest please turn to the 10th chapter of Hebrews and read it? Here he will find a more explicit explanation of his question.
C. WIRE.

Servants.

Please give an exposition of I Pet. 2 : 18-20.
A. PEASE.

It is true that in most countries, at the time this epistle was written, there were slaves, and among the polished Greeks and Romans they were very numerous, and were often treated with extreme cruelty. It is evident that the persons here addressed were servants. Possibly they might have been slaves that had been converted to Christianity; and it is very probable that some of them might have had unconverted masters, for we see in verse eighteenth that they were exhorted to be subject, not only to the good and gentle, but also to the forward. Please compare Eph. 6 : 5-8. Col. 3 : 22-24. I Peter 3 : 14-17. God in his grace will reward the patient sufferer. Christ suffered for us leaving us an example.
MRS. P. C. ROICE.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

I desire some information concerning the extent of the darkness on May 19th, 1780. Some say that it extended over only a part of New England and reject it as any fulfillment of prophecy.
J. C. WRIGHT.

Will some one give an exposition of Isa. 7 : 8-17?
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I have a few questions for "The Bible Class" on Acts 23 : 8. "For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

1. What was the belief of the Pharisees, in the time of Christ, in relation to the *resurrection*? Did they believe in the resurrection of the body? Please give authorities.

2. What did the Sadducees believe in relation to this doctrine—resurrection?

3. Did Paul indorse the sentiments of the Pharisees on the resurrection?

4. "The Pharisees confess both"—"both" *what?* Resurrection of spirits and the resurrection of an ego? Or, did they believe in the doctrine of a *resurrection*, and also in the existence of *spirits* and *angels?*
TIMOTHY WHEELER.

More light on Luke 12 : 32, 33 is greatly desired.
G. M. LIPPLE.

Please explain Eccl. 12 : 7.
D. A. SUDDUS.

Is it proper for Christians to follow the common custom of putting on mourning weeds and dressing in black on funeral occasions?
ELVESA.

Will there be any degrees in the bliss of the saved or in the punishment of the lost?
ALONZO.

In what sense was Christ made "sin" for us?
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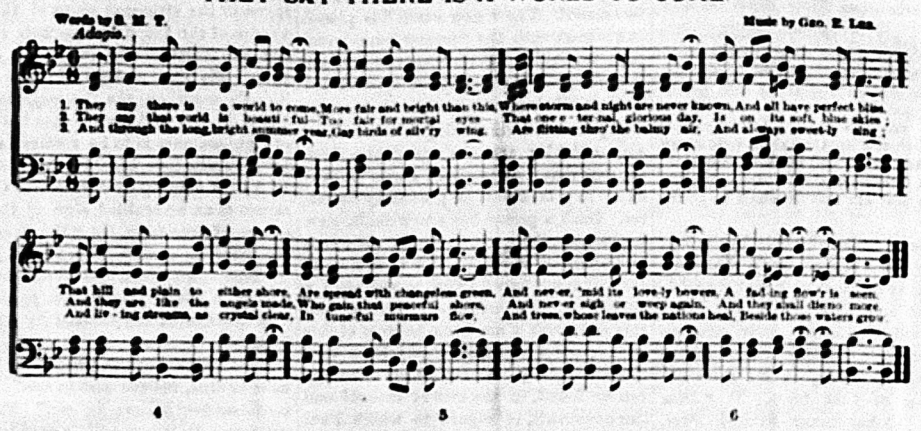
OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Duty. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

THEY SAY THERE IS A WORLD TO COME.

Words by S. M. T. Music by Geo. E. Lee.

Adagio.



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PLACE OF REWARD.

A DISCUSSION

PROPOSITION 1.—*The Scriptures teach that this planet is destined to be renewed, and become the everlasting home of the saints.*

A. A. Phelps *affirms*; E. E. Orvis *denies*.

AFFIRMATIVE—No. 1.

Our planet has had an eventful *history*, and is yet to have a wonderful *destiny*. It was originally designed for the happy home of human beings; and, though that design seems to have been frustrated by the introduction of sin, it shall not fail of a final and glorious accomplishment. For nearly six thousand years the curse has rested heavily upon this revolted world. It has been the arena of strife and storm—bickering and blood-shed—darkness and desolation—disease and death. It has been choked by thorns and riven by thunderbolts; torn by tornadoes and convulsed by earthquakes; polluted by pestilence and wasted by war. The *physical* blight bad as it is, is even less deplorable than the *moral* ruin that stalk abroad with such woful strides. Our eyes grow dim and our hearts grow faint as we gaze upon the terrible havoc of sin. Nor is there any prospect or promise of a brighter picture during the present dispensation. What, then, is our hope of Earth's future glory? *God's unfailing promise of a restitution*, is our confident reply. This bankrupt world has been redeemed by the precious blood of God's dear Son. The devil's mortgage has been canceled, and the vile usurper, with all his allies who claim the right to earth, will soon and forever be dispossessed.

One of four possible destinies awaits the earth. It must either be *annihilated*, thus producing a sad disturbance in the physical universe; or, it must be *depopulated*, and then forever roll on in bleak desolation and utter abandonment; or, it must continue eternally in its *present condition*, groaning under the curse of sin; or, finally, it must be *renovated*, and become the blissful inheritance of God's redeemed children.

1. Physical annihilition is so contrary to all we know of God's way of working, that it is generally regarded as a philosophical impossibility. We are willing to admit that God *could* annihilate the earth, if he saw sufficient reason for so doing. In the absence of any divine declaration to this effect, however, it would be very difficult to believe that this planet—the scene of man's creation, fall, and redemption—is destined to sink into absolute nothingness. This point is put beyond all dispute by the infallible word of inspiration: "The world also shall be established that it shall not be moved." (Ps. 96: 11.) The Hebrew word, *tebel*, means the *habitable globe*, and the *establishment* here spoken of stands connected with a glowing prophecy concerning the coming of the Lord "to judge the earth." If this world is not annihilated by the judgment fires, there is no reason to believe it will *ever* overtake such a destiny. This position is confirmed by other Scripture testimony. The Psalmist, in making mention of God's wonderful works, declares that he "laid the foundations of the earth that it shall not be removed forever." (Ps. 104: 5.) Again he says: "Thou hast established the earth, and it abideth." (Ps. 119: 90.) Solomon teaches the same great truth: "One generation passeth away, and another generation cometh; but the earth abideth forever." (Eccl. 1: 4.)

2. Many entertain such views of human destiny as logically lead to the conclusion that the earth, though it may continue to exist, will be utterly depopulated. If all the righteous are to be transported to *heaven*, and all the wicked are to be conveyed to *hell*—both being located by poplar theology far from this mundane sphere—the condition of earth must be as lonely as it is possible to conceive. What could be the object of holding the earth in existence for immortal ages, while utterly bereft of sentient life? That it will *not* be "left unto itself desolate," I propose to show, in the progress of the argument, by plain scriptural testimony.

3. If, then, the earth is to be eternally perpetuated and populated, will not this result be secured by simply continuing the present state of things? This theory has been adopted by some who place but little reliance upon any written revelation from God to man. Those who believe the *Bible*, however, can hardly fail to see how clearly and repeatedly the *end* of the present dispensation is brought to view, by way of encouragement to Christians and of warning to sinners. "The harvest is the end of the world," [*aion*, age or dispensation.] The closing part of our fallen world's history is frequently referred to as "the last days." (II Tim. 3: 1. II Pet. 3: 3.) "God hath appointed a day" for the righteous judgment of men; and that day, chronologically located at the close of human probation, is appropriately called "the last day." (John 12: 48.)

4. The issue is now so narrowed that the argument can be easily comprehended. It has been shown, (1) that the earth is destined *to endure forever*; and (2) that the present condition of earth, made up of mingled elements and adapted to man as a probationer, *is to terminate*. The inevitable conclusion is, that the earth is to undergo a radical change, which may be justly considered a *renewal and redemption*. God's appointed agent for effecting this wonderful revolution, is *fire*. This element is adapted to do exactly what the will of God demands and what the word of God predicts. It will *destroy* every vestige of the curse—including all personal rebels against God—and *refine* those material substances which the great Master Architect may choose to preserve for his own divine workmanship. "For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4: 1.) This same fiery baptism that awaits our polluted planet is vividly portrayed by the apostle Peter. By way of illustration he referred to the antediluvian world, which, "being overflowed with water, perished." Though the watery deluge produced so radical a change that the world [*kosmos*] is said to have "perished," no one will contend that it was annihilated. So, the apostle argues, the world is destined to perish again—not by a flood of water, but *by raging flames of fire*. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.... The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." (II Pet. 3: 7, 10.) Some difference of opinion exists as to whether the tenth verse should be so punctuated as to make "the earth" subject to be melted with fervent heat," or to be "burned up" with its "works." I will not be tenacious on this point, so long as the next two verses explain it to mean *dissolution by fire*, which we have no more right to construe into *annihilation* that we have to so construe the destruction of the old world by water.

The purging process will be complete, and the fiery billows will continue to roll in their destructive fury, till every hateful and hurtful element in the atmospheric heavens or upon earth's sin-blighted surface shall have been consumed. The whole orb will be wrapped in a winding sheet of flame. The heat may be so intense as to fuse the granite hills and turn all the solid substances of earth into a seething fluid mass. Yet the planet will not be blotted out. From the blazing chaos it will come forth, refined, renewed, revolutionized, redeemed. Its form and surface and constitution may be changed, but in its essential substance "the earth abideth forever." I am glad that Peter did not leave us trembling at the awful sight of a dissolving world. He immediately points us to the grand *restitution* that is to succeed. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The Apostle is in harmony with the Psalmist, while each helps to explain the other. "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." (Ps. 102: 25, 26.) This language implies *revolution*, but not *annihilation*. Putting the two testimonies together we are conducted to this conclusion: The present earth will "*perish*" by being "*melted*," and will be made "*new*" by being "*changed*."

"According to his promise." God stands pledge to renew this planet and make it the blessed abode of his redeemed children. The "promise" made to Abraham, that "he and his seed should possess the land," implies a "restitution" of earth. The same is clearly taught in other promises, of which I will give a few samples: "Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind." (Isa. 65: 17.) The marginal reading throws light on the last clause, by substituting "come upon the heart." We are thus assured that the "second edition" of earth will be so vastly improved that the trials and burdens incident to the "first edition" shall be forever overpast. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 9.) Surely this language does not apply to the present dispensation of ignorance, error, blindness, and bigotry. When that cloudless day of knowledge shall dawn, religious "heresy" shall be dissipated, sectarianism will die of starvation, and all Christians will be "orthodox" in the true sense of that term. No more "discussions" will be needed to ascertain the truth of God's word. Here is another precious promise: "I will make the place of my feet glorious." (Isa. 60: 13.) The place of one's feet is called a footstool. Have we any scriptural definition of *God's* footstool? "Thus saith the Lord, The heaven is my throne and the earth is my footstool." (Isa. 66: 1.) Thus we see that the earth is to be made "glorious."

David once offered this petition: "Let the whole earth be filled with his [God's] glory." (Ps. 72: 19.) Two questions are here suggested: (1) Was that prayer consistent with the divine will? (2) Will it ever be answered? The first point is settled by the authority of Jesus Christ who taught us to pray: "Thy kingdom come; thy will be done in earth as it is in heaven." This petition involves essentially the same as that of the Psalmist; for never will the earth be filled with "glory" till every rebellious element is quelled, and every sentient being is brought into harmony with the will of God. But will that blissful period ever come? Will David's prayer ever be answered? God himself has furnished the glad reply: "As truly as I live, all the earth shall be filled with the glory of the Lord." (Num. 14: 21.)

These glowing promises of a renovated earth must have their fulfillment, either in the present dispensation of mercy and mortality, or after the Lord Jesus shall be revealed from heaven to destroy his enemies and crown his children with immortality.

That the perfection of glory and righteousness thus predicted will never be realized by the gradual spread of evangelism, can be abundantly established by the Scriptures. So far from our world ever being converted, we are repeatedly assured that the "last days" of human probation will be days of abounding wickedness. Great systems of iniquity are to continue their heaven-daring operations up to the very hour when the descending King shall assert his rightful authority and shiver them to atoms. The wheat and the tares will grow together until harvest, "and the harvest is the end of the world." There must be a mighty moral and physical revolution of earth *after* the second coming of Jesus, or some of God's precious promises will utterly fail.

The analogies of Scripture are strongly in favor of the position here taken. When a sinner is revolutionised by grace, he is called a "new man"—a "new creature." He now possesses a "new heart" a "new spirit." But, though "old things have passed away and all things have become new," no one will contend that such a sin-washed being has lost his identity. He is still a man—in some respects the same man—but gloriously and radically changed for the better. Hence he is appropriately called a "new creature." This planet also needs to be revolutionized and redeemed. Like man, it bears a heavy curse. That curse was pronounced when man proved false to God. Rebellious man must take up with a ruined earth. But the ruin was not to be eternally perpetuated. The same scheme of redemption that restores the repentant *sinner*, will also restore his dreary and dilapidated *home*. It will then be a "*New Earth*," with the "New Jerusalem" for its capital, "new creatures" for its inhabitants, and the "new song" for its gushing and eternal music!

A. A. PHELPS.

Vineland, N. J.

NEGATIVE—No. 1.

The proposition now before us, though not equal in importance to those subjects which stand related to the Christian life, is possessed of some intrinsic interest, since it has reference to the teaching of Scripture on a subject connected with the destiny of man; and it derives additional importance from the fact that it is one of the outposts of a system of religious

teaching in which very good people have no little confidence, but which others, equally as good, reject as erroneous. Though my own convictions on this subject have been deliberately formed, after a careful, long-continued, and somewhat minute and through investigation, I shall endeavor to hold my mind in a state of calm equipoise, ready to yield to the preponderance of testimony. And it is due to candor to say, here in the outset of this reply, that the foregoing essay, though ingenious and plausible, fails to convince my mind of the truth of any part of the proposition in support of which it was written. The reason of this will appear in the sequel.

I profess not to know what the ultimate design of God was in creating this earth. So far as I can see it remains among those "secret things" which belong to God; and has not been placed among those "revealed things" that belong to us and our children. When Bro. Phelps, therefore, alleges, "It was originally designed for the happy home of human beings"—the context showing that he means the ultimate, and not merely an incidental purpose—I presume to think he goes beyond what is written.

Bro. Phelps speaks of "God's unfailing promise of a restitution;" but he does not produce such a promise. He says "God stands *pledged* to renew this planet:" but the the "pledge" he finds not. After quoting Isa. 65: 17, he says, "We are *thus assured* that the 'second edition' of earth will be so vastly improved that the trials and burdens incident to the 'first edition' shall be forever overpast." But the passage contains no such assurance; it says nothing about a *first* and *second edition* of earth, either in word or thought. After quoting a succession of Scripture passages, he says, "These glowing promises of a renovated earth, &c. But not one of the texts quoted contains a promise, or even the slightest allusion to a "*renovated earth*." He says, "From the blazing chaos it [the earth] will come forth *refined, renewed, revolutionized, redeemed*." But he finds no text of Scripture that so asserts. In fact our brother's conclusions seem to be drawn from his own vivid imagination, rather than from the texts of Scripture which he quotes.

The texts quoted, so far as they appear to have any important bearing upon the question at issue, may be arranged under three general heads:

I. Those quoted to prove that this earth will not be *annihilated*. These are the following:

1. Ps. 96: 11. The world also shall be established that it shall not be moved.

2. Ps. 104: 5. Who laid the foundations of the earth that it should not be removed forever.

3. Ps. 119: 90. Thy faithfulness is to all generations; thou hast established the earth and it abideth.

4. Eccl. 1: 4. One generation passeth away and another cometh; but the earth abideth forever.

These texts do not render it certain that the earth will not be *annihilated*, for the following reasons:

1. The word "*world*," in the first of these texts, does not necessarily mean the earth. This is not its invariable, or even its ordinary signification.

2. In one of these texts David said, "the *world* SHALL BE established." In another he says, "thou HAST established the *earth*." The *world* and the *earth* can not be the same in these two texts.

3. In the third one of these texts David merely affirms that "the earth *abideth*"—in the present tense—without any intimation as to how long it would continue to abide.

4. The word "*forever*" does not always, especially when used in reference to material and sublunary things, mean endless duration. Jonah says, of his three days residence in the stomach of the great fish, "the earth with her bars was about me *forever*."

5. The phrases the world, or even the earth, "shall not be moved"—"shall not be removed forever"—"abideth forever," do not necessarily imply that *God himself* cannot or will not "*move*" and "*remove*" it. The language may justly be understood to mean no more than that the earth has been so established that it will not of itself, or by reason of any force existing in the material universe, be "moved," or "removed," without implying that God himself will not do this.

To understand this language in the absolute sense Bro. Phelps does, makes it contradict other portions of Scripture. "The earth shall reel to and fro like a drunkard, and shall be REMOVED like a cottage; and the transgression thereof shall be heavy upon it; *and it shall fall and not rise again*." (Isa. 24: 10.) "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be MOVED." (Ps. 99: 1.) "Whose voice then shook the *earth*; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifyeth the REMOVAL of those things that are shaken, as of things that are made, that those things that cannot be shaken may *remain*." (Heb. 12: 26) "*Heaven and earth* SHALL PASS AWAY." (Luke 21: 33. Matt. 24: 33.) In the face of this testimony it is impossible to understand the language quoted from David and Solomon as teaching absolutely that God himself will not *move* and *remove* the earth, without arraying Scripture against Scripture in irreconcilable conflict.

II. Texts quoted to prove that the earth will be changed and revolutionized, but not annihilated. These shall be noticed in their order.

1. II Peter 3: 7, 10. The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.... The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

The apostle introduces this by saying: "Whereby the (*kosmos*) *world* that then was, being overflowed with water, *perished*." What was this? Not the *earth*; but the *world*—the *kosmos*, order, arrangement of things "that then was," on the earth. This "*perished*," in the most absolute sense of that term. It "then was;" but it has never existed since, and never will again. It was literally *annihilated*—has utterly ceased to exist. This was effected by water, which was adequate to completely destroy that *kosmos*—that arrangement of things. "But the *heavens* and *earth* which are now [not merely the *kosmos* or order of things upon the earth] by the same word are kept in store, reserved unto FIRE"—shall "melt with fervent heat," be "dissolved," be "*burned up*."

Why does not this language imply as complete an annihilation of *the earth* and atmospheric heavens by means of *fire*, as the other did of the "*world* that then was" by means of *water*? Bro. Phelps seems to admit that we have the same right to believe that the earth will be annihilated by fire, that we have to believe that the old world was annihilated by water; but thinks "no one will contend that it was annihilated." Put that is just what I understand Peter to teach; and just what I understand to be true—not of the *earth*, but of the *kosmos*, or "*world* that then was."

Bro. Phelps urges that the earth is to be *dissolved*, not *annhilated*. The original word (*luo*) translated *dissolved*, properly means *to loose*; that is, set at liberty, release; hence to discharge, to annul, to destroy, to terminate. It does not necessarily mean *to annihilate*; but it is not incompatible with this. The apostle says that "all these things shall be *dissolved*." But Bro Phelps admits that some of them will be "consumed," and "destroyed." Peter says "the heavens shall *pass away* with a great noise." Christ says that both heaven and earth "shall *pass away*." Bro. Phelps says that this conflagration will "*destroy* every vestige of the curse—including all personal rebels against God;" that "every hateful and hurtful element in the atmospheric heavens, or upon earth's sin-blighted surface shall be CONSUMED." But the same words and phrases that fix the fate of these, are also applied to the earth. If they teach that these are to be absolutely *destroyed*, and *consumed*, why do they not teach the same thing in reference to the *earth*? If the fact that the wicked and the works that are in the earth are to be so "destroyed" that they will cease to exist, why does not the same fact in reference to the *earth* mean that it will cease to exist also?

2. Ps. 102: 25, 26. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed.

The last clause of this—"change them and they shall be changed"—if taken by itself, certainly would not imply anything more than *revolution*. But taken in its context it is far more expressive. They are "to wax old as a garment;" and it is as a *vesture* that they are to be changed. Where now are the garments, the vesture, once worn by David? Do they exist? No, they have "waxed old," and have been *changed*—have "passed away." A like fate awaits the earth and the heavens. "They shall *perish*, but thou shalt *endure*." God is as *enduring* as the heavens and earth are *perishing*. This is a meager contrast, according to Bro. Phelps' interpretation; but it was evidently intended by David to be a bold and strong one.

III. Texts quoted to prove that the earth will be *renewed*.

1. II Peter 3: 13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

2. Isa. 65: 17. Behold I create new heavens and a new earth, and the former shall not be remembered or come into mind.

Whether this language is literal or figurative, and whatever may be the exact thing promised by it, there is certainly no intimation that *this earth* is to be *renewed*. The "new earth" is placed in contrast with the "former" one; and there is nothing in either text to indicate that the present *old* earth, in a renovated state, is alluded to.

Arguments from analogies are seldom very reliable; and the one drawn from the fact that the converted sinner is called a "new creature" is peculiarly defective. Such a person has a new faith, new hopes, new thoughts, feelings, affections and desires, a new life and a new character. It is no forced figure to call such a person, a "new creature." But to call this *old* earth a *new* one because of this conflagration upon it would be a very different thing. A far better analogy can be found, in the case of the *old* and *new* covenants, in regard to which Paul says: "In that he saith, a *new* covenant, he hath made the first *old*. Now that which *decayeth and waxeth old is ready to vanish away*." (Heb. 8: 13.)

The remaining texts quoted on this point, do not seem to me to have any important bearing upon the subject. Neither of them mention the *renewal* of the earth, or necessarily imply that such an event will take place. At best, they only furnish an occasion for an inference—and rather far fetched at that—in such a direction.

Lest my position should be misapprehended, I will say, in conclusion, that I do not contend that the earth certainly will be *annihilated*, and the material of which it is composed blotted out of existence; though, like Bro. Phelps, I claim that God can do this, if he is so disposed. Nor do I think that this would produce any such "sad disturbance in the material universe" as would be beyond the ready control of the Creator. My true position is, (1) that the texts quoted by Bro. Phelps to prove the endless perpetuity of the earth, when properly understood, come far short of proving this; (2) that those quoted to prove that the earth will be merely changed and revolutionized, will bear, and really seem to demand, an interpretation much nearer akin to annihilation; (3) and particularly, that whatever may be the exact import of these various texts—whether they imply absolute annihilation or something short of that—they contain the latest information we have in relation to the future of the earth. By means of the Bible narrative and Bible prophecy, we can trace the history of this earth from its creation down until it is "BURNED UP," and shall "PASS AWAY." Beyond this, the Bible sheds not one ray of light upon its destiny. He who would go further must travel by the light of his own imagination, not by the light of God's word. No "promise," no "pledge"—*not the slightest intimation—of a renovation* or *renewal* of the earth after this deluge of fire can be found within the lids of the book. At least, so it seems to me.

Benton, Pa. E. E. ORVIS.

"You interpret the Scriptures in one way," said Mary Queen of Scots to John Knox, "and the Pope and the Cardinals in another; whom shall I believe, and who shall be judge?" You shall believe God," replied Knox, "who plainly speaketh in his word; and further than his word teacheth you, you shall believe neither the one nor the other—neither the Pope nor the Reformers—neither the Papists nor the Protestants. The word of God is plain in itself; if there is any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can remain no doubt but unto such as are obstinately ignorant."

"MANY MANSIONS."

E. H. TUCKETT.

The query has arisen in the BIBLE BANNER, "WHAT and WHERE are the 'many mansions?'"

If permitted a little space, an answer shall be attempted. "*Many mansions*" form part of a sentence which fell from the lips of the Lord Jesus, by which he would comfort his disciples before his departure from earth—a passage to which believers have ever turned for consolation in times of trial. The Lord Jesus tells his disciples that he is going home, and that they shall come there to him, and abide with him for ever—that as surely as he was about to leave them, so surely would he again come and receive them unto himself.

It is a wonderful circumstance of general Christian life, the contentedness of believers to have Christ away—wonderful, that the children of the bride chamber do not mourn his absence. Paul makes it one of the strongest signs of the conversion of the Corinthians—their expecting the revelation of Jesus Christ. (I Cor. 1: 7.) He also makes it the sum of the Spirit's work on the Thessalonians, (I Thess. 1: 10,) and asserts that the crown of righteousness is to be received at, and by those who love, his appearing. (II Tim. 4: 8.) A longing earnestness for Christ's return is an undoubted sign of the possession of true faith, for "the Spirit and the Bride say come." (Rev. 22: 17.)

"Many mansions"—words forming part of a Divine Declaration, *preceded* by a Divine Claim, and *followed* by a Divine Promise.

First. THE DIVINE CLAIM. "Ye believe in God, believe also in me." Heart confidence—"believe in me." Faith is not fear. It is the child's confidence in a father's love. It is an unseen thing, much misunderstood. The pleasure-seeking count Christians dull. They know what a renunciation of the world's pleasures would be to them, but they see not the spiritual consolation and the peace. They see what the believer lets go, but not the equivalent—the enemies, but not the chariots of fire. (II Kings 6: 16, 17.) The Spirit must open the blind eyes. Unripe fruits may not be easily torn from the tree, but that which is ripe, and has no more need for the root's sap, drops easily off.

Heart-faith in Jesus, when the soul attains it, loosens every other bond, and makes it not difficult to let go all which the world gives. When you feel your footing firm in the peace of God, you will not be afraid though the very earth should sink away from beneath you.

In cleaving to Christ, *reserve nothing*. To do so would spoil every thing—would destroy present peace, and endanger ultimate safety. The soul should grow into Christ, as grows the branch on the vine. Any thing reserved would be as dead matter between the two, preventing them from coalescing into one.

Give Christ thy heart-confidence. Commit every thing unto him. Acknowledge him in the uncertain and difficult ways of life. Let him enwrap you as the atmosphere does the earth, entering every interstice, measuring every movement. Remember we are encouraged to lay every thing before him. The words here specially apply to what he is further about to say. He would have us at heart feel sure that he was telling what we might confide in.

Secondly. THE DIVINE DECLARATION. "In my Father's house are many mansions."

In passing, observe a striking proof of our Lord divinity. The scriptures tell us not to place unlimited trust in man. Note the words of the prophet Jeremiah, 17: 5-11. Think of a mere man so addressing his audience. Jesus does in effect say to his disciples, "As ye put faith in God, in like manner also put ye faith in me. In my father's house are many mansions." No doubt the universe is in one sense the house of our God. As far as our eyes may reach we behold illustrations of his glory. We can look on nothing without perceiving the mark of his fingers. Yet there is some place where God has built up his throne and enshrined himself amidst its overpowering sublimity. We are accustomed to call this place heaven—the place where Jesus is at the present time—where he has sat down upon the Father's throne, until the time comes for entering upon his own kingdom and sitting down upon his own throne. But this we think does not meet the language of the Savior. Our future residence is here suggested in a threefold aspect:

1. As a HOUSEHOLD. "*Oikos*," or "*oikia*" is not only house, but household—family, the same as in John 4: 53, and I Cor. 16: 15. The Church is so considered frequently in Scripture. Paul writing to the Ephesians says, "Of whom the whole family in heaven and earth is named;" indicating affinity, harmony, and common likeness to the Great Father. All the believers in Jesus are members of this household—children of God—at present very diverse in character and conduct, some discontented and unhappy; but when at home in the glorious future, when earth's discipline shall have been completed, when the Comforter shall have finished his work, then kindred thoughts and feelings and utterances shall not be rare or occasional, but common, constant, and unfettered. The question may be very fairly raised, whether the Savior, regarding the "household" in its variety, did not mean "for the household," or "on account of the household of my Father, there are many dwelling-places."

2. As a DWELLING-PLACE. We have said that the phrase, "many mansions," has generally been recognized as signifying a place called heaven, but its nature and position none have ventured to define. Some have thought it simply descriptive of a state, but the abode of the Redeemer must be a place of local habitation, as well as significant of a state of purity—resurrection bodies will demand this—bodies which are to be fashioned like unto Christ's material, though also holy and "glorious body." Have we the in Scripture any reference to a place, vast, beautiful and glorious, in which embodied saints might find a locality? I think we have, in the description of the great city, which John saw in vision in the isle of Patmos. (Rev. 21: 10.) I recognize this to be the "many mansions" which Jesus promised to prepare—to which Abraham is said, by faith, to have looked—the city which "hath foundations"—visible, effulgent, enduring—a wonderful manifestation of the riches, magnificence and power of God—prepared in the heavens—coming down out of heaven from God, and abiding, at least through the millennial era, over the earth. Jesus speaks of it also as the Bride. So metonymically the great city is spoken of because it is to be the residence of the Bride, the Lamb's wife. There all the living members of Christ's body, the church, shall walk in white, clothed in all the splendor of divine beauty, in all the excellence of holiness, in all the majesty of dominion—"heirs of God and joint heirs with Jesus Christ."

This great city is, I think, to be the palace of the Bride resting over the earth, whence there will be constant missions to the dwellers upon earth during the reign of righteousness and peace. The word in the Greek text, translated "mansions," is "*monai*," dwelling-places, indicating a "permanent abode." Nothing on earth abideth long. Here we have constant change—no nest unshattered, no bark undisturbed, no season all calm, no sky unclouded. Sorrow, trial, and decay, mark all around us. Not so in the city of God. Everything there prepared for the believer in Christ—the believer also—and the great architect himself, abideth ever.

There is no reason for believing this vision of the apostle to be other than a description of a city which shall be real. There is nothing stated concerning it which God could not speak into being, though its magnitude be great—1500 miles in breadth, length, and height, of cubic form; the material with which it is constructed the most precious and costly; its enormous height giving space for sixty vast squares of palaces of 1500 miles in girth, and separated at the distance of twenty-five miles one over the other. I believe this will be the prepared place; and from it there will be forever excluded all evil, all imperfection, and everything that defileth.

3. As an APPOINTED PLACE. The word "*topon*" I think indicates this—the duties, enjoyments, rest, honors, all appointed, meted out to every believer according to his several ability.

"I go to prepare a place for you." Jesus seems to say to his disciples: You are thinking of the glory of your Lord, and desire to be with him. You are troubled on account of my leaving. Because there is not yet the fulfillment of prophecy concerning my glory—because my kingdom is not set up, you are not mistaken in the fact itself—in the setting of my kingdom; that must be, and there is a place connected with it for you—there is an "appointed place" for you.

I say it—I know it—I cannot deceive you. I am from everlasting. "Before Abraham was I am." You have not yet seen the need of my suffering. But though my open dominion is not yet, it shall be with me. I would not mock you with vain hopes. My will shall be done on earth as in heaven. I go now to death—to rise again—to ascend on high—to intercede—to send the Spirit—to prepare you—to fit you for a prepared place.

Yes, it must be a marvelously glorious place, such as our imaginations may not picture. It must be the most splendid place which can be wrought, for the builder is God, and the residence is for God and the heirs of God—joint-heirs with his Son. This highest and grandest habitation in the universe is specially, and in all respects, appointed for the believer in Jesus.

Thirdly. The Divine Promise—"I will come again." He cannot forget, nor break this promise; yet we have arrived at a time when men are saying, "Where is the promise of his coming?" meaning, what has become of that promise? Men are now as slow to believe the testimony of Christ's witnesses as to the approximation of coming wrath, and the necessity of looking up to Christ and for Christ, as they were in Noah's day who rejected the testimony of that preacher of righteousness, that the deluge was near. They did not believe it; they ridiculed it. It was absurd. No doubt the philosophers in Noah's day assured the people there was not the slightest danger of a deluge, proving scientifically that it could not occur. Yet it came, and they perished. Will our great Master forget his promise? He may seem to delay, but he holds on his design. And the Lord Jesus is waiting and expecting the appointed time. "The Lord is not slack concerning his promise." True greatness of soul knows how to wait.

Men look and see no change. They look into the Scriptures and say, He means not what he seems to say. They look at the world, and things seem as they were, and men of the 19th century derisively ask, "Where is the promise of his coming?" Men grow bold in sin, and the greed of gold rules on every hand. The civilization of the day fosters the desire of being independent of God, science spreads snares for luxury and the love of ease, and because iniquity abounds the love of many waxes cold.

Many under the pressure of affliction cry, "How long, Lord?" He bides his time, and at the predetermined moment will come and set up his everlasting kingdom. "The Lord is not slow with his promise, as some are esteeming slowness, but is long-suffering towards you, not being disposed that any should perish, but that all into repentance should make way." (II Pet. 3:9.) This explains his seeming delay. But the waiting will soon be over, and the Lord will "come again."

Springfield, England.

"MARAN-ATHA"

WILLIAM SHELDON.

"The Lord cometh," is the meaning of this term found in Scripture. What sweet sensations it kindles in the hearts of believers, and how terrible a word to pronounce in the ears of those who do not love the Savior; for this event brings a cluster of blessings to the lovers of Jesus, while it brings disaster to his enemies. Said Paul: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha," (I Cor. 16:22,) or, "let him be accursed [when] the Lord cometh." Nor is this chronological location of the curse which is due the ungodly, a new feature of theology, for Enoch, the seventh from Adam, thus refers to their doom: "Behold the Lord cometh.... to *execute judgment* upon all, and to convince all that are *ungodly*," etc. (Jude 14.) It is *then* that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thes. 1:7.) It is *then* that "the Lord cometh out of his place [heaven] to *punish* the inhabitants of the earth for their iniquity." (Isa. 26:21.) So this "Maran-atha" ["the Lord cometh,"] sounds dolefully in the ears of sinners; for to them "*the Lord cometh*" to execute judgment. "*The Lord cometh*" to "punish," to "execute vengeance" on the unrighteous.

But there is another side to this picture. This "*Maran-atha*" is inscribed on the hearts of the friends of Jesus, and floats on their banners. It is their soul-inspiring *motto*. When persecution thickens, and perils increase, they look with longing anxiety to the blissful future, and exultingly cry, "*Maran-atha*." When death strikes down a dear brother in the Lord, and we follow him with tearful eyes and saddened hearts to the gloomy grave, we look forward to the tearless and graveless future, joyfully exclaiming, "*Maran-atha*." This is our solace in times of trial, and our comfort in the gloom of death. Through rivers of tears, the saint can behold the inspiring "*Maran-atha*." Through the gloom of death, his death-dimmed eye catches the enrapturing motto, in letters of glory, "*Maran-atha*." Yes, "*the Lord cometh*." He comes to receive the saints unto himself. He comes to wake up the sleeping saints. He comes to give immortality to all the faithful ones. He come to dry up tears, and put an end to death. He comes to banish sin from the globe. He comes to set up his holy kingdom. He comes to confess us before the angels, and to make us equal to them. He comes to bring "our house which is from heaven," that the "tabernacle of God may be with men." Then "there shall be no more death, neither sorrow nor crying." Let every saint hoist the thrilling motto, "*Maran-atha*." Never forget it, or hide it: "The Lord cometh." Then comes redemption.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE WAITING CHURCH.

H. BONAR.

The Church has waited long
  Her absent Lord to see,
And still in loneliness she waits,
  A friendless stranger she.
Age after age has gone,
  Sun after sun has set,
And still in weeds of widowhood
  She weeps a mourner yet.
Come, then, Lord Jesus, come!

Saint after saint on earth
  Has lived, and loved, and died,
And as they left us one by one,
  We laid them side by side;
We laid them down to sleep,
  But not in hope forlorn,
We laid them but to ripen there
  Till the last glorious morn.
Come, then, Lord Jesus, come!

The serpent's broods increase,
  The powers of hell grow bold;
The conflict thickens, faith is low,
  And love is waxing cold.
How long, O Lord our God,
  Holy and true and good,
Will thou not judge thy suffering Church,
  Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear thy voice,
  To see thee face to face,
To share thy crown and glory then
  As now we share thy grace.
Should not the loving Bride
  Her absent Bridegroom mourn?
Should she not wear the signs of grief
  Until her Sun return?
Come, then, Lord Jesus, come!

The whole creation groans,
  And waits to hear that voice
That will restore her comeliness,
  And make her wastes rejoice.
Come, Lord, and wipe away
  The curse, the sin, the stain,
And make this blighted world of ours
  Thine own fair world again.
Come, then, Lord Jesus, come!

OUR TIMES FORETOLD.

[The following article, written by Rev. G. L. Walker, a Congregational minister in New Haven, and published last year in in the N. Y. *Independent*, is so rich and valuable that we shall do our readers injustice not to spread it before them.]

Thirty-one or two years after the death of Christ the apostle Peter uttered a remarkable prediction. It was, indeed, safe for the apostle to predict opposition at almost any time, to the principles of the gospel. But it was no mere general opposition that Peter spoke of. He pointed out a distinct kind and quality of opposition.

His language is this: "There shall come in the last days scoffers, walking after their own lusts, and saying: Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation."

That is to say, men in the "last days" of religious history would argue against the truth of Christianity from the *permanence of the ordinary course of nature*. This would be the characteristic type of objection "in the last days."

The decisive plea for non-acceptance of the gospel would be, not its uselessness, not its self-contradictoriness, but the steadfastness of the order of natural events. It would be said that the regularity of the occurrences which transpire in physical affairs and in the affairs of men, disproves every allegation of intervention by supernatural power in the past, and discredits every prediction of such intervention to come. Here, certainly, is a striking and interesting fact. A document of Scripture, nearly two thousand years old, foretells the taking up at a far future period, of a certain precise and characteristic line of opposition and assault against the gospel. And it declares that this peculiar type of antagonism to Christianity will mark one of the concluding epochs of religious history. It will come late in the order of events. It will be among the more immediate of the precursors of those great changes which will usher in the kingdom of God.

Now, it is not the purpose of this article to offer any opinion as to the length of that period denominated by Peter the "last days." Whether long or short comes not within the present design. But it cannot but be a solemnly impressive truth to any one at all concerned in watching the progress of Christian history, that the precise type of opposition to the gospel thus pointed out, marking a late epoch of time, is exactly the distinguishing and pre-eminent characteristic of our own days.

For now about two generations the antagonism to Christianity has been assuming precisely the form predicted so long ago. With increasing unanimity the assailants of Revelation have been marshalled on this ground. Driven from one position after another, they have for a considerable period, and especially during the ten years just passing, been gathering their forces on exactly that standing place where it was foretold they would be found "in the last days."

The attitude of the opponents of evangelical religion on the question of miracles is one example in point. Miracles are an essential element in Christianity. Either the miracles of the Bible are true or the religion of the Bible is false. The miracles are not to be separated from the religion. They are constitutive portions of it. The supernatural birth and character and resurrection of Christ are miraculous events, the disproof of which is fatal to the whole scheme of Christianity.

But the main strength of modern unbelief is directed precisely against this point—the discrediting of the supernatural element in Scripture, the doing away with all that is miraculous in the person and life of Christ.

And the argument by which this is attempted is exactly the argument Peter foretells. The order of nature is so regular and unbroken that it raises an insuperable presumption against the truth of miracles, past or future. The fixed and orderly course of events have not been broken in memory of man. "Since the fathers fell asleep" no such interpositions in the march of physical law have occurred. It is, therefore, improbable such interpositions ever did occur. The argument lies against them. And, if they never did happen, it is equally unlikely they ever will happen. There never was a supernatural birth; there never will be one. There never was a resurrection from the grave; there never will be one. The order of natnre discredits the statements of Revelation.

It was David Hume who first put this argument into a cogent popular form. But since his day it has become the current and characteristic argument of unbelief. It is one which the whole tendency of popular feeling in reference to the physical predisposes to and enforces.

And never since Christianity had an opponent had it one so formidable. If the argument is valid at all, it sweeps the whole ground. It disposes of the person and history of Christ: for that person and history are of no considerable account unless they be supernatural and divine. It disposes of the doctrine of the new birth. For the very conception of regeneration, as presented in this gospel, is a transformation which nature has no power to work; but which itself bears witness of a God who comes forth from his hiding-place and by the touch of his own hand regenerates the soul. It disposes of the predictions of Scripture concerning resurrection, the judgment, the visible kingdom of Christ. For these are not events in the order of nature. Should they occur, they would be witnesses that all things did *not* continue as they were from the beginning.

Whether this argument is valid enough to do all this which it proposes to do, is not, however, now our question. The point to which attention is directed is that, whether valid or not, its pretensions were definitely anticipated and foretold.

Words could not more accurately describe the traits of a moral epoch than those words which the apostle puts by anticipation into the mouth of an objector of a far future day describe the habit of thought which marks the infidelity of this hour. The whole course of disbelief from Hume to Herbert Spencer is exactly portrayed in that homely saying, spoken so long ago: "All things continue as they were." *That*, in simple language, is the complete argument of modern skepticism. Strauss' discrediting of the Scripture, Colenso's denial of the Hebrew records, Renan's reduction of Jesus to an impostor, Tyndall's ridicule of the efficacy of prayer, all are succinctly epitomized and depicted in that antique delineation of the nature of the scoff of the "last days." Just this it is which, for many among us, is emptying the gospel narratives of historical truth, which is vacating devotion of its reality, life of any divine meanings and relationship, the future of its celestial hopes, and even the world of its God.

But all this, let it be remembered, was foretold. Simple but wonderful and encouraging fact. Fact which is in itself a prophecy of the discomfiture of the assault thus anticipated and described.

The mind of the unlettered fisherman of Galilee reached onward to a period not yet arrived at birth by near two thousand years. Who can believe that it was by force of natural insight he thus penetrated the future and thus discerned the features of religious thought in our distant day? What was there about the man Simon Peter, either in education or native endowment, to give him thus a power to describe the philosophic character of a time so foreign to every ancient habitude of mind as is our own? Modern science and its bearing on religious truth! The characteristic speculative tendencies of the nineteenth century of time! How saw he them? Yet seen they were and described they were in language as exact as if written to-day. This shall be "in the last days."

This period, then, foretold, we may believe also this period is provided for. The light that illumined with so far penetrating a ray the apostle's eye, shines not to this point only, but beyond. God is not taken by surprise. Things concerning his gospel fall not out unaware. The courses of human thought in reference to the religion of Jesus are courses which are foreknown and lie within the scope of the divine plans. However, at any period of time, unbelief seems rampant and its weapons appear almost irresistible, neither it nor its armament have been overlooked or unconsidered by him who is leading his Church to victory.

True, we do stand in the midst of a doubting period. True, many men's minds are disquieted in them. But it is a *predicted* time. All its perils and difficulties are anticipated. And the same voice which tells us the condition of things in these "last days," tells us also a condition to come after them, however men may now be saying, "All things continue as they were. Where is the promise of his coming?" "Nevertheless the day of the Lord will come as a thief in the night." Behind the foretold confusion of the dawn comes slowly on the equally anticipated glories of the day. That we are told of the one gives us confidence in the other. Wherefore we, "according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

PROPHETIC PROFANITY.

Profane remarks sometimes seem to carry awful weight when considered in the light of subsequent events. A conductor on a railway train, in Indiana, remarked that he would be at home in a given time, "or see hell!" A few minutes later, and with the wreck of his train he was in a moment launched into eternity. In the same state, a brakeman remarked that he would see Chicago next day, "or be in hell!" Before the train had passed two miles further, he fell from the car, and the trucks severed one half of his head from the other. We have just read of a young man who got on a train at White Heath, Illinois, remarking to his friends that he "would meet them in hell to-morrow." A mile farthar on, and he was thrown from the cars by a sudden jolt and his skull fractured, producing instant death. It is possible to go so far in heaven-daring recklessness that temporal judgments are allowed to blast the fruitless tree.

MARK OF THE BEAST.

M. E. GREEN.

If the prophecy of the two-horned beast has been fulfilled, will Br. Green please inform us what was the mark that they received on their foreheads and in their hands, and what was the name and the number of the beast? S. H.

I do not suppose that any one has an idea that the subjects of this two-horned beast are literally marked in their foreheads or in their right hands, after the customs which prevailed among the nations of antiquity of being tattooed in the foreheads or hands in honor of the god or man to whose service the individual devoted himself. The first thing to be considered is the character of this beast. It is a beast which, when looked at, is gentle and innocent as a lamb; but he speaks like the devil who was a murderer and a liar. Now as this two-horned beast symbolized a kingdom, we must look for a mark under which as a standard its subjects rallied. When the Church chose Constantine as their "*second David*" to fight their battles, he emblazoned the cross upon the banner under which he conquered his enemies. It was always foremost in the army. The mark was too plain to be mistaken. Under what banner did the subjects of this two-horned beast rally? I answer, it was the *cross*. This political and ecclesiastical government, which ruled under the pretence of following Christ, at the same time using the sword to propagate the religion of Jesus who said, "He that taketh the sword shall perish with the sword," compelled its subjects to receive a mark of the cross, not only on the banners under which they fought, but literally in their foreheads; and all their kings and princes were obliged to receive a ring with the cross on the right finger. In the history of the persecutions of the Waldenses and Albigenses, we have this testimony: "Their persecutors were denominated *crusaders*, and the crusades were distinguished by *the sign of the cross*. Kings and princes were required to receive a *ring with the cross* at their consecration, and to wear it on the *finger of their right hand*, in token of submission to the *Vicar of Christ*." Again, whenever the Pope made war against heretics, their "*ensign was the cross*." (Gillman's History.) All Catholics, when they become subjects of the Pope, receive the mark of the cross, and it is the most prominent thing with all the subjects of the Pope as well as in all their ceremonies. In the case of baptism the waters are crossed, and then the subject is crossed on the forehead with the finger dipped in the water, and so on to the end. Holy eggs and holy candles, holy salt and holy water, go through a similar ceremony. Nay, even when not immediately engaged in performing the rights of this multifarious adoration, let a priest be assailed either by natural or supernatural terrors, and he will forthwith almost mechanically commence the operation of *crossing* himself in various parts of his body. For further information on this point consult Sharp & Bowlder's History. There is no remark more quaint than this when you see people *crossing* themselves: "They have got the mark of the beast upon them." All their badges, their bibles, and their churches have a cross connected with them.

The number of his name has been fully shown by the the learned to be "*Latinus*." Irenæus, a disciple of Polycarp who lived in the days of St. John, was the first to apply it to the word "Latinus," and after him most commentators agree. Says Faber, "The symbol of *the cross* is of *the papal Latin empire*. *The name then of the beast is Latinus, the number of his name is* 666, and *his mark* † the cross." As a confirmation of this view, and the prohibition to buy or sell or traffic with any that would not receive this mark, Bp. Newton has collected a variety of instances. He says: "If any dissent from the stated and authorized forms of the Latin church they are condemned and excommunicated as heretics and are no longer suffered to buy or sell. They are interdicted from traffic and commerce and all the benefits of civil society .... The Pope would not permit any one in his power to buy or sell anything whom he found disobedient to the apostolic see. *Pope Martin the Fifth* in his bull sent out after the Council of Constance commands in like manner that they permit not heretics to have houses in their districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians." (Bp. Newton, Dissertation on Rev. 13.) Volumes might be quoted from history on this point, but I forbear to take more space.

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FAITH AND VICTORY.

TO A STRUGGLING SOUL.

Dear Bro. M——: You are certainly right in the conclusion that *faith* and *obedience* are both essential to Christian character; and also that *saving* faith is something more than a theoretical or historical belief in Jesus Christ. Such faith is hard to define, because of its *simplicity*. We shall understand its *nature* by observing its *effects*. The faith that saves is not a tugging, toiling, climbing process; but a relaxing, yielding, sinking process. "It is not Reason's labor, but repose." It not only *believes*, it also *trusts*. It ventures out on God's unfailing promise, and *appropriates* the blood that can make the foulest clean. It gladly gives all *to* Jesus, and in return it finds all *in* Jesus. Faith cuts the last rope that held us in painful suspense, and lets us drop into the Everlasting Arms. It is easy to believe when the last idol has been demolished and the last barrier has been broken down.

Faith is the hand that reaches out for a Father's blessing. It is the vital link that joins us to God. It is the key that unlocks heaven's treasury, and the channel through which the waters of life flow freely to the thirsty soul. Hence we are "justified by faith," and by faith we *stand*. Such a faith will bring *peace—purity—power*. "This is the victory that overcometh the world, *even our faith*." We do not become boastful and self-sufficient—we feel strong only because we have an Omnipotent Backer. Our faith makes God's resources available, so that we have the benefit of his unmeasured wealth of wisdom, power, and love. Truly this is a wonderful arrangement, born of boundless benevolence.

Such a faith must either work or die. A dead faith may content itself with dry theories and pleasant dreams, but a *living* faith demonstrates its power and presence by producing "good works." The absence of *fruit* proves the worthlessness of the *tree*. So that, while good works cannot save us, we have no reason to expect salvation *without* good works. We can now understand in what sense James contended that "a man is justified by works, and not by faith only." He argues that the faith which stands *alone*—isolated, selfish, inactive—is a *dead* faith. A vitalizing, God-honoring, soul-saving faith will lead to positive *results*, commonly called "*works*." These are the evidence and measure of faith, and are the outward demonstration that the man who performs them is "justified"—not by the works, but by the underlying faith that produced the works.

I fully sympathize with you, my brother, in standing squarely against a worldly policy religion, which supports itself by going "down to Egypt for help," and which shows its essential worldliness by running after the *fashions* and *amusements* of the world, by forming *secret alliances* with wicked men, etc. In this respect I stand exactly where I have stood for many years. Such a *sham* religion never received much comfort from me, even when I was associated with those who were prone to think that policy and piety made an excellent mixture. I deeply deplore the terrible and growing tendency of the age to ignore the self-denying religion of the Bible, by the substitution of carnal pleasure and glittering pomp. This is Satan's most successful snare. And yet this very condition of things in the nominal churches is a striking counterpart of certain prophetic pictures of the "last days." How important, amid the rushing tide of fashion and the feverish rage for frolic, that we keep ourselves unspotted," while we send out a solemn warning to others. In denouncing popular sins, however, let us avoid that rasping censoriousness which will only embitter our own spirit, without benefitting those for whom we labor. We need the *baptism of love*, to give us "bowels of mercy" for erring humanity. This is very different from that false charity" which caters to public sentiment, compromises real principle, and is always ready to apologize for the works of the devil.

You speak of doubts—*standing* doubts. These are surely undesirable things! Are they *necessary* evils? Is there no escape—no deliverance? I believe there is. It is not essential that you should be able to point to the definite time and place of your conversion; for some of the dearest of God's children were never able to do this. But an honest and earnest soul will not long be left in darkness. God wants his children to *walk in the light*. If any man will faithfully follow the divine leadership, it will not be long before he will be able to look up into the smiling face of his Father and claim the Spirit's witness of his discipleship.

We are not to expect exemption from *trials* or *temptations*, but if we fully consecrate ourselves to God it is our glorious privilege *to be saved from sin*. O make a confidant of *Jesus!* He understands your case far better than I do, and can render you greater assistance. I have been in dark and difficult spots, during my pilgrimage, where I felt that I was not right and very much needed a fresh supply of grace. *Sometimes*—perhaps not necessarily—I have prayed and wrestled and waited for *hours*, before I could exercise the faith that brought light and victory. But such struggles were *far better than continued defeat*. If we really do fall into darkness, doubt, or condemnation, it ought to be our very first business to obtain deliverance. If we are so *deep* in the mire that it requires the most cutting confessions, the most desperate struggles, and the most earnest pleadings for help, to bring us safely out, emancipation from bondage even at *such* a price is far cheaper and better for us than to be groaning and groping and guessing our way along for months or years, uncertain, unsettled, and unsatisfied.

O my dear brother, seek for a *clearing up shower!* Strike for decisive victory! Pray through! Burst the chains that Satan has forged, and press your way through difficulties and discouragements, till you can touch the very hem of Jesus' garment. See that C—— M—— is *crucified* to this world, and committed to do the whole will of God. Without this what shall we ever be worth in the Master's vineyard? Nothing can supply the lack of *heavenly unction*. This is the great want of the Church. How many faint and sickly ones would be effectually cured by a touch of Pentecostal power!

Deeply desiring your spiritual prosperity, I am your brother,

A. A. PHELPS.

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AFFLICTION.

The deep waters of affliction have submerged my soul. On the 20th of May, my son, Simon P. Sheldon, fell under the power of death, after a short but distressing sickness which culminated in brain fever. He was but twelve years and three months old, but will be remembered by hundreds on the different camp grounds in Wisconsin and Ill. Last winter he gave his heart to God, and was baptised by Eld. George Howard. He often gave testimony in our social meetings. He was contemplating our coming June camp-meeting with interest—but he sleeps, and we sorrow. Bro. BUFF, of Chicago, attempted to respond to a telegram to attend the funeral, but was prevented in the manner specified in the following note, after getting within twenty miles of my place:

Janesville, Wis., Thursday Morning.

DEAR BRO. SHELDON:—I write to inform you that I am at Bro. Clow's, where I stayed last night, and that I shall be unable to go on to Brodhead to attend your son's funeral. The R. R. accident near here last night was to the train which I was on. The train ran off the track and turned a complete somersault down a high bank near here. Some of the passengers were much hurt, and some not at all. I received a severe cut in my head over my right eye, just in the edge of the hair, two inces long, which had to be sewed up; also a severe bruise on my right side, just above my hip. The latter pains me much. I am not at all presentable, and am very weak.

I did want to go to your place and sympathize with you in your sorrow; but now it is best I get home as soon as possible. I pray God to bless you in your affliction, and your dear companion also. "All things work together for good to them that love God," and these things will in some way. The grace of God be with you.

FRANK BUFF.

Elder Howard preached the sermon. This stroke, falling so suddenly on me, at a time when I was overworked mentally, nearly threw me into brain fever; but by the help of a physician, and the care of kind friends, I hope to ward it off. Hoping to recover, and praying for grace in this affliction, I close.

W. S.

FRONT PAGE.

We have a beautiful engraving which we had designed for the front page, accompanied with an article by Bro. Couch. The article has not come, and we are obliged to change our programme. However, with the music, the discussion, the engraving on our fifth page, and all the other excellent features of the present number, we feel sure our readers will be quite satisfied.

A REQUEST.

Any who can spare the BIBLE BANNER for *August*, 1871, will confer on us a special favor by sending it to this office. We will send in return any four numbers that may be desired.

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DISCUSSION.

In compliance with a request from Elder E. E. Orvis, we have decided upon a written discussion of two propositions, involving the place of the Christian's reward. Bro. Orvis is connected with the Christian denomination, and is one of the editors of the *Christian Messenger*. The arrangement is that each disputant shall write *three* articles on *each* proposition, and that *all* the articles shall be published in both the BIBLE BANNER and the *Messenger*. At the close of the discussion, either writer shall be at liberty to make such use of the articles as he may deem proper. The discussion opens in this number. The second proposition will be essentially the opposite of the first one. A candid perusal of the whole is solicited.

A. A. P.

NAMES.

As a rule it is best for writers to append their honest names to all articles designed for publication. Anonymous communications are generally received by editors at considerable discount, and if used at all, they are read with comparatively little interest. Write nothing that you are afraid or ashamed to own. There may be peculiar circumstances in which the writer may withhold his name from the *public*, but even then the *editor has a right to know it*.

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Miscellany.

OUR MOTHER'S ALTAR.

[Inscribed to the memory of the late Mrs. O. M. Higgins, of Worcester, Mass., by Eliza.]

Long years ago a little maid did bring
Her simple gift, and on the altar lay,
Though but a turtle dove. 'Twas all she had.
The good priest smiled upon the trusting child,
Which cheered her heart to tread the walks of life.
Time flew apace, and other gifts had she,
For lambs were added to the parent fold.
The firstlings—yea, her all were freely brought,
And gladly offered at the altar's shrine
At dewy morn, at dusky eve, or at
The midnight hour, when all around was still,
Her prayers with sweetest incense rose to heaven.

Oft climbed our youthful feet, with noiseless tread,
And listening stood near to her closet-door,
While she, on wings of faith and earnest prayer,
Our names and needs bore up to Heaven's court.
"Father, I give my children all to thee:
O make them useful, make them pure and good!"
These prayers were lodged above. Those children, blest
Of God, rise up and call her blessed, too.

The name of God was here. In bold relief
Upon her banner she inscribed her faith:
"Jesus will come again, to crown his saints."
She flung it to the breeze, and labored on.
Decades of years rolled by, and still she prayed—
"Come quickly, Jesus, even so, amen."

She sleeps. We laid her 'neath the fir-tree's shade,
To rest till Gabriel shall awake the dead,
Strange feet now tread where once she knelt in prayer—
Strange words replace the echoes of her voice.
Cold vacancies on every side are felt,
Which make us sigh the more for Christ to come.
But while we groan for that redemption day,
And long to feel the power that conquers Death,
We check our flowing tears, and meekly say—
"Thy will, O Lord, be now and ever done!"

WHY IS IT?

MRS. B. P. F.

Why is it that people who believe in the immortality of the soul are almost universally terrified at the thought of seeing a ghost? Men who will face the cannon's mouth without shrinking, will turn pale at the appearance of what they believe to be a spirit. The most desperate characters—those hardened in crime, who have been in all kinds of danger, and who fear nothing composed of flesh and blood—will shake in terror at the sight of a tall figure clothed in white.

A spirit could not harm any one, of course; for, according to the popular theory, there is no substance, matter, or organism to spirits; and yet, nothing is so terrible to evil-doers, and even those who profess to do well share in this superstitious terror. We hear people talking about their dead friends as guardian angels who watch over them: they write beautiful poetry concerning the dear departed who "hover around their path;" and they grow eloquent as they anticipate the day when they shall meet them in the "spirit land;" but if one of these dear friends were to appear to them, they would probably, faint in extreme fright. How much needless suffering is caused by this superstitious fear! Hundreds have been frightened nearly out of their reason by a stump, a white cloth on the back of a chair, or something quite as harmless.

A young man of my acquaintance was one traveling through a piece of woods, on a lonely road, in the evening. As he was ascending a hill, he espied a terrible object by the side of the road above him—something which looked like a person dressed in white, with its arms extended. Terrified, he turned and ran as for dear life. But after running a few rods he stopped to consider. What could it be? He wanted very much to know. So he turned and bravely walked a little nearer. But his courage failed, and again he rapidly retreated down the hill. There was no other road, and it was a long distance back to any house; so, driven by necessity, he turned once more toward home. Pale and trembling, he walked up to the frightful phantom, and found the cause of his terror to be the stump of a burnt tree with two broken limbs! With a long sigh of relief he went on his way rejoicing. The young man found substance to that ghost; but when he found substance he was no more afraid. When I was a child, I was not much afraid of anything real. I did not have any trouble about bears, wildcats, etc., as many children do; but a ghost story would make me shiver, and for a long time after hearing one, if I went to a neighbor's house after dark, or into a dark room alone, I kept a sharp look-out, for I thought ghosts walked in darkness. Alas! how much poor children have suffered by hearing miserable, false, ghost stories.

Again I ask, why is it that people are so much afraid of beings which have no substance, and can have no power to injure them? Well, this etherealty is just what causes the terror. The idea of a living being without any material organism is so absurd, so inconsistent, so unreasonable, that the natural instinct of mankind rises in rebellion at the thought of such a monstrosity. We are apt to be shy of what we cannot understand; and we can never understand how there can be life, mind, sight, and sense, without a body, without eyes, without brains, without substance. If a man meets a real foe—whether man or beast—he can, at least, fight for his life; but the bravest man, the most reckless desperado, is powerless before one of these wonderful children of superstitious fancy; for he knows he can hit nothing if he strikes, and how can he flee from a being who can travel faster than light? "But," says one, "people have appeared after death to their friends!" Are you sure they *really* appeared? I have known people who verily thought they saw friends, who were still *alive*, walking near them in their common clothes, when at the same time those friends were far away. How was that? Did the soul steal the clothes from the body, and run away all alone by itself to take a walk near the old homestead? People have thought they saw friends who were dead, dressed in the clothes they used to wear in life. They were mistaken about the clothes, for they were laid away in the chamber; and if the clothes were an illusion, it was all illusion. I heard a candid Christian friend relate an incident in his own experience. He sat down in his house one bright summer day to rest, and wait for a load of hay which he was going to help unload. He took a book, and, after reading a while, he looked out of the window and saw the load of hay coming toward the barn. He turned to his book again and read until he thought the hay had reached the barn; then he went out to unload it. To his astonishment there was no load in sight! And yet he thought he saw it moving up the road as plainly as ever he saw anything. It must have been an illusion of the brain, like many other things which people *thought* they saw. O that the truth of God might spread! O that the children of men would see the light and rejoice in it! When they become convinced of the Bible truth—that when men cease to breathe they become utterly unconscious and sleep until the resurrection morning—then strong men, feeble women, and innocent children, will no more suffer the needless fear of seeing a ghost.

A lady once asked Mr. Wesley, "Supposing that you knew that you were going to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied, "Why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

A real Christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak enticing words of man's wisdom.

THE WEEPING OR HOLY TREE.

The Canaries are a group of islands in the Atlantic Ocean, belonging to Spain, 135 miles west of the nearest point on the African coast. The group consists of seven prin[illegible] and three small ones, call[illegible]. The total area of [illegible] is not over 3500 square [illegible] with a population of nearly 250,000. [illegible]hey are all of volcanic origin, rough a[illegible] mountainous; the Peak of Teneriffe, [illegible]0 feet high, is the greatest elevation.

The Canaries have no rivers, but are watered by mountain streams; the climate is hot, but healthy; soil very fertile, producing all kinds of grain and fruits in abundance.

These islands are the native home of the

THE WEEPING OR HOLY TREE.

now universal Canary bird, which is still found there in its wild freedom.

Jean de Bethencourt, a French Baron, made a descent on these islands in [illegible]2, and subduing them was crowned ki[illegible] 1404. He converted the greater po[illegible] of the inhabitants to Christianity, and retired in 1405. He afterwards published an account of the islands, from which we obtain the following description of the Weeping Tree, as represented in the engraving.

"In the highest part of the Ile-de-Fer, trees exist from which constantly trickle a pure bright water, which collects in a basin around the tree. This water is of so peculiar a nature that when a person has eaten to excess and afterwards takes a drink of it, before one hour elapses, the food is all digested, and the appetite returns as keen as before."

SENSATIONAL ELEMENTS IN LITERATURE.

W. C. H.

Through the medium of literature, any one generation is enabled to determine the tastes of its predecessors. We live in an age and in a country most favorable for the awaking of our literary powers. In the rudeness of by-gone ages, physical strength obtained prominence and even mastership in life. Millitary glory monopolized the brightest smiles, and obtained the highest honors. But at the present time, beautiful thought is the courted sovereign which from the printed page sways the human will. Not the fitful coruscations of vapid mediocrity, but intellectual and glowing *mind* is the universal queen whom all must love and serve. Republicans though we be, we must acknowledge her as predominant. Man marches to the harmony of thought, whether the music be measured or broken, and he who plays loudest will be followed by the strongest host.

The influence for good or evil which a man may leave behind him may last for years, or even for generations; but there are other ways in which he may speak as loudly as if he had a voice which could be heard to the ends of the earth. The lettered tombstone, which is the voice of the dead speaking after their departure; the monuments erected to perpetuate the memory of illustrious worth; the bequests to the cause of religion, which hold the name of the donor in reverence and respect long after he has departed — all these sink into insignificance when compared with the illimitable power of Literature. By the means of literature, man may speak to all nations and tongues, and his voice may be heard with equal power at the four corners of the globe. He may even speak to the generations after his death, and this too with all the influence of personal eloquence. Literature gives to man a sort of omnipresence and eternity of being. It enables him to give himself a kind of earthly immortality; and with him thousands hold profitable or hurtful communion, until time is no more.

If then it is our duty to be careful of what we speak with the tongue, how much more guarded should we be in that which we may speak to the coming generations.

This wealth of literature which we would hand down to our successors, has been steadily undermined by the effusions of weak and designing men. We should take active measures to free the literature of our country from the impure and worthless.

The sensational and slang elements in our literature are steadily and surely approaching the extreme limit of our indulgence. Already, in both prose and verse, certain literary clowns are venturing so far in the regions of the absurd, vulgar, and ridiculous, that a healthy reaction against such villainous counterfeits is inevitable. These are authors whose vanity has been excited by prolonged popular applause, and who to-day, from their show-man's garb, strong speech, and indecent antics, are the favorites of a corrupt public taste. The progress and decay of the sensational elements in our literature will afford a curious and fruitful field of investigation and discussion to the future literary historian, and on our age—otherwise bright and prosperous—will remain as a dark spot of reproach. With the firmament glowing with such literary stars as Macauly and Bancroft, we are shocked to hear the popular applause that greets such faint, feeble emanations as Prof. Peck, Sylvanus Cobb, Brete Harte, John Hay & Co. We use the last names as representing a vile and reprehensible school in literature. One of these, a professor of history in a Southern university, through such channels of approach to the public notice as the *New York Ledger*, and periodicals of a similar character, has mingled an element [illegible] pollution with the literary stream, un[illegible] it is nearly turbid with the poison. P[illegible]ssion—intensified passion, attempting and accomplishing impossibilities; strategy, wildly mad and incoherent; senseless expressions, sickly and flashy—are some of the chief ingredients of the sickening potion. Crime is seen in a false light, clothed in a ghastly and diabolical splendor. Ideal monstrosities, whose hideousness and unrivaled unseemliness constitute their only charm, are blazoned on every page.

Wood-cuts have succeeded when verbal delineations have failed. The Harpers, in their Weekly, have out-done even Beecher and Prof. Peck, of the *New York Ledger*. The insulting artists in this "Journal of civilization" use their power to produce characters repulsive both to good sense and decency. Eminent divines, presidents of colleges, historians and orators—those who fill stations in life where the highest integrity and honesty of purpose should be indissolubly joined to the noblest ambition and the purest natures—help to further the progress of this vile school of literature!

We see the element of slang coming up with the boldest assumption, but it does not directly assail the principles of morality; it is objectionable on account of its inherent viciousness, and its hostility to good taste. It is a true exponent of a mind addicted to coarseness and vulgarity. Bright thoughts clothed in a coarse and ragged expression excite *pity*, rather than respect and admiration. "Petroleum V. Nasby," "Josh Billings," and "Philander Doesticks," whose coarse slang has won its way to public notice, through their patch-work of provincial expressions, hobbling sentences, false syntax, and bad othography, stand forth as the self-styled representatives of literature. But if this is genius, why seek so squalid an abode?

The "*Bigelow Papers*"—the very best efforts in the field of slang literature, considered from a literary point of view—are a pitiable failure: not that they are destitute of withering satire and genial humor, but their best thoughts, which should have been dressed in a becoming habit appear to us in the garb of bad taste and beggary. That the gifted author of the "*Bigelow Papers*"—whose prose essays challenge the highest repect and admiration of every philosophical mind—should have wasted so much valuable time in the production of a work that has done so much to vitiate the public taste, is a matter of sincere regret.

As a consequence of this vitiated taste, the country is flooded with such trash as is found in "*The Fate of the Fighting Dog*," and "*Heathen China*," by Brete Harte, "*Little Breeches*," and "*Jim Bludso*," by John Hay. What would be thought of Whittier and Longfellow, if they should attempt to palm off on the public such concoctions for *poetry*?

The origin and development of the sensational elements in literature may be traced to two fundamental causes: one, the natural desire of the public mind for the exaggerated, the unique, and the ridiculous; the other, a lack of due appreciation of what is really excellent. It is true that the mind that can deal with the grotesque and the ridiculous, combined with creations of higher excellence, will yield the richest fruits of literary fertility. We have many illustrations of this combination of talent; Dickens and Holmes will serve as instances.

A literary production should show, in its whole make-up, all the completeness that is found in any object, be it great or small. All its parts should show such natural and attractive arrangement as a beautiful flower to the corporeal sense. A poem is a *verbal* painting, in which words become pigments.

To master a thought so exhaustively that it may be best painted in words, is to analize it—to draw its hidden beauties into light, and study it by means of the accurate chemistry of our ideal vision. When the secret of a celebrated painter was sought for, as to how he compounded his colors, he replied: "*I mix them with my brains.*"

So the seeing of a *thought*, clearly and vividly, is the mixing of words with brains, when the mind attempts to give a perfect expression. And only as the true intellectual sense of sight becomes properly awakened, will the public mind cast aside its corrupt taste, and admire, and seek for the highest perfections in literature.

But, in the mean time, we may fondly hope that those swarms of literary ephemera, hatched in the foul heats of sensational literature, may float and sting only for a few brief hours, and then sink forever into the oblivion that awaits them.

Lewisburg University.

SERMON TO YOUNG LADIES.

Ladies—caged birds of a beautiful plumage, but sickly looks—pale pets of the parlor, who vegetate in unhealthy atmosphere, like the potato germinating in a dark cellar, why do you not go into the open air and warm sunshine, and add luster to your eyes, bloom to your cheeks, elasticity to your steps, and vigor to your frames? Take exercise; run up the hill on a wager, and down again for fun; roam the fields, climb the fences, leap the ditches, wade the brooks, and, after a day of exhilerating exercise and unrestrained liberty, go home with an appetite acquired by healthy enjoyment. The beautiful and blooming young lady—rosy-cheeked and bright-eyed—who can darn a stocking, mend her own frock, command a regiment of pots and kettles, and be a lady when required, is a girl that young men are in quest of for a wife. But you pining, wasp-waisted, doll-dressed, consumption-mortgaged, music-murdering, novel-devouring daughters of fashion and idleness, you are no more fit for matrimony than a pullet is to look after a brood of fourteen chickens. The truth is, my dear girls, you want less fashionable restraint and more liberty of action; more kitchen and less parlor; more leg exercise and less sofa; more pudding and less piano; more frankness and less mock modesty. Loosen your waist-strings, and breathe pure atmosphere, and become something as good and beautiful as nature designed.—*San Francisco News Letter.*

A good deacon, who was naturally a high-tempered man, had been used to beat his oxen over the head, as all his neighbors did. It was observed that when he became a Christian, his cattle were remarkably docile. A friend inquired into the secret. "Why," said the deacon, "formerly, when my oxen were a little contrary, I flew into a passion and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go down behind the load, sit down, and sing "Old Hundred." I don't know how it is, but the psalm tune has a surprising effect upon my oxen."

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE ANGEL OF PATIENCE.

J. G. WHITTIER.

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again;
And yet in tender love, our dear
And Heavenly Father sends him here.

There's quiet in that angel's glance;
There's rest in his still countenance;
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear,
But ills and woes he cannot cure
He kindly trains us to endure.

Angel of patience! sent to calm
Our feverish brows with cooling balm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will.

Oh, thou who mournest on the way,
With longings for the close of day,
He walks with thee, that angel kind,
And gently whispers "Be resigned;
Bear up, bear up, the end shall tell
The dear Lord ordereth all things well!"

DEAD TO SIN.

FRANK BURR.

According to Scripture, the connection between man and sin is that of life and death. On the one hand, a man is said to be living in sin, whose wages is death at last; on the other hand, he is said to be dead to sin, and alive unto God through Jesus Christ our Lord.

The unregenerate man is living in sin. The man who is a new creature in Christ Jesus is freed from sin by virtue of being dead to it. (See Rom. 6: 7, 11.) And in these passages death does not mean life, any more than it does elsewhere. It means *death*.

Some persons seem to fear the doctrine of a man's being entirely dead to sin in this life. What shall he be then? Shall he become half dead? Or, shall we take the theological definition of death, and call it eternal misery, and say that to be dead to sin is to be continually miserable because sin dwells in us? Some professed Christians seem to live thus. Or, shall some small roots of sin be left within to show a little life, lest the man become too self-confident? Nay; let us make no apologies whatever for sin, but rather rejoice that "the blood of Jesus Christ cleanseth from all sin." Self-confidence is not a result of entire holiness, for entire sinlessness cannot be obtained without a complete crucifixion of self, or the "old man," and holiness follows by an impartation of the divine nature, and there is no room for self when filled with Jesus.

It is thought that if a person is entirely dead to sin he cannot be tempted, for the dead are not sensible to temptation. If being dead to sin meant a complete death of every part of the man this might perhaps be true, but the man is yet alive to God, and living by faith. Such an one is liable to be affected outwardly by temptations, but as long as he has implicit faith in Jesus, he will have no sin. Jesus "was in all points tempted like as we are yet without sin."

Temptation, to a godly man, is an attempt on Satan's part to place within him again the seeds of sin that the "old man" may be revived. The apostle James writes that "man is tempted [yields to temptation] when he is drawn away of his own lust, and enticed." No man is "drawn away" unless he yields to sin. But temptation does not always draw men away. Hence, in the passage above, the word "tempted" only includes those who yield. Lust, or desire, may be pure and holy, but there it is that Satan through temptation seeks to lodge the seeds of sin; yet in our weakness we may look to Jesus and be kept pure, and not be drawn away.

Shall we allow any place for sin to dwell in us? Shall we not rather be wholly dead to sin in this present life? Not always dying and *never dead*, but "crucified" and dead to the world, that Jesus may live in us, "the hope of glory." "Neither give place to the Devil."

Chicago, Ill.

He who looks largest to himself, looks smallest to others.

CHRISTIANITY VERSUS INFIDELITY.

[It is seldom that so much pointed matter of thrilling interest is compressed within the narrow limits of the article here subjoined. It was communicated by Rev. Joseph Barker to a Christian woman who felt a yearning solicitude for her skeptical friends. Reader, *you* may have a friend who might receive a world of profit by its careful perusal. Pass it along.]

I spent six or seven years on my journey from Christianity to the uttermost bounds of unbelief, and six or seven on my way back. To give you a history of my journey in either direction would require a large book. I traveled rather slowly both ways. A multitude of things contributed to my alienation from Christ and God, and, as great a multitude perhaps, to my return to the truth as it is in Jesus. But the thing that worked on my poor soul most mightily, was the view I got of Christ when reading the Gospels, with the intention of giving to my readers a true representation of his character and teachings. I had formed the purpose, though not a Christian, and never expecting to be one, of re-reading the Bible carefully, with a view to ascertain how much there was in it of truth, and beauty, and goodness, and of publishing a summary of what I should find, in my periodical. I had also resolved to review Christianity; to examine the character of its founder; to try to ascertain the true nature and the real value of his teachings and his spirit, and to compare the character and working of infidel and Christian organizations, and their respective influences on the character and comfort of men, of families, and of nations. The thought came into my mind—I have read the Bible, and studied Christianity, and run through church history, and looked through the churches, to see what I could find of an objectionable character, and I have published the result to the world. I will now go over the ground again, and see what I can find of an opposite, or favorable character, and I will publish that. I will do justice to the Bible, to Christianity and the Church, to the best of my ability. And I set to work. I had no idea of the extent of the task I was undertaking, of the discoveries I should make, or of the influence which my investigations would have on my mind. I give my God, my Heavenly Father, ten thousand thanks, that ever that blessed purpose was formed in my soul. Every step I took, I found in the Bible something good—something better, truer, more beautiful, and more beneficent than I expected. The difficult and doubtful parts I passed over hastily. I had given them sufficient attention before, when running through the book with unfriendly feelings. Yet, even in these portions of Scripture I often found unlooked-for treasures. Passages which had suggested objections on former occasions, now presented themselves in so different a light, that I was ashamed of my former injustice and folly. I found truth and goodness where before I had seen only falsehood and folly. The better, richer, more important portions of the volume filled me with amazement. I was astonished at the vastness and depth of the wisdom of the Book of Proverbs. Portions of the Book of Job melted me to tenderness: and I reveled amidst the beauties and glories of that wonderful production. Notwithstanding the dark spots in the Book of Psalms, I found myself, while traveling through it, in a world of light—beautiful, brilliant, and cheering light. There were numbers of things in the Prophets that were mysterious enough, but anywhere around the dark clouds, I saw bright streaks, while in other parts of their writings I saw floods of glory. Nothing could surpass the truthfulness, the honesty, the fidelity, the courage, the holy zeal of the prophets. And nothing could excel the soundness and the salutary influence of their moral teachings. And with what force and majesty they delivered their messages! And what beauty and sublimity I found in their style! Nothing could be plainer than that the prophets were men of clear vision, of great wisdom, of true philosophy, and amazing powers, and that the tendency of their communications was to check hypocrisy, and vice and crime, and to make men true, and good, and Godlike.

But it was not till I came to the Gospels, and began to study the deeds, and mark down the sayings of Jesus, and place them in order before my mind, that I might get a full and consistent view of his character, that I began to feel the almighty power, and to see the infinite excellence of the Bible and Christianity. The view I got of Christ melted my whole soul. I wept, moistening with my tears the book in which I was reading and the paper on which I was writing. I saw in him, first, the perfection, the grandeur, the glory of all human excellence, and I drew his portrait accordingly, and sent off the articles to the press. I looked again and again, and then I saw in him the image, the likeness, the representation, the incarnation of the invisible God—God manifested in the flesh. I saw in his doctrine, in his sufferings, and in his death, the most wonderful and overpowering revelation of the eternal, the unbounded, the unspeakable love of God. The whole Christian system presented itself to me in the most beautiful and captivating form. It was glorious. There was nothing like it in all the world besides. It was true. The whole Gospel story was true. I felt it could be no other. The miserable criticisms of Unitarians, Rationalists, Infidels, seemed pitiful in the extreme. When I thought of what I had said and written about the Gospel and Christ and Christianity, when under the influence of unbelief, I was ashamed, disgusted, mortified. I woke up to the terrible fact that I had done Christ and Christianity an infinite wrong. I felt that I had done the whole Bible, and done the Church, and done myself a most fearful wrong. I felt that I had committed a most woful, and unspeakably awful mistake, the dreadful, the deadly effects of which could never be remedied. And, as I went on in my investigations and discoveries, I mourned at times in the greatest bitterness of soul. Yet at other times I was in ecstacies of joy. The darkness was past, and the true and marvelous light of heaven shone again into my soul. I had lived to be created anew, and to be translated into a new world. And I was well and strong, and might have time and opportunity to make known the blessed change I had experienced. Oh! if God would but spare my life a few years, and give me the health and strength, what would I not do—what would I not say and write for the cause of Christ! And he has spared me ten years, and permitted me to preach and lecture in his cause in almost every part of England; and now he has permitted me to visit America, and to do something towards paying the tremendous debt I owe this great country. Let his name be praised for ever; and may the whole earth be filled with his glory.

I know what it is to be a doubter and an unbeliever. I know what a terrible calamity it is to the unbeliever himself. I know what a sad affliction it frequently is to his wife and children. I know what a mischievous influence his example exerts on others, even when it is a silent one. But I know how prone unbelievers of some kinds are to talk of their doubts, and propagate their views among their friends and associates. "One sinner"—one doubter—"may destroy much good," may do much evil; and at best the influence of the unbeliever is lost to the cause of Christ and virtue—the only cause for which I now consider it worth a man's while to live. And there is nothing to be said of infidelity but what would be better unsaid. It gives a man nothing that is worth having. It does nothing for any one but what would be better undone. It furnishes no motive to virtue; it supplies no check to vice. It leaves the animal nature unrestrained, and it is sure, sooner or later, to run into sin. It has no tendency to stimulate a man to anything honorable or beneficent. It is no friend to philanthropy. If an infidel be moral, it is in spite of his infidelity. If he be not licentious, it is in virtue of influences the very opposite of those originating in unbelief. And infidelity inspires no trust in Providence; nor does it make a man contented with the laws and arrangements of nature. And it kindles no high or generous enthusiasm in behalf either of our families or our country; and it inspires no hope of a better life; and it opens no grand and cheering prospects with regard to humanity, even in the present world. Its whole tendency is to sadness, despondency, and suicide. Morally its tendency is ever downward, to what is earthly, sensual, devilish. It is, so far as it works—and it cannot but be—the undoing of man—the undoing of the universe. It is darkness, disorder, degradation, and death.

Christianity is just the opposite. It is light and life. It is purity and peace. It is hope and joy. It is love and beneficence. It is philanthropy in its purest, highest, and divinest form. It gives every aid, it furnishes every inducement, to every noble and generous enterprise. It blesses a man both in body and soul, in reputation and estate; it makes him amiable; it makes him honorable; it makes him useful; it makes him happy. It gives him trust in God's all-perfect Providence. It gives him hope of immortality. It makes him a comfort and blessing to his wife and children; to his parents, and brothers, and sisters; to his friends and neighbors. It inspires a holy enthusiasm, impelling him to every good work. It comforts him in affliction, it consoles him in sorrow, it sustains him in adversity. It gives him the victory over death. It makes his memory dear to those whom he leaves behind. It is "the one thing needful" to the virtue, the greatness, the glory, and the happiness of our race. There is no substitute for it. Learning, science, art—new laws, new forms of government, new social arrangements—railroads, steamships, electric telegraphs—improvements in agriculture, the growth of manufactures, the extension of commerce—a more general education, a higher culture, and freer social intercourse—are all poor things compared with the spread and triumph of Christianity. They are nothing—they can do nothing—for the welfare of humanity apart from Christianity. They are worse than nothing—they tend to greater excesses in luxury, to more appalling extravagances in vice, to a more terrible and absolute ruin, without the sanctifying power of the Gospel. The Gospel is our only hope either for time or eternity.

I do not speak at random. I do not go by hearsay. I am not the sport or plaything of my imagination. I am not indulging in mere speculation, or in wordy declamation. I am speaking from the depth of my soul—from a strong, living sense of reality—from the largest and most varied experience—from extensive and careful observation—from long and patient investigation, and I can hardly imagine it possible to have a clearer view, or a fuller assurance of the truth of what I am saying. And I am not alone. There are numbers who, like myself, have examined both sides of the great question, and who have had experience of the effects and tendencies of both systems, who join their testimony with mine, and lift their voices in praise of Christianity, and in condemnation of infidelity.

PRIDE.

J. W. THOMAS.

What is it? Webster says: "It is inordinate self-esteem; haughtiness; dignity; elevation; show; that of which one is proud." The Bible says: "A high look and a proud heart is sin." (Prov. 21: 4.) It is hateful to God. These six things doth the Lord hate, yea, seven are an abomination unto him: "A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6: 16-19.) Brother, sister, are you free from these sins? Have you not a proud heart? Are you not sowing discord among brethren? Beware how you use your tongue. Do you not think too much of *self* and despise others? Examine yourself. Take your Bible and look out all the places where pride is mentioned and see if there is nothing that hits you. Pride often originates in *self-righteousness*. Look at the two men who went up in the temple to pray. Hear their language. One is proud and self-righteous, the other is humble and penitent. How many there are to-day who brace themselves up on their self-righteousness, manifest a similar spirit, and talk in a similar way. But let us hear the proud Pharisee: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Wonderfully good, wasn't he? So he thought, but God knew his heart. Now let us hear from the other: "And the publican, standing afar off, would not so much as lift his eyes to heaven, but smote upon his breast, saying, God, be merciful to me a sinner." What did Jesus say? "I tell you, this man went down to his house justified rather than the other: for every one that *exalteth himself shall be abased;* and he that *humbleth himself shall be exalted.*" (Luke 18: 9-14.) Friend, how is it with you? Have you got a pile of money and a pile of self-righteousness, and do you think yourself a great deal better than other folks? Do you despise the poor? Have you a censorious spirit? Do you talk in a severe, reflecting manner to those who have sometimes made mistakes? Are you too proud to condescend to men of low estate? Do you seek to save the erring? May the Eternal Spirit search your heart to-day, and help you to see yourself just as you are! The burning day is at hand, when all the proud and all that do wickedly shall be consumed like stubble. Would you escape, then repent and follow him who was meek and lowly in heart. Humble yourself, and not wait for God to humble you.

SPOILING MEETINGS.

WILLIAM SHELTON.

Meeting killers are too numerous, and a few hints to prevent their ruinous depredations may not come amiss to the cause. They are not always a bad class of men, but are often found among our best brethren; and the worst feature about the matter is, they keep on killing meetings, and do not know that they have done any harm, and so kill another, and still another. Let me particularize:

1. A social meeting is in full blast, and everything seems melting before it, when a brother gets up and introduces something entirely foreign to the current of the meeting, and tries to turn the meeting into another channel. All he says may be well upon a proper occasion, but under the circumstances, it is like throwing a cake of ice into the fire. When will brethren learn to keep in the current of the meeting?

2. Perhaps several ministers are present, and they must lengthen out a speech because they are *ministers*, and though all they say is good in its place, they kill the meeting. When will they learn to place themselves on a level with common brethren in a social meeting? Be just as short as any brother. If the heart is full, let it boil over, but do not monopolize the time because you *can* speak long, or love to speak long. It is no place for speech-making, or display of talents. Some seem to fear that it will not be understood that they are *ministers* unless they talk long. Well, better let it remain unknown than to make a meeting-killer of yourself. You are robbing your brethren, and that is not honest. I have seen more social meetings killed by preachers than by any other class of people. Let this thing be stopped. Half minute speeches in a large social meeting will do more good than long exhortations. There is a proper time for exhortation, and sermons, but not in a social meeting. Let us be patterns of brevity and promptness in such meetings.

3. Another class who cannot have their own way in spoiling social meetings by long speeches, or by introducing theme contrary to the current of the meeting, adopt another plan. They sit still, say nothing, and pull back like a balky mule. But I never knew one of these meeting mules to get blest. They generally have a hard time after meeting. Now, brother, which class of meeting-spoilers do you belong to? Do you talk out of the current of the meeting? Do you talk long and rob others? Or do you sit and hold back? Let us be, in such meetings, earnest, prompt, and brief. When *all* act on this principle, we are sure of a good meeting.

A BEAUTIFUL INCIDENT.

A naval officer being at sea in a dreadful storm, his wife, who was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised with his composure and serenity that she cried out,

"My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?

He rose from his chair lashed to the deck, supporting himself by a pillar of the bed-place, drew his sword, and putting it to the breast of his wife, he exclaimed:

"Are you afraid of that sword?"

She instantly answered, "No."

"Why?" said the officer.

"Because," rejoined the lady, "I know it is in the hands of my husband, and he loves me too well to hurt me."

"Then," said he, "remember I know whom I believe, and that he holds the winds in his fists and the waters in the hollow of his hands."

Men will never know us by our faith for that is within us; they know us by our works, which are visible to them.

AT MIDNIGHT.

W. F. S.

A short time since, I was spending the night with the family of a friend, in the absence of the husband and father. Awaking near midnight, all was darkness and silence. The household were wrapped in quiet slumber. Suddenly there was a noise in the street, a rap at the door, and the father's voice was heard calling a member of the family by name. What a change came over the sleeping household! The quiet of the midnight slumbers gave place to the confused murmur of voices, hurrying steps, and hasty preparations to welcome the cold and weary traveler. But there was another circumstance which added greatly to the surprise and pleasure of the midnight arrival. The Father brought with him a son and his family, who were now returning for the first time, after an absence of seven years.

As I listened to the happy voices of parents, children, and grandchildren, gathered once more around the parental hearth, I thought of another coming of "the Master of house," perhaps "at midnight."

How much like a sleeping household will the race of mankind be at that time! While a few will be awake, watching, listening for the faintest sound that betokens His approach, the multitude will be asleep. Some, perhaps, once had joyful anticipations of that event, but they have listened to the delusive word, "My Lord delayeth his coming;" and now they sleep on with the world, alike forgetful of the past and regardless of the future. And with what terrible suddenness must the waking come! The rage and rush of business, the whirl of pleasure, the pomp of worldly honor, the idle dreams of indolence, the devious ways of vice and crime, will alike prove powerless to hinder the hearing of that voice which shall rise above the crash and roar of dissolving elements; which shall reach with loving energy the darkest recesses of Hades; which shall startle into life the sleepers on mossy beds, far down among coral rocks and ocean caverns, and shall summon to their final doom the mightiest of the living and the dead.

But while the suddenness of the coming will be fearful to the many, it will be transcendently joyous to the few who are watching. The Beloved, so long absent, comes at last! The Presence so often yearned for is now beheld in all his glorious majesty and beauty. The hand whose unseen leading has been so long experienced, now is grasped with the fervor of immortal love. The eyes which have watched our welfare with sleepless vigilance, now are gazing into ours with unutterable compassion and affection—a compassion and affection whose best exponents are Gethsemane and Calvary.

And this beloved friend will not come alone. However much the soul may be filled with his divine love, there are earthly loves, pure, tender, abiding. Some this level have been taken from us, leaving our hearts rent with anguish, and our lives desolate; but we have God's own words that "they shall come again from the land of the enemy." We sorrow not as those without hope, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Yes; as the waiting ones are caught up to meet their Lord with all the host of his angelic attendants, they will also meet the loved and lost of earth.

"Loving eyes shall on me shine,
Hands shall stretch to meet me,
Loving arms shall round me twine,
Loving voices greet me."

But how different from the decaying bodies we laid away, upon which disease had done its worst, are these radiant beings, vigorous with immortal life, beauteous with resurrection fashioning like unto Christ's glorious body. The same, but glorified. The same eyes that looked their last on us so lovingly, and then grew dim and sightless, shall then shine upon us with a new and fadeless lustre. The hands which supported us in helplessness, which ministered to our wants or soothed our aching brows, and which, at last, we folded across the still breast, shall then be stretched to meet us with the grasp of an unchanging friendship, an undying love. The arms which twined about us in the purity of earthly affection, then closed their hold and grew rigid in death, shall embrace us yet again. The voices so dear to us, which grew fainter and yet fainter, until they were hushed forever on earth, shall greet us then, strong and melodious as those of angels, and shall join with ours in swelling the anthems of the redeemed. And this state of bliss unspeakable shall know no end. "So shall we ever be with the Lord."—*The Christian.*

TO YOUR CLOSET, O ISRAEL!

HERRICK JOHNSON, D. D.

Every soul needs a closet. True prayer will find one. It is the instinct of the heart thirsting for God. It is the command of the Master—Enter thy chamber. It is the way trodden by Jesus. "When he had sent the multitudes away, he went up into a mountain apart to pray."—"He withdrew himself into the wilderness and prayed."—"He continued all night in prayer to God."—"Sit ye here, while I go and pray yonder."

"Cold mountains and the midnight air
Witnessed the fervor of his prayer."

Men are professing to follow Jesus who never think of following him into these solitudes. Men are professing to have found Jesus who, alas! have never found, or at least kept, a closet. The tendency of the age is to *outwardness* in Christian life—to activities, works, push, stir, doing. God forbid that we should deprecate any true Christian activity. But there is a morbid externalism, which may cut off the very springs and sources of our piety, and leave us smitten with dry rot. The good works may not be done in the spirit of ostentation and with noise of trumpets, "to be seen of men;" but they may be done in such forgetfulness and neglect of inner life, personal holiness, communion with God, as to rob them, however arduous, and however self-denying, of all their efficacy and spiritual power.

There is no blare of trumpets in this duty; it attracts no notice, makes no noise. The closet is a still, hidden place, not seen of men; and its duties are secrets with God. But he who thinks he can accomplish very much for God without this source of supply, has yet to learn the very alphabet of Christian efficiency. The closet is where a believer replenishes his stock. It is the secret place where the culture of personal holiness goes on. He enters in, and open the sluices of his heart, and asks God to flood them with his Spirit. He shuts the door, and communes in spirit with Jesus. He leans upon that bosom, weeps his tears there, sobs out his sorrow for sin, gets his "Go in peace" from his forgiving Lord, washes in his blood again, strengthens his faith, catches something more of his Lord's spirit, fortifies his soul, deepens and widens his spiritual experience of grace and power; and when he opens that door and comes forth, he is something better, stronger, purer, humbler, for that talk with God in the secrecy of an inner chamber.

Hence the unspeakable, indispensable value of frequent solitude for communion with God; not simply for hurried, ejaculatory, or silent petition, but for thoughtful and even protracted prayer, with posture of devotion and audible expression. Mount, desert, closet, still hour, to what uses have these been ordained! How grand spirits have been girded for heroic work by them! What solemn and precious baptisms they have furnished! What preparations for labor and sacrifice and victory! Jacob at the ford Jabbok, Elijah on the mount, Elisha in the chamber with the dead child, "the door shut on them twain," Daniel in the den of beasts, Jeremiah in the court of the prison, Jonah in the belly of hell, Jesus in Gethsemane: it was the closet, the still hour, the talk with God face to face alone, that gave all these their lofty moods, their might with men, their spiritual victories. It is there the soul touches the unfailing fountain of spiritual supply. There the mountain tops are reached that pierce the clouds, and bring down fatness.

We have activities enough: the Church never so bristled with good works. The busy hum of our ecclesiastical machinery may be heard all over the land. Alas! what meagre and inadequate results! The activities have been with too great self-sufficiency, and without the sufficiency that is of God. Our works need to be vitalized and surcharged with power from on high. The channels of that power are broken hearts. Hearts get broken in the closet; and there and then they pull down the power. Surely it is the "voice of the Master to every disciple this day, *Enter into thy closet, and shut thy door.*"—*The Presbyterian.*

Suffering rightly borne weakens that part of us that should be weak, and strengthens what should be strong.

PERFECTION IN CHRIST.

S. D. MARSH.

The diversity of opinions entertained by professing Christians is consequent on the various terms of Scripture not being understood or applied where they belong. People see things according to the kind of spectacles they wear. In theology it is much the same. Men pick up the opinion of some doctor or divine, on a given subject, and take it for law and gospel.

Let the Bible be the umpire in determining the truth. We read of God's address to Satan: "Hast thou considered my servant Job, a *perfect* and an upright man?" David says, "Mark the *perfect* man, and behold the upright." Why use these terms if they do not mean what they say? Matthew records the command, "Be ye *perfect* even as your Father in heaven is perfect." Says Paul to the Corinthians, "Howbeit we speak wisdom among them that are *perfect*." In his farewell address to the same people, he exhorts them to be perfect. So in his epistle to the Ephesians: "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man." And in his second epistle to the Corinthians: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." But what is implied in such a state of grace?

1. *Not absolute perfection.* That belongs only to God. He is essentially and infinitely *perfect*. Man in this life is not immortal. Therefore, he cannot be perfect in the same sense as the Almighty.

2. It is not *angelic perfection.*

3. Neither is it *Adamic* perfection, for Adam was, intellectually and physically, a perfect man.

Christian perfection is consistent with human frailty; allowing sufficient latitude for imperfect knowledge, fallibility of judgment, and all the infirmities of a fallen nature.

Perfection in Christ consists in the fulfillment of the *law of love.* "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength." "God is love." "He that dwelleth in love, dwelleth in God, and God in him." "Herein is our love made perfect." So we learn that Christian perfection, so essential to salvation, is not a natural attribute of character, but a perfection in righteousness, imputed to us through the Lord Jesus Christ, so that one may be the temple of the Holy Spirit, and be clothed with the salvation of Christ, as he is styled by Jeremiah, "The Lord of our righteousness."

OBJECTIONS.

First. "They that are in the flesh cannot please God." (Rom. 8: 8.) The term "flesh," in this passage, does not refer to the *new man in Christ*, but is synonymous with the *carnal mind of man in sin.* That this is the true sense is evident from the following: "But ye are not in the *flesh*, but in the *Spirit*, if so be that the Spirit of Christ dwell in you." The carnal mind cannot please God. "It is enmity against God—not subject to the law of God, neither indeed can be." Consequently there *must* be a *change.* "If any man be in Christ he is a new creature."

Second. "If we say we have no sin we deceive ourselves, and the truth is not in us." But this has no reference to believers in a saved state, neither does it teach that Christians may not be perfect. If it did, there would be a contradiction in the Scripture throughout, and even in this same chapter; for in the 9th verse we read: "*If we confess* our sins He is faithful and just *to forgive our sins, and to cleanse us from all unrighteousness.*" If a man is pardoned we understand him to be free; and this passage is a sure pledge from a divine source that a man may be cleansed from sin and receive the spirit of adoption. Says the prophet, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter *than snow.*" Paul says, "The life which I now live in the flesh I live by the faith of the Son of God."

Third. "*This doctrine of perfection will engender pride and carnal security.*" This seems to betray an imperfect knowledge of the principles involved in Christian perfection, otherwise denominated *perfect love*, and comprising many affections, elements, and graces, in detail: a perfect repentance toward God, a perfect faith in Christ, with all the *necessary* Christian virtues developed, such as knowledge, temperance, brotherly kindness, gentleness, meekness, humility, all of which seem to cluster around the full-orbed sun of righteousness, and are requisite to a complete acceptance with Jesus.

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Metallic Buttons for hives per gross, by express, 75c; two gross	1 25
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Agent's $1 50 Outfit, with International Hive No. 1, 13 boxes, cap and top	8 00	7 00
Brass lettering plate, with agent's address extra	2 00	
American Hives.		
One American Hive No. 1	6 00	5 00
Two " " "	10 00	9 00
Three " " "	14 00	12 00
Four " " "	17 00	15 00
5 to 10 No. 1 Hives, 12 boxes, each	4 15	3 50
10 to 20 " " "	4 05	3 25
20 to 50 " " "	4 00	3 25
5 to 10 large hives, No. 2, with case and frames above, each	4 50	3 75
10 to 20 large hives No. 2, with case and frames above, each	4 40	3 60
20 to 50 large hives No. 2, with case and frames above, each	4 35	3 50
International Hives.		
One International Hive No. 1, 13 boxes, cap and top	7 00	6 00
Two " " "	13 00	10 00
Three " " "	17 00	14 00
Four " " "	21 00	17 00
5 to 10 No. 1 International Hives, each	5 00	4 00
10 to 20 No. 1 " "	4 75	3 75
to 10 No. 2 International Hives, 22 frames and 16 boxes, or 11 frames and 8 boxes at each end, each	7 00	6 00
10 to 20 do do do	6 75	5 00
One International Hive do do	8 00	7 00
" " " with 22 boxes.	8 00	9 00

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Cut to fit ready to nail together with all trimmings except nails, paint and glass.

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Material for 10 to 20 No. 1 hives, 12 honey boxes	2 65	2 4
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Glass cut to fit boxes, per box 50 feet	4 50	4 75

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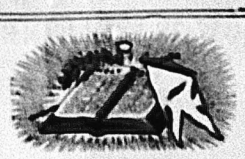

The Bible Class.

"SEARCH THE SCRIPTURES."

This Department is designed for Curious Questions, Candid Objections, Critical Notes, and Interesting Facts, calculated to advance the cause of truth. All matters of interest demanding elaborate discussions will be referred to other Departments.

Substitutional Death.

Did Christ suffer the penalty in the sinner's stead? Is sin a debt? and if so, did Christ pay it?
D. P. MASON.

To the above questions we answer, no. Sin is a matter involving moral guilt, and guilt is not transferable. It is contrary to the philosophy of sin, and also to all correct ideas of justice, that Christ or any other being should suffer the penalty due the crimes of another one. The Bible does not say that Christ suffered in our stead, or that he endured the penalty of our sins.

Sin cannot be reckoned as a debt. Sin is a disease of the affections; it is alienation; it is bad moral and spiritual culture; and the forgiveness of sin is the healing of that disease of the mind, the reversing of the course of culture and discipline. From the true philosophy of sin, and the principles of justice, it cannot be that sin is a debt, nor that Christ suffered the penalty in the sinner's stead. It is an error of popular standing that Christ suffered in man's stead, that he paid the debt for us, that he satisfied divine justice. It is not taught either by revelation or reason. Moral and spiritual things should not be regarded as mere matters of legality. If we admit the judicial theory of atonement, that is, that atonement must be made by way of satisfaction to justice, we cannot bring Christ and his death in, to render that satisfaction, for justice could not accept any substitute, but must ever call for the offender to suffer the penalty. The popular idea that Christ paid the debt, or suffered as our substitute, is a very inconsistent one. In making the Bible teach it, reason is violated, and the fundamental principles of fair interpretation also are disregarded. The subject demands more elaborate discussion.
C. C. BOWLEY.

Second Reply.

"Did Christ die the death due the sinner?" Ans. Yes. "Did Christ suffer the penalty in the sinner's stead?" Ans. Yes. "Is sin a debt? and if so, did Christ pay it?" Ans. Yes. But the application of the payment is only made at present *partially* to those who believe in him, to be *completed* at the resurrection. Christ's payment in value is sufficient for the sins of the whole world; but he has the right to make its application, which is conditional and in proportion to the faith exercised. This is done by nullifying the effects of sin, by the greater power of a quickening life inherent in himself. The effect of Adam's transgression and of a Christian's own sins is neutralized by the power of a life-giving Spirit first implanted at his conversion and afterwards renewed. The unbeliever suffers the penalty of Adam's transgression without any hope or palliation; and will suffer for his own sins, especially that of rejecting the gospel, by the second death after his resurrection. Christ has removed the disability from the world, so that it is now capable of salvation. But the giver is also the distributor: if few apply for it, what is lost in quantity will be increased in quality.
INER LAMB.

Mourning Weeds.

Is it proper for Christians to follow the common custom of putting on mourning weeds and dressing in black on funeral occasions? SILVIA.

We answer in the negative. And why not proper? Because not recognized in Bible among the regulations of the divine government for the Christian Church. But are not some things proper to be done by Christians not recognized in the divine regulations? I admit it. But there is a rule brought to view by the Apostle that seems to conflict with the changing of wearing apparel, or the putting on of black when our friends die. He says, "Be not conformed to this world." Now I ask, is not this a direct conformity to the fashion and custom of this world? If it were fashionable to dress in *white* at funerals, instead of black, do you think any one would be seen there in *deep black?* Again, it causes needless expense, which is burdensome and sometimes cruel to the poor. The rich die. The relatives make a show in costly apparel. Pageantry and display are no less observable at funerals than at weddings. Shall Christians follow the custom? Is it proper for them so to do? How many in the time of bereavement and sadness spend for needless appendage what they need to make the remaining family comfortable. "But what shall we do?" Wear the clothes hanging in the wardrobe, that you wore before the loved one died. Be not conformed to custom or fashion to please the eye, but be ye transformed.
L. BOUTELL.

Spirit in Man.

Please explain Eccl. 12: 7. S. A. HUDSON.

The passage reads: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." In the account of man's creation, Gen. 2: 7, we read: "The Lord God formed man [not his body merely] of the dust of the ground, and breathed into his nostrils the breath of life, [not an immortal soul,] and man became a living soul." The original word, (*n'shah-mah,*) rendered "breath of life," seems to be used in the same sense as *ruach,* rendered "spirit" in Eccl. 12: 7. *Ruach* is used in this sense in various passages. For example: "Thou takest away their breath, [*ruach,*] they die and return to their dust." (Ps. 104: 29.) This shows that when a man is created God imparts to him the breath of life, which vitalizes and sets the machinery in motion. At death the process is reversed. The breath of life, or "spirit," or vitalizing element, returns to God as the source of all life. To make this returning spirit an accountable being, would prove that we had a conscious existence with God before we came to inhabit our earthly bodies. Which will you do—give up the premise or accept the conclusion? S. D. CHASE.

The Judgment Illustrated.

A traveler crossed the frontier, and had to pass the custom-house. The officers said to him, "Have you any contraband goods?" He replied, "I do not think I have." "That may be all true," said the officers, "but we cannot permit you to pass without examination; permit us to search." "If you please," said the traveler. The examination over, the traveler addressed the officers, saying: "Gentlemen, will you allow me to tell you what thoughts this examination has awakened in my mind? We are all travelers to an eternal kingdom, into which we cannot take any contraband goods. By these forbidden things I mean deceitfulness, anger, pride, lying, covetousness, and similar offences, which are hateful in the sight of God. For all these, every man who passes the boundary of the grave is searched far more strictly than you have searched me. God is the Great Searcher of hearts, from him nothing is hid; and in that kingdom, as in this, every forbidden article subjects a man to punishment."—*Foster's Clyclopedia.*

Triplets.

Did you ever think how many things in the Bible and in nature go by *threes?*

1. *God*—"Father, Son, and Holy Ghost."
2. *Man*—"Soul, body, and spirit."
3. *Christ*—"Prophet, Priest, and King."
4. *Time*—Past, present, and future.
5. *Luminaries*—Sun, moon, and stars.
6. *Birth*—Natural, spiritual, resurrectionary.
7. *Life*—Animal, spiritual, eternal.
8. *Death*—Physical, moral, penal.
9. *Corn*—Blade, ear, mature grain.
10. *Christians*—Children, young men, fathers.
A. A. P.

Personality of the Devil.

In giving a further answer to the question as to the personality of Satan, I would refer the reader to a few passages that I have not seen quoted, and which in my mind are conclusive evidences of the real personality of his satanic majesty. Job 1: 6-8. Zech. 3: 1. Job 2: 1-4. Rev. 12: 9. Jude 9. I like the idea of asking such questions, for they set us to studying the Bible.
P. C. ROICE.

Origin of Creeds.

The first general council of the Christian church was called by Constantine and held at Nice in A. D. 325. Here the first general creed was framed. Prior to this the Scriptures were the only rule of faith and practice; but here the church departed from this God given rule, and thus prepared the way for the blasphemous pretensions of the Papal Hierarchy.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

I desire some information concerning the extent of the darkness on May 19th, 1780. Some say that it extended over only a part of New England and reject it as any fulfillment of prophecy. J. C. WRIGHT.

Will some one give an exposition of Isa. 7: 8-17?
J. C. WRIGHT.

Please explain Gen. 48: 6-19. Has this prophecy been fulfilled? If so, where do we find the multitude of nations? D. A. C.

Is the devil to be *tormented* forever, according to Rev. 20: 10, or *destroyed,* according to Heb. 2: 14?
J. LOVEJOY.

I have a few questions for "The Bible Class" on Acts 23: 8. "For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

1. What was the belief of the Pharisees, in the time of Christ, in relation to the *resurrection?* Did they believe in the resurrection of the body? Please give authorities.
2. What did the Sadducees believe in relation to this doctrine—resurrection?
3. Did Paul indorse the sentiments of the Pharisees on the resurrection?
4. "The Pharisees confess both"—"both" what? Resurrection of spirits and the resurrection of angels? Or, did they believe in the doctrine of a *resurrection,* and also in the existence of *spirits* and *angels?*
TIMOTHY WEBSTER.

More light on Luke 13: 32, 33 is greatly desired.
C. H. LIPPLE.

Will there be any degrees in the bliss of the saved or in the punishment of the lost? ALONZO.

In what sense was Christ made "sin" for us?
SEBO.

What is the hidden manna promised, Rev. 2: 17?
S. C. STOSS.

It appears that of all the Bible students understand that the world is to remain in a probationary state 6000 years. It appears to be inferred from the week-day type, and Peter 3: 8, that the seventh thousand will be a *rest-day,* or *Sabbath* for God's people, in which they will reign with Christ a thousand years on the earth.

1. Did not Adam die the same day?
2. Did not God intend that we should so understand Adam's day, (for he died in less than one thousand years,) instead of saying that God compromised the matter with Christ?
3. Would not such a compromise impute short-sightedness or prevarication to the Almighty?
J. LOVEJOY.

Please give us a clear and concise definition of the "Dragon, the Beast, and the False Prophet," and the distinction to be made between them. STUDENT.

An explanation of Rev. 7: 15 is desired.
C. WIRE.

I desire an explanation of I Pet. 4: 1, last part of the verse. "He that hath suffered in the flesh hath ceased from sin." Does the language imply that Christ was a sinner before he suffered death?
VERITAS.

Items of Interest.

One hundred and sixty two women of Lowell, Mass., have petitioned the Legislature to make polygamy legal.

A western pulpit orator defines religion as "an insurance against fire in the next world, for which honesty is the best policy."

The census shows that New York ranks first in population, having 4,382,759 inhabitants; Pennsylvania second, having 3,521,951; Ohio third, having 2,665,260; Illinois fourth, having 2,539,891; Missouri fifth, having 1,721,291; Indiana sixth, having 1,680,637; and Massachusetts seventh, having 1,457,351 inhabitants. Oregon ranks thirty-sixth, having 90,923 people.

Captain Jack of the Modoc warriors is at last captured. Two other desperadoes and several women and children surrendered at the same time. Boston Charley, the murderer of Dr. Thomas, and Schonchin, the mutilator of Meacham, had surrendered previously. It is wonderful how much trouble, expense, and blood-shed have been caused by so small a squad of Indians.

Destructive fires are still raging. Chicago and Boston—ill-fated cities—have both been visited, just now, with what would ordinarily be called *large fires.* It is true they are small compared with those that recently laid half of those cities in ashes, but they are still so extensive as to involve many parties in serious loss. Soon a greater conflagration will break out, and a world of sinners will be wrapped in flames of fire. Then *all* the cities of earth, with *all* of their costly monuments, public buildings, palatial residences, and hoarded treasures, will crumble to ashes. Look out for that awful fire!

Dr. Faure maintains that rheumatism affects the brain as well as the joints, and makes its victim unsocial, uncivil, cross, dejected, and forlorn. This is too bad. Rheumatism has aches and pains enough to answer for already, without loading it down with the meannesses and vices of a selfish, petulent temper, and an unregulated disposition. If things are allowed to go on in this bad way tooth-ache will excuse any defalcation, a fever will extenuate any forgery, and a corn on the foot will be reason enough for kicking a caller down stairs. Diseases are something, but there is something in the world besides disease. There is just a little human nature left, in spite of the doctor.

Moncure D. Conway, in a letter to the Cincinnati *Commercial,* describes the meeting held last month at Newcastle-on-Tyne, in favor of manhood suffrage, as probably "the very largest political assemblage that ever occurred on this planet." Ninety of the largest collieries in England each sent processions, and there were twenty processions by other associations of laborers. In some of its features it was like our American political processions in which the trades at work are represented. The picture of a bishop with a salary of twenty thousand a year, and a child at his feet, beseeching him "not to take all from her father," shows a tendency to strike at the abuse of the established church.

"Behold what a great matter a little fire kindleth!" The Rochester Spiritualists little thought of the immense evil they were letting loose on the world when they started their absurd imposture. The mischief has spread over the New World, over England and France, and much of the remainder of Western Europe; and though its sway has been but temporary in these countries, it has, nevertheless, ruined the religious faith and moral character of thousands; it has reacted into unbelief and downright infidelity with other thousands, and sent still other thousands to insane asylums. At last it has reached the remote East, and entered the most fertile field of superstition in the world. An East India correspondent of the London *Times* says that "spirit-rapping" has become a mania among the Hindoos, and that it threatens to spread over the whole country. It could not find on earth a more congenial soil for its superstitious extravagances. It may penetrate all Asia from this source, for if it once gets far enough northward to infect the Buddhists, it will be likely to extend over all the interior and eastern range of the continent, for Buddhism is the only live "ism" of all that region.—*The Methodist.*

A Troy paper recently contained the following: Yesterday officer Knight arrested a man hailing from West Troy and giving the name of Frank Wren. The officer said that his prisoner was evidently suffering from delirium tremens, and the correctness of his statement was verified at various intervals during the day by the singular actions of the prisoner. He kept rather quiet while daylight lasted, but at twilight he was uncontrollable. Forcing his way to the front window of the jail he shrieked: "Take warning by me; beware of the intoxicating cup; it's poison. My soul is going to hell to burn for 1,000 years! There's my heart! put a bullet through me! choke me! poison me! take my life! Two men have agreed to send my soul to hell, and now they are engaged in the work. My soul is already suffering the torments of the damned; the flames are leaping around it; it is burning, burning, burning! I'm lost, lost, lost, lost! O God! drive the fiends away!" This singular speech attracted a crowd of three hundred persons, who listened intently to every word uttered by the rum-crazed man. Many of the prisoners in the jail shed tears while they listened to this powerful and impressive temperance lecture.

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Miscellany.

FORSAKE ME NOT.

MRS. L. F. ALLEN.

Lingering and toiling in this vale of life,
Worn pilgrim, canst thou make this prayer thine own!
Offered with David's hope and spirit rife,
Thy cry will surely reach our Father's throne:
Forsake me not, forsake me not, I pray,
Oh! let me feel thy presence, all the way.

Though trembling limbs show youth and vigor gone,
The senses fail, grey hairs fall o'er the brow;
Friends have departed leaving us alone—
Think, will our Father's care be lessened now?
Oh! no—"forsake me not," he hears thee say—
As in the past, be still my strength and stay.

Thou seest, Lord, my burdens heavier grow,
My lessened strength, and youthful visions gone,
That in my path so worn few flowers can blow,
My last rose falling, left with me its thorn;
But I will hope, and praise thee more and more,
"Forsake me not"—this cry to thee will soar.

I cannot mourn days of my youth now flown,
Nor do I wish to live them o'er again,
If with the joys, that in my path were strewn,
Must come again the tears, regrets, and pain.
Oft have I cried, when offering youthful prayers,
"Forsake me not," if bowed 'neath weighty cares.

The crown of glory worn by gray-haired age,
If righteousness the pilgrim's steps have led,
Is the sure pledge from God's own written page,
The earnest hope—he does as he has said.
Oh! day and night, be not this prayer suppressed,
"Forsake me not," but count me with thy blest.

A pilgrim weary with the toilsome way,
I long the Savior's welcome face to see;
Oh! hasten, Lord, the long expected day,
When sin and sorrow all away shall flee.
Never forsaken can God's children be,
He leads through time to his eternity.

Buffalo, N. Y.

THE GLEANERS.

A. J. KING.

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The engraving is a forcible reminder of the Christian's present duty to go out into the great harvest-field and reap golden sheaves for the garner of God. The field is broad and the demand for reapers is urgent. Let none complain that they have "nothing to do."

"If you want a field to labor,
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And if you cannot swing a cradle or wield a sickle, you can at least *glean* a few scattered wheat-heads that might otherwise be lost. Let us be diligent while the toiling day endures. Soon the gleaning time will be over, and the world's great harvest will be gathered. Happy, if the reaping angels shall finally gather us, not as *tares to be burned*, but as *wheat to be eternally preserved.*

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"Then you think yourself free to reject the Bible as the Word of God, and Christ as the Son of God, and the uses of prayer, and the particular faith and practices of the Church?"

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If I believe in the name of Jesus Christ, I must acknowledge his precepts as my rule of life. I must be poor in spirit. I must be pure in heart. I must be meek and forgiving. I must be temperate and self-denying. A different society must be sought; new habits formed; old habits abandoned.

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THE BIBLE BANNER

Lift Up A Standard For The People.

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JOHN COUCH, WM. SHELDON,
A. A. PHELPS, A. M.

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Miscellany.

FORSAKE ME NOT.

MRS. L. F. ALLEN.

Lingering and toiling in this vale of life,
Worn pilgrim, canst thou make this prayer thine own!
Offered with David's hope and spirit rife,
The cry will surely reach our Father's throne:
Forsake me not, forsake me not, I pray,
Oh! let me feel thy presence, all the way.

Though trembling limbs show youth and vigor gone,
The scant fall grey hairs fall o'er the brow;
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PRE-NATAL INFLUENCES.

MRS. AMELIA E. BARR.

"Who shall deliver a man from his ancestors?" And if the fathers have eaten sour grapes, who or what shall prevent the children's teeth being set on edge? Not nature. She is inexorable; an eye for an eye, and a tooth for a tooth is her law. But between the broken law and its entailed consequences stands the *Mother*, invested with a power which makes her either a Nemesis or a Redeemer.

This is the unwritten Scripture on every mother's heart; and I believe that in all ages there have been women who have hearkened unto its voice. The son which Hannah prayed so earnestly for, and gave unto the Lord before his birth, inherited a soul which *had been to school* before it drew its first breath. Slaves suckle slaves; pure and enthusiastic women bring forth saints and heroes. All history attests the fact that, as a rule, great men had great mothers.

I am quite aware that, at this day, the office and dignity of motherhood is but very lightly esteemed, and every lawful and unlawful means taken to avert its responsibilities. Where this feeling exists, a woman has no right to marry. Even where no moral law is broken to free herself, there is the greatest danger in her babe growing to pre-natal maturity in unloving and unsympathetic solitude. The *conscious want* will make itself known, either in mental or physical weakness, or in a deficiency of those affections which in their plenitude make humanity but a little lower than the angels. I often hear parents complaining of unloving or ungrateful children, and wonder if it is not the inevitable reflex consequence of a child nourished on bitter and repining thoughts, and brought into the world in a spirit of regret and grudging.

There are thousands of miserable objects in our insane asylums, hospitals, yea, and in our jails, who may honestly complain, "From our mothers cometh our misery." The attempt to commit pre-natal murder is frightfully common—as all women and physicians know—and where it does not kill, malformations, idiocy, and distorted moral powers are too often the results. For no one ever breaks into the "house of life," and is innocent or unpunished. Pre-natal murder and self-murder walk hand in hand, crying to heaven as loudly as did the blood of Abel. And should these women personally seem to escape, yet, there will come a day when God will ask them one terrible question, "Where are the children that I gave you?"

A vast number of mothers act unjustly to their unborn children *thoughtlessly*. I am very little inclined to say *ignorantly*, for I do believe that nature's still small voice prompts and teaches every mother what she ought to do. "Don't worry, don't get angry; in peace and patience possess your souls while that mystery of life perfects itself to the beatings of your heart," says nature. But servants, husbands, friends, or circumstances do not please the mother, and so the embryo life, troubled, and fevered, and agitated by a thousand adverse influences, bears the consequences of her want of self-discipline, when she is dust.

How great the power of the mother over her unborn offspring, it is impossible to define, but it is so vast, that we have "no line or plummet" to measure its depth and extent. It amounts, as every one's observation proves, to an ability to counteract the evil influence of utterly unworthy sires. And alas! I have seen it over and over again act in an exactly opposite direction. In the Southern States, where women are in the habit of keeping themselves half-intoxicated with chewing snuff, I have known fathers who were physically men of might, and mentally men of mark, have no issue by their debased wives but miserable deformities and half-idiotic children. I am writing *what I know*, and no fancy statement. Tobacco or alcohol, in any form whatever, I believe to be *worse* than *fatal* to emb[illegible] And I do not hesitate to say [illegible] indiscriminate use of drugs is just as bad.—*Science of Health.*

It is said that the rose of Florida, the most beautiful of flowers, emits no fragrance; the bird of Paradise, the most beautiful of birds, gives no song; the cypress of Greece, the finest of trees, yields no fruits; dandies, the shiniest of men, have no sense; and ball room belles, the loveliest creatures in the world, generally ditto.

PROF. TYNDALL'S PRAYER TEST.

The essential ludicrousness of this test strikes an intelligent theologian at once. God, it seems, is distrusted by his worshippers. They are to force him into a corner. They are to violate in praying the first principle of prayer. They are to supplicate the Deity with the idea of dominating him. Ants living on this mere ant-hill of the earth, they are to judge the Creator of the universe, "who speaks worlds, who worded heaven and earth out of nothing, and can, when he pleases, word them into nothing again." If the test, instead of being confined to one hospital, could be extended over the whole universe, its application would still, from a theological point of view, be impious. Verification, in its scientific meaning, cannot be applied to prayer, for it puts a distrust in the place of trust. As for praying for the sick in one ward of a hospital, and not for those in another, that brings to mind the story of a Southern clergyman who went shares with another in the purchase of a negro slave, and was accustomed to pray that God would preserve "his house, his family, and his *half* of Pomp." Indeed, if theologians should be foolish enough or mad enough to accept Professor Tyndall's challenge, the only result would be an immense increase of institutions for the idiotic and insane, with clergymen for patients. So ends the last attempt to reconcile science with religion! It must have been conceived in a spirit of grim humor, or was the result of stolid incapacity to understand the facts of religious consciousness.—*Boston Globe.*

TOO TRUE.

Fashionable church in New York. You enter the church porch. The portly sexton, with his thumb in the arm holes of his vest, meets you at the door. He glances at you; your hat and coat are new, so he graciously escorts you to an eligible seat in the broad aisle. Close behind you follows a poor, meek, plainly clad seamstress, reprieved from her treadmill round to think one day in seven of the immortal! The sexton is struck with sudden blindness! She stands embarrassed one moment; then, as the truth dawns upon her, retraces her steps, and with a crimson blush recrosses the threshold which she profaned with her plebian feet. Hark to the organ! It is a strain from the Norma, slightly Sabbathized. Now the worshippers, one after another, glide in—silks rattle—plumes wave—satins glisten—diamonds glitter, and scores of forty dollar handkerchiefs shake out their perfumed odors. What an absurdity to preach the Gospel of the lowly Nazarite to such a set! The clergyman knows better than to do so. He values his fair salary and handsome parsonage too highly. So with a velvet tread he walks all round the ten commandments—places the downiest pillow under the dying profligate's head—and ushers him with seraphic hymning into an upper ten Heaven.—*Fanny Fern.*

---

ased in | ... in white at funerals, ins
ame. | black, do you think any one would b
complet | there in *deep black?* Again, it causes
is migh | less expense, which is burdensome and
yet aliv | times cruel to the poor. The rich die
Such a | relatives make a show in costly appare
ardly b | geantry and display are no less observ
has in | funerals than at weddings. Shall Chr
no si | follow the custom? Is it proper for t
like t | to do? How many in the time of bereav
and sadness spend for needless app
what they need to make the remaining
is an a | comfortable. "But what shall we do?"
be withi | the clothes hanging in the wardrobe, th
the "o | wore before the loved one died. Be n
apost | formed to custom or fashion to please th
tempt | but be ye transformed. L. BOUT
is draw
ed." N

Spirit in Man.

yields | Please explain Eccl. 12: 7. S. A. ST
alwa | The passage reads: "Then shall the d
passa | turn to the earth as it was, and the spir
includ | return to God who gave it." In the acc
, may l | man's creation, Gen. 2: 7, we read:
at Sata | Lord God formed man [not his body m
odge th | of the dust of the ground, and breath
we ma | his nostrils the breath of life, [not an im
and m | soul,] and man became a living soul."
original word, (*n'shah-mah,*) rendered "
of life," seems to be used in the same se
r sin | *ruach*, rendered "spirit" in Eccl.
ather | *Ruach* is used in this sense in variou
nt lif | sages. For example: "Thou takest awa
ead, h | breath, [*ruach*,] they die and return t
rld, th | dust." (Ps. 104: 29.) This shows that
f glory | man is created God imparts to him the
n." | of life, which vitalizes and sets the mac
in motion. At death the process is re

The bottom of grace is above the top of nature.

THE BIBLE THE TEXT-BOOK IN FAMILIES AND SCHOOLS.

D. F. NEWTON.

1. Because it is God's book—the Book of books—the book above all books, the best of all books.

> "The Bible! in this book alone,
> We find God's holy will made known;
> And here his love to man is shown."

2. Because it is a fountain of purity, and all the streams issuing from this fountain must be pure. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." (Psa. 12: 6.) Everything from a pure and holy God must be pure and holy.

> "Men's books with heaps and chaff are stored;
> God's book doth golden grains afford.
> Then leave the chaff, and spend thy pains
> In gathering up the golden grains."

3. The word of God is life; it is spirit, it is power; it convicts, converts, sanctifies, purifies—makes meet for glory eternal.

> "The Bible! the Bible! blest volume of truth,
> How sweetly it smiles on the season of youth!
> It bids us seek early the pearl of great price,
> Ere the heart is enslaved in the bondage of vice."

4. The Bible should be made the text-book in all families and schools, because God has left us recorded examples of the power of his word, in saving the rising age, even from infancy.

5. As another reason for taking the Bible for the text-book in the impartation of light and life to children and youth, it is a most beautiful, sublime, and perfect specimen of composition.

6. Again, the Bible should be the text-book or foundation of an intellectual and religious training, for wherever its blessed doctrines and precepts are embraced, treasured in the heart, and carried out practically in every-day life, there true grace prevails, true wisdom shines, and what things soever are true, honest, just, pure, lovely, and of good report.

7. The Bible should be made the text-book in our schools and families from the fact that it is just now assailed by a remarkable multiplicity and diversity of enemies.

8. Again, the Bible should be the first, midst, last, *always*, in educating the rising age; God himself indicates the fact, gives line upon line, precept upon precept, here a little and there a little, from Genesis to Revelation.

9. Finally, the Bible should be the text-book, the first thing, and the last thing, in the cultivation of the youthful mind and heart, for by it we are to be judged at the final day. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12: 48.)

The Bible is, beyond all controversy, the best book of education in the world. It is the best book for the formation of children's minds; the best book for the acquisition and preservation of a pure idiomatic style in their native language; the best book to promote and secure the purposes of family government; the best book to make our children enlightened and good citizens of the Republic; the best book, in fine, to preserve them from all evil, and train them up in all good.

Our education needs a religious element; for it is not education alone that will save us; it will merely train a skilful race of gladiators for the arena of political strife. The only source of safety is the word of God. And if you take the word of God from your common and public schools, you are teaching infidelity and practical atheism to the whole nation. You are filling the mind with elements that, without the safeguard of divine truth, are sure to become fiery, bitter, and poisonous.

In its general influence over the minds of our children and over the whole business of education, the Bible in our families and schools is invaluable.

> "The Bible! the Bible! we hail it with joy,
> Its truths and its glories our tongues shall employ;
> We'll sing of its triumphs, we'll tell of its worth,
> And send its glad tidings afar o'er the earth."

N. Y. City.

NO ROOM FOR A PREPOSITION.—The force of a text of Scripture is sometimes greatly weakened by even a slight change in the inspired words. The Rev. James W. Alexander on his dying bed realized this when a friend quoted to him II Tim. 1: 12 incorrectly—"I know *in* whom I have believed." "No," said the dying man, "I know WHOM I have believed." In his estimation there was "no room even for a small preposition between the saint and his Savior." Alas! we too often get more than a little preposition between us and Christ.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

THE ETERNAL HOME.

> No sickness there—
> No weary wasting of the frame away;
> No fearful shrinking from the midnight air—
> No dread of summer's bright and fervid ray!
>
> No hidden grief!
> No wild and cheerless visions of despair;
> No vain petition for a swift relief—
> No tearful eye, no broken heart are there.
>
> Care has no home
> Within the realm of ceaseless joy and song;
> Its billows break away, and melt in foam,
> Far from the mansion of the holy throng!
>
> The storm's black wing
> Is never spread athwart celestial skies!
> Its wailings blend not with the voice of Spring,
> As some too tender flowret fades and dies!
>
> No night distils
> Its chilling dews upon the tender frame;
> Nor moon is needed there! The light which fills
> That land of glory, from its Maker came!
>
> No parted friends
> O'er mournful recollections have to weep!
> No bed of death enduring love attends
> To watch the coming of a pulseless sleep!
>
> No blasted bower
> Or withered bud celestial gardens know!
> No scorching blast or fierce descending shower
> Scatters destruction like a ruthless foe!
>
> No battle word
> Startles the sacred host with fear and dread!
> The song of peace, creation's morning heard,
> Is sung wherever angel minstrels tread!
>
> With Faith our guide,
> White-robed and innocent, to lead the way,
> Why should we fear to plunge in Jordan's tide,
> And find the ocean of eternal day!

JESUS IS COMING.

A. N. SEYMOUR.

It is by the authority of all heaven that I venture to make this bold, but wise proclamation, to all the lovers of Jesus and to an unregenerate world. Inspiration overwhelms the church of the living God with a flood of light upon this soul-stirring theme. "God shall send Jesus Christ, which before was preached to you." "If I go away, I will come again." "This same Jesus which is taken up from you into heaven shall so come again in like manner as ye have seen him go into heaven." Such clear and definite statements, flowing so truthfully and beautifully from the mouth of God, Christ and angels, should not be misapprehended, as they cannot fail of a literal fulfillment. Hence no sincere or enlightened person or people can be found, (whose God is the Lord,) who holds not in lively anticipation, the coming of Israel's Royal Messiah; when Gentile times shall close and the sunrise of glory begin. Deprive the bride of Christ of this "good cheer," and she would wilt, fade, and fall, like the autumnal leaves before the blast of a Lybyan sirocco.

This *potent truth* was the only one that could render sweet consolation, and stay up the heads, hearts and hands of Christ's loving disciples, upon the eve of his departure to the throne of the Eternal. Said he to them, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am there ye may be also." Was not this language, every word of it, full of meaning, full of glory, and full of comfort to those sorrowing and weeping souls? *Yes, verily.* If such were their feelings, love, unwavering devotion, and attachment to the blessed Jesus, is it any wonder that John—that loving child of God—could breathe out in accents of eloquence, "Amen, even so come Lord Jesus," in response to the declaration, "Surely I come quickly?" If such confidence and hope, so deeply and indelibly imbedded in the hearts of Christ's Israel of primitive days, *could so ravish* the souls of believing men, will not the same cause produce the same effect in these days, when the "Church of Christ" on tiptoe waits and watches the *omens* that herald their coming King? I believe it, blessed be God. Live without this anchored hope I never can. Cherish it I must, till faith is lost in sight. Deprive me of this hope and I should be wretched, miserable, blind, naked and poor. For it is the "*one hope*," "that blessed hope," and the *sure* and *only* hope of future glory and blessedness to be recognized anywhere in the holy oracles of God. Of this I have the fullest assurance and satisfaction.

When I wander back in my imagination among the idolatrous heathen, among the musty and rusty old books of heathen mythology, I readily perceive that they cherished a hope built on the baseless assumption of the separate existence of a conscious soul or spirit, which at the dissolution of the human identity, *flew* away to the spirit land, or world, of which we have no record, higher than human ingenuity upon which to rest faith. As inspiration is just as silent as death, touching this theme, of course I am most thoroughly faithless as to such a hope. Hence I repudiate it, as entirely vain and worthless. The hope of the child of God is based upon something better—upon the "promise" and "oath" of God, that Jesus shall come the second time, to vivify, immortalize, refresh, and restore all things spoken of by the mouth of all the holy prophets since the world began.

This is a Bible hope, that gives strong consolation while journeying along the shores of dull mortality. But this will appear more evident after the proper testimony has been produced. Jesus addresses the Jews thus: "Yet a little while I am with you, and then I go unto him that sent me".... "Ye shall seek me, and shall not find me, and where I am, thither ye cannot come." Then Jesus makes the same announcement to his disciples: "Ye shall seek me, and as I said unto the Jews, whither I go ye can not come, so now I say to you." Such language utterly forbids and destroys the expectation of either the soul, body, or spirit, being translated to a land of spirits, at death. The grave is the home appointed for all the living, until the resurrection morn, or the dawn of eternal day.

But I have said that Jesus is coming *soon*, and the thought is most sublime and soul-cheering. If any sentiment was ever poured forth from the pen of inspiration that thrilled from center to circumference the "body of Christ," and gave power, devotion, and energy to its various members, it is the sentiment that Jesus is coming soon. "Behold I come quickly, and my reward is with me to give every man according as his work shall be." In tracing the prophetic chart as revealed by the prophet Daniel, in the 2nd, 7th, and 8th chapters, all will readily discover that here are three long chains of prophecy, all culminating in the coming of the Son of man, and the establishment of the kingdom of God, that is to stand forever. And any anxious soul, desirous of knowledge on so grand a theme, can, by diligently studying the sure word of prophecy, soon learn to his entire satisfaction that every prominent prophecy—even to the "jots and tittles there found—has been most literally fulfilled, leaving the world down in the extremity of these consecutive lines of prophecy, where the race of man is treading on the very threshold of Christ's coming, the resurrection, and the judgment. The same grand truth is most minutely portrayed to us by the Savior, in fulfillment of all the signs given in answer to the questions, "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" So you may travel in your investigations on any or all of the great thoroughfares of time, down to their end, and you will find the same positive fact standing out before you—*Jesus is coming soon.* Time and space forbid me to enlarge, at present, on a subject so pregnant with facts and full of interest and pleasure to the child of God. So in conclusion allow me to say: If Jesus is coming so soon, with what earnestness, zeal, and faithfulness should all our labor for a lost world be done. Should not the united energies and strength of the "Church of Christ" be put forth in rescuing our fellow men from the "indignation and wrath, tribulation and anguish" that are to come upon "every soul of man that doeth evil?" May heaven gird us all for efficient labor in the vineyard of the Lord, and give us much success and many souls as seals of our ministry and stars in the crown of our rejoicing.

Reading, Mich.

THE CONTRAST.

CHRISTIAN HOPE.—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day."—ST. PAUL.

INFIDEL DESPAIR.

> "My days are in the yellow leaf,
> The flowers and fruit of life are gone;
> The worm, the canker, and the grief
> Are mine alone."—BYRON.

THE EASTERN QUESTION:

OR

RUSSIA AND TURKEY IN THE LIGHT OF PROPHECY.

JOHN COUCH.

God in his prophetic word has anticipated and foretold the most important and notable events of earthly history, of every age, connected with his people and the great associated bodies of humanity, to the end of this world.

Every generation should inquire, what are the special revelations relating to the present time, and where are the evidences of their accomplishment? What do those revelations teach shall transpire during the present period, and where are the evidences that such predictions are being fulfilled?

The Scriptures do foretell the moral, ecclesiastical, and political condition of human society, until its final reconstruction, beyond which no change will transpire. They teach that between earth's baptisms by water and fire, there will be four great central governments; first, the Babylonian, second, the Medo-Persian, third, the Grecian, fourth, the Roman. They also teach that during a part of the Roman rule, two blasphemous antichristian powers, located at the two capitals of the empire, will exercise a controlling influence over the political world, and that these powers will continue until the end of the Gentile times, and that they will wane under the scourging antagonism of certain predicted powers, until the battle of Armageddon, when both of them will be utterly destroyed.

Catholicism occupies the western capital—Rome, and Mohammedanism the eastern—Constantinople. The prophecies teach that the Papal power will be finally subdued by the "ten kings," or the Italian States, and the Mohammedanism by the "Gog of the north," or Russia. From 1848 to 1870, the most important political question which agitated the European nations, was the "Italian question," which involved the taking away of the Pope's civil power, and was accomplished by the Italian States in September, 1870. Next in importance, during the same period, has been the "Eastern question," involving, as a central subject, the taking away of the power of the Sultan of Constantinople by Russia. This is all exactly in harmony with the word of God as interpreted by learned expositors long ago.

The great Bible question of this time is therefore, When will "Gog, the chief prince of Meshech and Tubal, [the Czar of Russia,] and all his bands," "come against the land of Israel," when "the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the face of the earth, shall shake at my [God's] presence, and the mountains shall be thrown down?" (Ezek. 38.)

The great political question exciting the diplomatic circles of Europe more than any other at the present time is, "When will Russia make her long contemplated and final effort to dispossess the Turks of Constantinople and their territory in Europe and Palestine?"

Russia is the natural enemy of Turkey religiously and politically. The religion of Russia is Greek Catholic; and the Greek church was a part of, and united with, the Roman Catholic church, until the middle of the eleventh century, when a schism commenced, which resulted in a complete separation, at the taking of Constantinople. The Greek government at Constantinople was the first political head of the Roman church; and the Eastern church has ever claimed that that city was the original residence of the political head of the universal church of Christ upon the earth; and that it still retains that right. The taking of Constantinople by the infidel Turks did not change the faith or aspirations of the Eastern church; they were only driven from their altars, but have never forsaken them.

The strongest eastern nation then professing the Catholic faith was Russia; which naturally caused all the broken and scattered eastern churches to look to that court for protection; which has resulted in the Czar of Russia becoming the head of all the eastern or Greek churches. That court, therefore, understand that they are under the most sacred obligations to defend all Greek Christians, wherever found, in all their rights and privileges, as the only rightful heirs to all the blessings God has covenanted to give his people. Dr. Dollinger expresses this fact thus—"Slight as is the difference between the Russio-Greek and Latin churches, the Russian people are profoundly impressed with the belief, long since studiously fostered by their rulers, that theirs is the sole, true, and legitimate church; that all foreign nations are to be regarded as heretical and unbelieving, and that consequently every foreign war is a religious war of believers against unbelievers. It will be remembered by what means the Emperor Nicholas sought to increase and accentuate this national prejudice. His proclamation of March 26th, 1848, is well known—'Hear and bow down, ye Gentiles, for God is with us.' And his speech to the Russian and Polish bishops, on May 26th, 1849—'The faith survives in Russia only; in the west it is utterly lost.' The Czar Alexander II, also, after his accession, addressed the army as 'the true soldiers and champions of the church, the throne, and the fatherland.' So the Russian soldier is inspired by the belief that his first duty is to defend the church with his arms."

The Czar not only claims this divine right ecclesiastically, but he claims the same right politically; not only to protect them in their worship, but in their homes, upon their territory, where their temples have stood for more than a thousand years. Believing in the "divine right of kings," the court of Russia claims a heavenly lease to Constantinople and the Greek empire, by virtue of the heirship of Sophia, the only remaining heir to the Greek throne, after the taking of Constantinople by the Turks. This princess was married to Ivan I, of Russia, in 1472, by which union Russia claims that Sophia's heirs have a right to all the Greek territory possessed by her father, and that Ivan's heirs have a right to all the Russian territory, so that their united heirship embraces the two ancient kingdoms.

Russia has, therefore, for four hundred years looked upon the Mohammedans, on Greek territory, as usurpers and intruders upon their sacred rights; and has watched impatiently for some divine interposition to open the gate to the "Golden Horn," so that the mighty Cossack can lead his swarming myriads to redeem his long-lost possessions.

To add to this burning antagonism, Islamism cultivates perfect hatred to Christianity; and as there has always been a large number of Greek Christians within the Greek empire since it was taken by the Turks, and they have continually inclined to persecute them, the Russians have been excited to revenge, and to drive them from their territory, so as to protect their Christian brethren. It has been the established policy of the Russian government since Peter the Great, to dispossess the Turks of the Greek kingdom, and extend their dominion over all their Christian subjects.

Fully two-thirds of all the Sultan's European subjects are Greek Christians, belonging to the Russian church, who have ever been persecuted and maltreated on account of their religion; therefore, the Czars have strained every nerve of their colossal empire to accomplish this one great object.

Since the separation of the Greek church from the Roman, there has been a constant rivalry and enmity between them, causing the emperors, east and west, to be constantly trying, not only to stay the advancement, but to diminish the power of each other. This has produced a western and eastern political party, which have been forecasting devices for the purpose of obtaining universal dominion in the world; for the great article in the creed of both the churches is, that God wills one universal political head, connected with and protecting one universal church. In harmony with this, every imperial ruler has a personal ambition to sway the sceptre over all the wealth and advantages in the world.

The royal eyes of these parties have run over the map to find the location and city best calculated to become the center and capital of a universal empire. Constantinople has been considered, by all, that location and city. The reason why Cæsar removed his imperial throne from Rome to Constantinople, was its superior advantages for defence and communication with all parts of the world. Under these exciting circumstances, no wonder that every move upon the diplomatic and military chess-board of Europe, centers at the "Golden Horn."

All potentates desire to command the strong holds of the Dardanelles, and all desire the Sultan to be driven from his "munition of rocks;" but no one will consent that his neighbor shall dispossess him of the coveted inheritance.

Russia would have accomplished this long ago, had it not been for England, France and Austria.

The western governments could not agree to combine their power for this object, because they could not agree how to divide the spoils. No one would allow another to receive Constantinople and the Dardanelles, knowing that it must inevitably destroy the equilibrium of European power. Russia's policy has been to throw the western power into some position, so that they could not combine to withstand her invading forces when she makes the final effort to drive the Turk from his strong position.

For a long period Russia contemplated marching directly to Constantinople, and has made several attempts to do so, but has been defeated by the Sultan and his allies. Her last effort was in 1853 4; but France, England and Sardinia came to the assistance of the Turks, and so the Cossacks were compelled to postpone their long-prayed-for conquest. Since the Crimean war, Russia has evidently changed her base, and instead of taking the direct route, has been operating to open a route through Central Asia, and so strike the Sultan's dominions on the east of Palestine. This route presents some barriers, but many advantages. It would be a long, expensive march, but the army would not be exposed from Turkish forces, or those from Western Europe, until it could reach its objective point.

It was evidently designed to so hide the forces in the obscurity of such a vast territory, isolated from civilization, that the real purpose should not be discovered, so as to arouse the fears of Turkey and the western nations, until the Sultan should be fatally ensnared.

At the time of the Franco-Prussian war, it was understood by statesmen, that a secret alliance existed between Prussia and Russia, in which it was agreed that Russia should assist Prussia if needed in attempting to break the power of France, thus deranging the western powers, so that they could not interfere in the eastern movement upon Turkey; while Russia should march to Constantinople. Gambetta referring to that alliance said, "England has lost her only ally. The Continent has virtually handed over the balance of power to Prussia, whose close and secret alliance with Russia is unquestionable. No one of sense can doubt the *intention* to see Russia at Constantinople." An English writer says of England—"When she allowed France to be crushed by Germany, the bulwark against Russian aggressions was removed. The results of the Crimean war were undone, when Gortschakoff repudiated the obligations of the treaty of Paris, and England was obliged to content herself with ineffectual remonstrances. Alexander has obtained the price of acquiescence in the supremacy of Germany in Europe, by freedom to pursue his schemes of dominion in Asia." The facts are these: the Conference of 1856 deprived Russia of certain privileges in the Black Sea, as a barrier to any further attempts to take Constantinople; but as soon as it was seen that the power of France was broken, she demanded those privileges and obtained them.

The diplomatic circles of Europe have recently been much excited over the fact that Bismark has appointed Herr Von Kendell, one of the first statesmen of the empire, a minister to the Sublime Porte. This appointment being made immediately after the imperial conference at Berlin, caused it to be suspected that a Prussian and Russian intrigue against Turkey was the cause. Some suppose Bismark has sent him as his representative "as a Russian agent at Constantinople." Another says—"It is much more satisfactory to regard the mission as a part of a comprehensive scheme for *addition, division* and *subtraction*, as regards Turkey in Europe." The London *Times* says—"With all Russia's pretended friendship for the Turks, the old policy of exciting hostility against the Mohammedan is persistently maintained.... The Czar means to have his people ready to follow him to the 'Golden Horn,' when he is *ready to march*." The semi-official *Turquie* says—"Turkey has witnessed, with indignation, the manner in which the Western Powers interfered with her affairs, and she is now persuaded that the power of both England and France is on the decline; and that they could render *no assistance* to her should her *existence* again be threatened as it was at the Crimean war. Turkey has accordingly made friends with her traditional enemy, Russia, though she has done this far more because she fears a *conflict* in which she would be without effective allies, than because she trusts in the friendly intentions of the Russian government."

How strikingly these facts compare with the predictions in the eleventh of Daniel. The "King of the North" is represented as making two successful movements against his foes, but in a third he is "broken," because "none shall help him." In 1799 France undertook to humble Turkey, but the Sultan received help from England and Russia, and triumphed. In 1853 Russia made a strong effort to break the power of Turkey, but France and England came to her assistance, which resulted in a second triumph for the Sultan. But Russia's present movement, all interpret as designed to ultimate in the destruction of the Turkish government. But who will help Turkey in this movement? The prophet says "none shall help him," and the editor at Constantinople says—"Both England and France are on the decline, and could render no assistance to her [Turkey] should her existence again be threatened as it was in the Crimean war. Turkey has accordingly made friends with her traditional enemy, Russia, though she has done this far more because she *fears* a conflict, in which she would be WITHOUT ALLIES, than because she trusts in the friendly intentions of the Russian government."

The writer acknowledges that the intention of Russia, in the Crimean war, was to destroy the "existence" of the Turkish government; and that it was her allies which prevented it; and that in this movement she has made friends with Russia, "lest she should be without allies;" and yet she does not really trust the Czar to save her. Therefore Turkey is now in the same condition the prophet represented the "King of the North" to be, when "he shall come to his end [lose his 'existence'] and none shall help him." He shall be without allies.

Russia had an important object to accomplish in drawing Turkey into friendly relations, for she had formed the plan of making a long march with a large army, to subdue semi-barbarous nations on the route, and lead many of their "bands" from the "north quarters," (see Ezek. 38: 6,) to assist in making the final attack upon the "mountains of Israel." Should Turkey suspect the ultimate design, she could send an army and thoroughly fortify her eastern frontiers of Palestine, and thus defeat them.

The purpose of Gog [Czar], according to the prophet, will be to go "to the land of *unwalled villages*." "I will go to them that are at *rest*." (Ezek. 38: 11.) That is, he will endeavor to take them by surprise, before they make their fortifications, or walls of defence—while they "are at *rest*," before they are aroused to his hostile intentions, and are not prepared to give him battle.

The Emperors Alexander and William have each sent their best statesman, as Minister Extraordinary to the Sublime Porte, since they met at Berlin; which has caused general suspicion as to their intentions. But those agents have exerted a powerful pacific influence on the Sultan's government towards Russia, and caused it to abandon the western governments as its allies, thus blinding the Turks as to the Czar's hostile intentions until he is prepared to strike the fatal blow.

Constantinople could not be easily taken while there are strong defensive fleets on the Bosphorus; therefore Russia will doubtless attempt to draw the English fleets into the Baltic and Pacific.

To prepare for this, Russia is straining every nerve to strengthen herself on the Baltic, having within two years mounted over a hundred guns on her fortifications, of the largest and most improved pattern, and builded some of the best war ships in the world.

Another reason for Russia's pacific policy toward Mohammedans is, her new military road to Turkey lies through countries whose religion is Islamism, and whose inhabitants must be convinced that the Christian armies of Russia have not come to exterminate their religion, but to give them political security. A writer in the *Saturday Review*, in speaking of Russia's liability of coming "into collision with Musulman fanaticism, and finding her control of Central Asia very considerably impeded," says—"On the other hand, it may prove that Russia will escape the double difficulty, by *measures of special favor* to her Mohammedan subjects, and thus *establish* an *unprecedented fraternity of Moslem and Christian interests*."

By extending the fraternal hand, Russia gains the important advantage of marching her armies (under the protection of her own fortifications which she is careful to build in these countries) through their territories, to attack the Sultan at his most vulnerable point, the eastern frontier of Palestine.

While Russia is thus extending her professed Christian hand to the Mohammedans, she holds the sword, painted to represent an olive branch, but ready to bathe it in fresh human gore; and England is doing the same hypocritical thing in India and Australia. Dr. Dollinger in speaking of the advancement of Islam, in those countries where all religion is defended by soldiers paid by British gold, says it "exceeds the progress of Christianity."

All the great political and military movements of the present time present one grand center—Constantinople, or the driving of the Turks from the Greek dominions. This involves the two largest empires in the civilized world, Russia and England, as Turkey is the bone of contention. The present circumstances connected with those powers, present the probability that the armies of these nations and their allies, which will naturally involve all the nations of civilization, will meet in Palestine, which is the predicted field of Armageddon's terrible conflict.

Never before were the nations so fully prepared for earth's last battle as now. Never before was there a central question of controversy in which all the nations, east and west, felt a personal interest, which would call them to the Holy Land, as the one now exciting the world.

These events are evidently the last to fill the prophetic mould of human wars. The sad story of sin's tragical conflict is ending. The last crimson wave of earth's fearful inundation of war is swelling in threatening proportion in the old world. Thrones tremble, and kingdoms with breathless anxiety wait for the final movement. The day of the Lord cometh—it cometh as a destruction from the Almighty, and who shall find safety?

ONE OF THE SIGNALS.

David N. Lord, of New York, is well known as the able author of a Commentary on the Apocalypse and several other works. For thirteen years he was editor of the *Literary and Theological Journal*. In the July number for 1856 he made the following statement, which is in reality of greater force now than it was then:

"There has been no period for ages, probably, when there was so general an expectation among evangelical Christians of all classes, that either the Advent of Christ is at hand, or else some great measure of Providence, by which a new era is to be introduced to the church; and what is equally remarkable, no time before in which other men of all creeds and classes—atheists, pantheists, infidels, apostates, formalists, nothingists, were also looking, as they are now, for a regeneration of the world after their several schemes of perfection and blessedness. Among the signals that Christ is at hand, one of the most striking is the skill and success with which Satan is working with all power and signs and lying wonders, and deceivableness and unrighteousness in them that perish; and their abandonment by God to strong delusion, that they may show forth their full character as his enemies, and make the propriety manifest of the condemnation and destruction with which they are soon to be overwhelmed."

The science of Jesus Christ is the most excellent of sciences. Let no one turn away from the Bible because it is not a book of learning and wisdom. It is. Would ye know astronomy? It is here; it tells you of the Sun of Righteousness and the Star of Bethlehem. Would you know botany? It is here; it tells you of the plant of renown—the Lily of the Valley, and the Rose of Sharon. Would you know geology and mineralogy? You shall learn it here; for you may read of the Rock of Ages, and the White Stone with the name engraven thereon, which no man knoweth saving he that receiveth it. Would ye study history? Here is the most ancient of all the records of the history of the human race.—*Spurgeon.*

THE BIBLE BANNER.

EDITORS:

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A CANDID APPEAL

TO PLEASURE-LOVING PROFESSORS.

The prevalence of festivals, fairs, and other wordly amusements, instituted to raise money for church purposes, is an alarming indication that current Christianity is growing sickly. For many years we have watched the influence of such policy measures, and we must record it as our solemn conviction that they are a terrible drawback on the cause of God. The inclination which most of the churches exibit for glitter and glee, reminds us that we are living amid the last day perils, when, according to prophecy, men should be "lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof."

It is becoming the settled policy of christendom to pay off church debts by resorting to pleasure-taking performances. When a financial load is to be lifted, the first suggestion seems to be —*a spree*. The appeal for help is made directly to the *passions*. Of course the devotees of pleasure will patronize a splendid festival, for they can generally find there such modes of merriment as their varied tastes demand. But shall we ply people with motives that are incompatible with the principles of Christianity, for the sake of reaching their pockets? Are we at liberty to barter *conscience* for *cash*? If worldly men will not give their money from *principle*, shall we receive it in payment for *feasting* and *frolicking*? Does the *end* justify the *means*? And does this logic furnish an adequate reason for turning consecrated temples of worship into scenes of revelry, that are largely made up of eating and drinking, jesting and joking, toasting and trafficking, gossiping and gambling, blustering and backsliding?

What a fearful mania for hilarity and display is spreading over the land and through the churches! There is a persistent effort to keep up an unhallowed alliance between the people of God and the sons of Belial. The process often begins with the children. In some places tableaux and theatrical performances are thought to be useful appendages to the Sabbath School. Is it any wonder that children thus educated should grow up to be *church-goers* and *theater-goers* at the same time? The spirit of compromise is everywhere observable. It is assigned, as a reason, that the church must keep peace with the advancing age—that a rigid self-denial must no longer be insisted upon —that the gospel standard must be accommodated to the tastes of society—that the distinctions between the church and the world must be more fully obliterated. How many who were once strong in the Lord have been shorn of their strength by this flattering Delilah! Surely we have fallen upon "perilous times."

The example of Jesus, in eating with publicans and sinners, is sometimes adduced in justification of the whole system of parties and festivals. But the analogy utterly fails. When Christ mingled with unsaved men, his heart was ever throbbing with compassion and longing to do them good. With overflowing generosity he could say, "I seek not *yours*, but *you*." But the catch-penny representatives of modern festivals are obliged to reverse the order by saying to their unconverted friends, "We seek not *you*, but *yours*." Let no one have the presumption to connect the Savior's name with such festivities as most of the churches have come to sanction. Can we seriously believe that either Christ or the Apostles ever thought of promulgating Christianity by getting up splendid entertainments to attract the people, and then soliciting their money by means of late and luxurious suppers, grab-bags, fish-ponds, guess-cakes, museums, monkey-shows, sham post-offices, raffles, lotteries, and love-smacks? Perish the very thought.

Brethren, these things ought not so to be. As followers of Christ, we profess to have given up the world. Shall we nullify our Christian influence by indulging in follies and festive scenes, just the same as those who are living for this world alone? If we exhibit the same pleasure-loving and policy-working propensities as those who are strangers to grace, how can we expect to convince them that our religion is a divine reality and a saving power? Sinners are sharp-sighted, and they are looking for the *fruits of holiness*—not festivity and frivolity—as a practical demonstration that we have something better than they. It is greatly to be feared that the tide of worldliness which is sweeping through the churches has a terrible tendency to destroy the confidence of thinking men in the saving efficacy of our holy Christianity. How heart-rending the thought that the professed friends of Jesus should be the means of driving a fellow mortal into the dark and cheerless regions of infidelity!

O that we might have such a mighty baptism of the Spirit's power on our churches, as would effectually cure us of all desire for sensual pleasures and unholy alliances with this revolted world! It will never do to so change the gospel programme that we become as zealous for *summer revels* as we are for *winter revivals*. We must be true to God all the year round. Our faith ought to be so strong and steady that we could trust in Omnipotence to carry us through, without any disposition to "go down to Egypt for help." Let us have more faith, and less festivity—more prayer, and less parade—more humility, and less hilarity—more godliness, and less glitter—more power, and less partyism—more gospel, and less gossip.

This appeal is not made in a croaking and censorious spirit, but with a tender solicitude for the promotion of Bible Christianity. We do not anathematize, but we entreat. Do not dismiss the subject with a flippant air. It is worthy of your candid consideration. Let the case be decided by *prayer*, rather than by prejudice or passion. Then we shall not be afraid to meet the issue, when we stand before the judgment seat of Christ. A. A. P.

"GOOD TIDINGS."

The publisher of this excellent book has determined to so reduce the price, that every body can afford to have at least one copy, and many others can afford to buy a quantity, to sell, lend, and give away. Let the friends of Bible truth improve this opportunity to scatter the good seed far and wide. We will henceforth supply the book, bound in cloth, as follows:

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LENGTH OF SERMONS.

How long should a minister preach? That depends very much upon the subject, the time, the place, the audience, the interest, and the accompanying inspiration. Some ministers are *tedious* and some hearers are *fastidious*. There may be too many faults in the former, and there is certainly too much fault-finding in the latter. The following remarks from Dr. Bond are so sensible that we gladly give our readers the benefit of them:

The right rule is to be neither long nor short, to preach neither "half-hour," nor "two-hour" sermons, but to preach the gospel according as God gives us power and men give us hearing. If his subject can be disposed of in ten minutes, he should stop when it is done. If he requires an hour, he should be careful to give it variety, so as to relieve the tension of the mind every few minutes, by offering it a resting-place. If there be plenty of time, and a number of people anxious to hear, the preacher should pay no regard to time at all, but preach naturally as to length, as to everything else. Of course he may expect little girls, thinking only of bonnets and beaux, and young men, as religious as the heathen and as thoroughly animal as the wild ass, and all the common herd of people, who go to hear preaching with no thought of its meaning or care for its purport—he may expect these to complain of his tedious sermon. He will hear, too, his hour and a half exaggerated into three hours. He will find folly and godlessness deterred from going to hear him, and he will not be "a popular" preacher. He will not draw "crowds;" but he will feed the flock of Christ.

BILLS! BILLS!! BILLS!!!

We have just sent out about five hundred circular letters to those whose subscription expired last December, or at some previous date. Our circumstances are such that a prompt renewal on the part of all our subscribers would make us feel exceedingly grateful to them. We have not yet gone through all the list of delinquents. If those who have not received a printed bill, will please remit so promptly that we shall not be obliged to remind them of their account, it will be very gratifying. We are not *begging*, but we are urging the propriety of doing business *on the gospel square*.

OUR EXCHANGES.

Though the new postal law requires publishers to pay postage on all their exchanges, which will naturally lead to a great diminution of their list, yet we design to retain a goodly number of these valuable visitors, and to treat them with becoming respect. To this end we shall give a brief notice of them, from time to time, asking them to reciprocate the favor in behalf of the BIBLE BANNER. For want of space, and to do the subject ampler justice, we shall mention only a few each month. We will begin these notices in our next issue.

"THE LITTLE CHRISTIAN."

We give in this number of the BANNER two specimen pages of the "**LITTLE CHRISTIAN**," edited and published by our dear friend and fellow-laborer, H. L. HASTINGS, of Boston, Mass. The pages will tell their own story, by giving you the terms, and the full assurance that the paper, thus enlarged, will *be just such as every child ought to have*.

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Doctrinal.

"PROVE ALL THINGS."

PLACE OF REWARD.

PROPOSITION I.—*The Scriptures teach that this planet is destined to be renewed, and become the everlasting home of the saints.*

A. A. Phelps *affirms;* E. E. Orvis *denies.*

AFFIRMATIVE—No. 2.

I must be allowed to believe that the testimony already adduced, taken in its most natural sense, proves the revolution and redemption of this sadly demoralized earth. This point will be more fully established if it can be scripturally shown that our planet is destined to become the everlasting home of the saints. No one will dispute that the future abode of God's gathered people will be one of unmarred purity, glory, and bliss. I shall proceed to show that the scriptures have designated *the earth* as such a glorious abode. The present article will be devoted to the Abrahamic Covenant.

God made two special promises to the "father of the faithful," respecting the possession of literal land. The first one was limited to Canaan, and included Abraham's natural *descendants:* "Unto thy seed will I give this land." (Gen. 12: 7.) The same promise was repeated, with a more definite description of the country bequeathed to fleshly Israel, in Gen. 15: 18-21. Was that promise literally verified? *It was.* After several generations had passed away, and the multiplied seed of Abraham had long been crushed beneath the heel of Egyptian despotism, the day of their deliverance dawned, and the hosts of Israel were on their way to the promised land. Disobedience expanded a few days' march into forty weary years, and laid nearly all of the original refugees in the grave before their journey was completed; but their descendants possessed the fruitful land, and the promise was fulfilled. When Joshua was tottering on the borders of eternity, he reminded the people of God's fidelity in these words: "Not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof." (Josh. 23: 14.) The same Hebrew leader, on another occasion, made a grateful acknowledgment, in terms so specific that we are carried at once to the promise recorded in the 15th chapter of Genesis, embodying the same descriptive language: "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, *to his seed* AND HAST PERFORMED THY WORDS." (Neh. 9: 7, 8.)

The second promise was more extended in its reach and more liberal in its provisions: "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13: 14, 15, 17.) It will be seen that this promise includes *Abraham,* as well as his seed, while the other relates only to his *seed.* It will not be denied, I presume, that the natural descendants of Abraham were typical of the true Israel of God, including all the finally redeemed; or that the land of Canaan typified the eternal inheritance of the saints. It has been shown that the *first* promise was literally fulfilled in the settlement of the Hebrew people on the soil of Canaan. I shall now prove that the *second* promise has not been fulfilled, and *never can be* till Abraham is raised from the dead, and, with his spiritual seed, settled on the peaceful shores of the renovated earth.

More than a thousand years after Abraham's death, the prophet Micah, looking forward to future events, and relying upon God's veracity to bring them about, thus appeals to the Almighty: "Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Micah 7: 20.) It should be remarked that the glorious promise of a *terra firma* possession was substantially renewed to Isaac and Jacob, at successive times. If that promise has already been fulfilled, there is no point or propriety in the prophet's language.

Stephen's testimony is timely and true. He was rehearsing a chapter of Jewish history to the persecutors of Jesus. He laid much stress upon God's covenant with Abraham. Of the old patriarch he thus affirmed: "When his father was dead, he removed him into this land wherein ye now dwell. And he [God] *gave him none inheritance in it,* no, not so much as to set his foot on: yet he *promised that he would give it to him for a possession,* and to his seed after him, when as yet he had no child." (Acts 7: 4, 5.) The phrases which I have italicised clearly show, (1) that God promised to Abraham a possession of *land;* (2) that Abraham did not receive such possession during his mortal life; (3) that Abraham must be raised from the dead before he can enter upon his promised inheritance.

Paul proclaimed the same theology. It is difficult to figure away such explicit testimonies as the following: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, [not a disembodied existence in a "spirit-land,"] whose builder and maker is God." (Heb. 11: 8-10.) Referring directly to Abel, Enoch, Noah, Abraham, Isaac, and Jacob, he says: "These all died in faith, not having received the promises, [the fulfillment of them,] but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (13th verse.) The word "promises" has the force of "things promised," and is so rendered by McKnight. It is rendered "promised blessings" in Dr. Noyes' Translation and the Emphatic Diaglott. After giving another list of worthies who had lived and died, Paul thus declares: "These all, having obtained a good report through faith, received not the promise; [promised blessing;] God having provided some better thing for us, that they without us should not be made perfect." (Verses, 39, 40.) According to the fancies of current theology, those deceased saints had long been enjoying a heavenly reward; but according to the better theology of the Bible, they had not received their reward when the apostle wrote, and have no prospect of it *till all the saints are crowned together.*

In discussing theological questions, it is a safe mode of procedure to allow the New Testament Scriptures to explain the Old; especially when they give us direct quotations, and specific interpretations of them. With this principle fresh in mind, let us hear Paul once more. He is writing to the Romans of the value and victory of Abraham's faith, as compared with circumcision and other works of the law: "For the promise, *that he should be the heir of the world,* was not to Abraham or to his seed through the law, but through the righteousness of faith. For if they which be of the law be heirs, faith is made void, and the promise made of none effect." (Rom. 4: 13, 14.) From this passage and the context we learn two important lessons: (1) The promise to Abraham is so benevolent in its provisions as to make him "the heir of the world"—the *kosmos*—the physical and habitable globe. Surely that promise has not yet been carried into effect, for all the real estate which the old patriarch claimed was a quiet burial place. (2) The inheritance does not depend upon natural descent, personal merit, or legal performances, but upon "the righteousness of faith," that "the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all," whether believing Jews, Greeks, or Romans.

The argument will be still more conclusive if we can clearly identify Abraham's "seed," to whom was given the promise of "the land." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, WHICH IS CHRIST." (Gal. 3: 16.) This is the glorious key to the Abrahamic Covenant. Christ is the royal Heir of a world redeemed. As "the kingdoms of this world" are his by right of creation and redemption, they shall be his by universal conquest and actual possession. But will there be any *joint-heirs?* Thank heaven for the happy assurance that *many millions* of blood-washed sons and daughters of Adam will be recognised as "heirs of God and joint-heirs with Christ," to be glorified with their living Head. "As many as are led by the Spirit of God" are eligible to this high dignity. Natural relationships are swallowed up in those that are spiritual. Family blessings count for no account in settling title-deeds to the "new earth." "They are not all Israel which are of Israel. Neither, because they are the [natural] seed of Abraham, are they all children . . . They which are the children of the flesh—these are not the children of God; but the children of the promise are counted for the seed." (Rom. 9: 6-8.) In the gospel economy national distinctions are ignored. Jews and Gentiles are precisely on the same level, and must be saved by the same faith in the only prevailing name. "There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female; for ye are one in Christ Jesus. And if ye be Christ's, *then are ye Abraham's seed,* and heirs according to the promise." (Gal. 3: 28, 29.) What promise? The very one that was made to Abraham, nearly four thousand years ago. We are now ready for a brief summary of the present argument:

1. Abraham received a promise which, according to inspired interpretation, made him "*the heir of the world.*"

2. That promise was *not fulfilled* during his mortal life.

3. As God is true, the promise must be verified, *after the resurrection.*

4. The earth, then, in the next dispensation, is to be the home of *Abraham.* Whatever becomes of others, it is certain that *one* saint will inherit the earth.

5. But the promise requires that the inheritance shall be forever shared by Abraham *and his seed.*

6. Abraham's "seed," by way of eminence, is *Christ.*

7. Then Christ's kingdom, or special abode, will be on the earth.

8. All who belong to Christ by faith and obedience are reckoned as a part of Abraham's "seed."

9. As such, all Christians are to be treated as "heirs, according to the promise."

10. We are hence driven, but the stern logic of scriptural facts, to conclude that "this planet is destined to become the everlasting home of the saints."

Vineland, N. J. A. A. PHELPS.

NEGATIVE—No. 2.

The key-note of the foregoing article is contained in the following sentence: "God made *two promises* to the 'father of the faithful,' *respecting the possession of literal land.*" This I respectfully deny. God made but *one* promise to Abraham "respecting the possession of literal land." That promise was oft repeated to Abraham, and sometimes with greater particularity than others; and it was reiterated to Isaac and Jacob. That it was literally fulfilled has been already shown by quotations from Joshua. God made no promise to Abraham "respecting the possession of literal land," which was not literally fulfilled.

God also made many promises to Abraham, not "respecting the possession of literal land"—some of which are not yet fully realised, and will not be until the saints receive their final reward in heaven.

The promise recorded in Gen. 13: 14-17, is the same promise first recorded in Gen. 13: 7—not a different one, "more extended in its reach, and more liberal in its provisions." God did not, in either of these instances, or in any other instance, promise Abraham that he would ever, either in this or in the future life, be placed in the actual possession of the land of Canaan, or of any other land. He promised to give it to HIM—as a "possession," or an "inheritance," *for his posterity;* and the promise was strictly fulfilled.

There are three things that are noteworthy in God's promise to Abraham, "respecting the promise of literal land:" (1) The "literal land," is the land of Canaan—neither more nor less. (2) The persons who were to be in actual possession of it, were the *natural descendants,* or *fleshly seed* of Abraham. (3) The promise was literally fulfilled, in the days of Joshua, according to its true intent and meaning.

All this, it is admitted, is true of the promise as recorded in Gen. 12: 7, "Unto thy seed will I give this land." I propose now to show that it is equally true of the promise as recorded in Gen. 13: 14-17.

1. That this refers to the "literal land" of Canaan, and no more, is evident from the description of the land. In the 12th verse it is said, "Abraham dwelt in the land of *Canaan.*" "And the Lord said unto Abram, after that Lot was parted from him, Lift up now thine eyes and look, *from the place where thou art,* northward, and southward, and eastward, and westward; *for all the land which thou seest,* to thee will I give it, and to thy seed forever." Surely this is the land of Canaan, and no other.

2. That the "seed" referred to were the *natural descendants* of Abraham, is also manifest from the language used; "And I will make *thy seed as the dust of the earth;* so that if a man can number the dust of the earth, then shall thy seed also be numbered." He speaks not of "one," but of "many." These are surely the natural descendants of Abraham, and no others.

3. Of course there can be no question as to the literal fulfillment of the promise. Joshua clearly and emphatically affirms its full accomplishment.

But it is claimed that "this promise includes *Abraham,* as well as his seed." True; but not in the sense claimed. The sense in which Abraham is included is fully explained in Gen. 15: 7-16. "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, *to give thee this land to inherit it.* And he said, Lord God, whereby shall I know that *I shall inherit it?* . . . . And he said unto Abraham, Know of a surety that *thy seed* shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them *four hundred years;* and also that nation whom they serve will I judge; and afterwards shall they [Abraham's "seed,"] come out with great substance. *And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation shall* THEY *come hither again;* for the iniquity of the Amorite is not yet full."

The truth is, God did not promise that Abraham should ever be in actual personal possession of the "literal land." He made a Deed in *fee simple* "to him and to his heirs forever;" but notified him that the actual possession would not be gained until long after his death; and he nowhere intimated that this possession would be gained by Abraham or by his seed in another state of being.

But it is claimed that subsequent allusions to this promise make it clear that it was not fulfilled, and "*never can be* till Abraham is raised from the dead." These *supposed* allusions to this promise will be examined in course:

1. Micah 7: 20 says not one syllable about "literal land," and evidently has no reference to the promise in Gen. 13: 14-17. There were other promises made to Abraham and to Jacob, respecting care over their posterity, sufficient to give "point and propriety to the prophet's language." Besides, this text, and the whole context, indicate that the prophet expected to realise his confident hope in his own day, and in blessings upon the then living posterity of Abraham.

2. The language of Stephen, (Acts 7: 4, 5,) is not inconsistent with the foregoing exposition of the original promise. The "land" which he says God promised to give to Abraham, was the land of Canaan—"the land wherein ye now dwell"—not the whole "planet." And the "seed" referred to were simply the natural descendants of Abraham—the same race that should "sojourn in a strange land"—not the "spiritual seed." God "promised that he would give it to him [Abraham] for a *possession,* (*kleronomia,*) an *allotment* or *patrimony* for his race; and he did so. Yet he "gave him none inheritance in it;" that is, he did not enter into *personal possession* of the inheritance. God never promised that he would; but told him that the actual possession would only be realised by his seed "four hundred years" after his death. And Stephen specially refers to this explanation of the promise.

3. The same is true of Paul's allusion, (Heb. 11: 8-10.) Paul certainly ought not to be so interpreted as to conflict with the facts as recorded in Genesis; nor is there any necessity to "figure" anything away to make Paul and Moses harmonise. Abraham did after receive "the land of promise," "for an inheritance," allotment, or patrimony for his race. The promises referred to in verses 13 and 39, evidently look far beyond the promise of "literal land," and earthly favors to the fleshly seed of Abraham, to the advent of Christ, and spiritual blessings for "all the families of the earth," and reaching their culmination in that "better country, that is, a *heavenly.*" This is, indeed, true of all the promises to Abraham; for even those that relate specifically to the "literal land," and "literal seed," are but parts of that grand and brilliant bow of promise that spans the whole arch of time, from Abraham to the resurrection of the dead. Yet the "literal land," and the "literal seed" both belong to the pre-Messianic portion of the bow.

4. (Rom. 4: 13, 14.) "The promise that he should be the heir of the world," certainly is not the promise "respecting the possession of literal land;" nor the promise recorded in Gen. 13: 14-17. (1) Because the word "*world*" (*kosmos*) seldom, if ever, means "*this planet,*" or "*literal land.* (2) Because the promise in Gen. 13: 14-17, is not a "promise that he should be the heir of *the world,*" unless "the world" merely means the land of Canaan. (3) It probably refers particularly to the promise, "In thee shall all the families of the earth be blessed," in connection with that unswerving fidelity that made him the "father of all them that believe." (4) The context clearly indicates that the word "world" does not refer to *land,* but to *people.*

5. (Gal. 3: 16.) This passage certainly does not refer to the promise contained in Gen. 13: 14-17; for the "seed" mentioned there, were to be as numerous as the dust of the earth. Paul could not say of *this* promise, "He saith not, And to seeds, as of *many;* but as of *one,* And to thy seed, which is Christ;" for that promise certainly did embrace "*many*" in the word "Seed."

I agree that the carnal *seed,* or literal Israel, is a type of the true spiritual Israel; and that the land of Canaan is a type of the final home of the saints. But Canaan is not a type of Canaan itself; or of Canaan in connection with the rest of the earth. This would be incongruous.

The promises which God made to Abraham may justly be divided into two classes: (1) Those that relate to his natural descendants, and to the "literal land" of Canaan. (2) Those that relate to the coming of Christ, and the blessings for all nations through him. On the former the Old Covenant was based; on the latter, the New Covenant is based. In reference to these two Covenants, and the promises on which they are respectively based, Paul says of Christ: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a *better covenant,* which was established upon *better promises.*" (Heb. 8: 6.) The Old Covenant, relating to the natural seed of Abraham, and to temporal blessings for them, embraces the promise of *literal land;* the New Covenant, referring to the spiritual seed, and to spiritual blessings, contains no promise "respecting the possession of *literal land.*"

I, too, will now present a summary:

1. Abraham received no promise that made him the *heir* to *this planet—the earth.*

2. The promise "that he should be the heir of the *world,*" was fulfilled in the coming of Christ, and the establishment of a glorious system of blessing and salvation for the *world.*

3. As *that* promise was fulfilled more than eighteen hundred years ago, it needs not to be fulfilled "*after the resurrection.*"

4. No promise made to Abraham, either says, or in any manner implies that "the *earth,* in the next dispensation, is to be the *home* of Abraham;" and it is, therefore, not certain that even *one saint* will "inherit" (in the sense of possessing after the resurrection) the earth.

5. No promise given to Abraham, or to any one else, either says or implies that *the earth* "shall be *forever shared* by Abraham and *his seed*"—either natural or spiritual.

6. Abraham's "seed," referred to in the promise "respecting the possession of literal land," was not Christ, but the natural descendants of Abraham.

7. There is no promise given to Abraham, or to any one else that either says or implies, that Christ's "*special abode* will be *on the earth.*"

8. All who belong to Christ by faith and obedience are *not* reckoned as a part of *that* "seed" of Abraham who are "heirs according to the promise" respecting the "possession of literal land:" or, indeed, any of them.

9. *No* Christian is *heir* according to *that* promise.

10. We are *not* hence driven, by the stern logic of scriptural facts, to conclude that "this planet is destined to become the everlasting home of the saints." On the contrary, there is no scriptural fact, and no scriptural promise, that even raises the slightest presumption in favor of this proposition. At least, if there is it has not yet been adduced. E. E. ORVIS.

Benton, Pa.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

"JESUS LOVES ME."

Oft when storms of pain are rolling,
And I cross the fiery sea,
Comes a voice my heart consoling,
"Jesus loves me, even me."

When I sink oppressed with anguish,
Comes that voice along the sea,
Quickening all the powers that languish,
"Jesus loves me, even me."

Oh, that great inspiring Presence,
How he stills my bosom-sea!
Breathing there his mercy's essence,
"Jesus loves me, even me."

Love reveals the star-lit heaven,
Gentlest music lulls the sea:
Veils that hide the Lord are riven—
"Jesus loves me, even me."

Life is near, and earth is fleeting!
Soon beyond the stormy sea
I shall wake, in bliss repeating,
"Jesus loves me, even me."

THE LIBERTY OF PROTESTANTISM.

BY AN ORTHODOX MINISTER.

Protestantism arose not only in protest against the papal corruptions, but also against the papal tyranny over the minds and consciences of men. But in this last respect there is also need of protest against Protestantism; for there is neither liberty of thought nor of conscience allowed those within the pale of orthodox Protestantism.

If left to adult years to choose for themselves, they have the liberty to adopt one of many different creeds. But, having once done so, their liberty of private judgment ceases; for henceforth the judgment of their creed-framer becomes the limit and measure of their own. They may not transcend the limits of thought fixed by their creed, except at risks which few will dare to take. The conscience, too, is bound, for it demands an utterance for profound convictions which they dare not give.

The liberty of Protestantism is, therefore, simply the privilege of choosing a sect. It is said, the communicant has the liberty to leave the church. But that is not liberty, for he is compelled to do so if he differs from its creed. It is said, also, that he joins the church on confession of faith, thereby agreeing to adhere to its creed while he remains in it. Is not that a fair compact? And what infringement of his liberty is there in requiring him to take himself off when he can no longer adhere to it? If he was capable when he espoused the creed of examining and understanding it; if he knew the nature of the compact he was entering; and if, in dismissing him, the church imposes no disabilities, then there is no wrong done him. But there is rarely a case where all these conditions are fulfilled. If the point in which he differs from the chosen sect be one merely of difference between orthodox sects, he may be dismissed from one to the other without serious disadvantage to himself. But if his doubts concern a point in which all the orthodox sects agree, then he must leave orthodoxy entirely, and incur the odium of heterodoxy, which involves always the suspicion of moral delinquency. Doubt is considered a sign of depravity; and orthodoxy treats the doubter as though he were immoral, not only by the withdrawal of confidence, but by visiting upon him the same penalties as are executed against gross immorality, viz., arraignment and expulsion if he does not recant.

If this mode of treatment is unjust toward those who have entered the church intelligently and responsibly, it becomes a gross abuse of liberty in the case of a large majority of doubters who join the church in early youth, before they are capable either of investigating or understanding its creed. Probably ninety-nine out of every hundred doubters are of this last class. While too young to doubt, they accept, and profess honestly to believe the creed of their fathers, because they have been taught to do so from their infancy. They grow up in the church, and learned to love it as a mother that has watched over and reared them. They are loyal to it, and make sacrifices for its maintenance. More than that, they are loyal to Christ, devout and faithful Christians. But with growth and culture they come to the ability to think and investigate for themselves, and so to doubt the creed they accepted unquestioningly and blindly at first. For them there are two courses possible. One is, to give an outward adherence to doctrines they disbelieve; and the other, to separate from the church they love, and around which are entwined the fondest memories of their childhood and youth. It is not strange that the majority prefer the former course, and consent to suppress their convictions, and maintain an outward allegiance to a creed which in their heart they repudiate, rather than leave the church.

There can be no doubt that there are thousands in the Protestant churches today, who, if required publicly to renew the same confession of faith which they made when they first entered the church, could not do it conscientiously. But the church accepts their external adherence, though cognizant of their heart-defection, and thus becomes a *particeps criminis* to a system of deceit which effectually undermines all integrity of character, sacrificing that for which alone the church was established, for the sake of an appearance of doctrinal soundness; preserving the shell, but destroying the kernel; debauching the conscience for the sake of preserving the creed intact.

But if the doubter will not suppress his convictions, and maintain an outward adherence to the creed he blindly accepted when he was too young to investigate it, he meets the same fate as if he had been a knowing, responsible party to the compact; that is, he is excluded from the communion he has loved and supported from his childhood. Surely, that is not liberty which hedges the thinker about with disabilities, which, though not so malignantly cruel, are yet just as effectual in repressing liberty of thought and conscience as were the fagot, the thumb-screw, and other tortures of the Inquisition.

Orthodox Protestantism is avowedly opposed to all theologic thought that does not harmonize with the creeds. It says to its adherents, "You may think, but within the limits prescribed by the creed. You may investigate, but you must always come to the same conclusion."

This is not liberty, but bondage. And this bondage is felt more or less by every private member who thinks; but to the ministry it becomes a grievous burden and hindrance to efficiency. For while they are held to to a stricter account for their opinions, they also suffer greater loss in case their orthodoxy is impugned. A slight suspicion of heterodoxy is usually sufficient to hedge up the way of a minister in any of the orthodox churches.

And serious divergence from the prescribed and beaten track of theologic thought, is sure to provoke grave discussion and threats of dismission on the part of his church, or his conference hastens to test his soundness, and if he is found to hold any obnoxious opinion he must renounce it, or he is declared a dangerous innovator; the pulpit and "official organs" of his church are closed against him, and he is relegated to silence and obscurity.

Few ministers are willing to incur such penalties, even for the precious boon of liberty. Hence the majority suppress their best convictions and trim down their sermons and other productions to a rigid conformity with the creed.

The hope of preferment is also a powerful motive to conformity. In all orthodox churches, soundness in the faith is a *sine qua non* to preferment. The great temptation of every minister is to barter his liberty for success. Many do this, and having paid the price, get the leading positions. These, with the always large number seeking preferment and anxious to prove their fitness for it by a cheap zeal for orthodoxy, are able to greatly embarrass or wholly repress the few who prize their liberty more than preferment. "This is precisely as it ought not to be. It is of the old Adam, as distinctly, not to say as disgracefully as possible, and not at all of Christ. If brethren cannot dwell together in unity, hoping all things, believing all things, bearing all things, it is because they are not fairly converted to Christ, and need the lesson which was given to the disciples about becoming the least of all and the servant of all. When shall we hear the leaders of a sect say to each other, 'Go not away from us to find freedom for your conscience, but let us serve even you in forbearance and charity, until we all come unto seeing no more darkly?'" (*Lord Salisbury.*)

But as things commonly stand, if a brother is providentially betrayed into stepping heavenward ahead of his sect, he is compelled to take himself off directly, lest his divergence stir up an evil spirit of difference, and make trouble to the communion. The Bampton lecturer for 1871 says truly of a leading denomination: "Any serious deviation from the common faith, on the part of any one of these thousands (of ministers), is sure to lead to his separation from the teaching ministry." And the editor of an official paper of this denomination says: "We are not a free-thinking church, and if ministers will persist in putting on their thinking-caps, they must be deprived of the ministerial office."

Thus the genius of orthodoxy and the interests of its adherents conspire to hold it in an attitude of opposition to liberty of thought and conscience. The result is a narrowness of the average theologic mind which makes orthodoxy the gibe of scientists and all other progressive thinkers.

In other departments of thought the freest discussion is allowed. Agitation is considered the surest method of exposing error, and arriving at the truth. Political reformers are permitted liberty of thought and of the press. In science, he is hailed a benefactor who explodes old error and discovers new truth. But in theology, the broadest and most progressive of all sciences, he who denies the infallibility of the creed, or advances a new doctrine, receives only objurgation and anathemas for his pains.

In all this, orthodoxy assumes that its creeds are perfect, entirely free from error, and containing the whole of theological truth; and therefore that there can be no such thing as progress in the science of theology. But wherefore? Has wisdom died with the creed-framers? Were men wiser five hundred and a thousand years ago, when the creeds were built, than they are now, or than they ever will be? Is age in a creed any conclusive evidence of accuracy? Must science and all other departments of thought go on progressing, and theology remain forever in its swaddling garments? Shall the Protestant conscience and thought be forever limited and bound by the dicta of Augustine and Calvin, while opinions of their contemporaries in other departments of thought have been long since discarded and forgotten? And yet each sect thinks its creed contains the whole truth, and nothing but the truth. But how many such creeds can there be? It is very unfortunate for this assumption of orthodoxy, that there are so many different creeds directly opposed in many points.

The fact is, that while orthodoxy contains much truth, it also contains much error. Most of its creeds are very old, and contain many articles of belief which are bequests of the ages of ignorance that God winked at. There is room, therefore, for progress and improvement in the orthodox theology. There is also great need of change in the creeds in order that the essence of truth may be preserved. And theologic science cannot be perfected by one change nor by many; but will need frequent renewals of its creed-statements as the human race advances.

But believing its creed to be infallible, and that everything contrary thereto is dangerous error, orthodoxy conceives it to be its high calling to guard its creeds with a flaming sword, and suppress every other form of doctrine, lest the truth committed to its keeping should suffer thereby. Accordingly its constant effort is to prevent freedom of thought, of investigation, and of discussion among its adherents. It prescribes for them all, young and old, what they shall read, what they shall think and believe, and proscribes everything else. The aim of all its theological teaching is to indoctrinate the pupil, "fortify him in a particular mode of belief; rather than to make him a student and a lover of the truth wherever it exists. What would be thought of a school of medicine in which the professors aimed to convince the student that the existing modes of treatment admitted of no improvement, or a school of natural science which treated the discovery of new facts as a fault? But theology—in its proper nature the noblest and most universal of the sciences, the child of liberty, the lover of all truth, the leader of the human race—theology has been manacled and guarded, and the first and last injunction to its votaries has been to stand still." (*The Christian Union.*)

One reason for the opposition of orthodoxy to liberty is the danger of its abuse. This danger equally besets all liberty. The right use of personal freedom is probably the most difficult of all things to learn. It is not merely that men are liable to abuse it, but that multitudes are certain to do so. But we do not therefore oppose civil liberty and advocate despotism, as the only means of preventing abuse. We believe it is better to have liberty notwithstanding the great perils attending it.

So, in religious matters, there is great danger of an extreme use of the right of private judgment. But it does not follow that men should be deprived of religious liberty for fear they will abuse it. They must rather be taught that it is theirs of right, as a gift of God; that they are accountable to him for the use they make of it, and may not therefore abuse it with impunity. Admitted that many will ruin themselves by abusing their liberty, yet there can be no doubt that more would be ruined by an intolerance that drives them out of the church into a hatred of all religious truth.

Orthodoxy cannot keep men from thinking, nor can it keep the thinker within the prescribed limits. Mind is inherently free. It cannot be chained or kept in ignorance of its liberty. Sooner or later men will find out that they have an inalienable right to freedom. The question is, shall orthodoxy recognize their freedom and encourage it by making them feel that Christianity, the great liberator of mankind, is not the enemy, but the friend and foster-mother of freedom, and therefore hold them under its influence, where it can teach them how to use their liberty temperately, reverently, in the fear and service of God?

Or shall orthodoxy continue to teach men that free thought and investigation are wicked and lead to hell, and that if they persist in the exercise of their liberty they must be turned out of the church, and deprived of its sympathy and help; and thus force them into opposition to Christianity, and a hatred of the very name of orthodoxy as a synonym for bondage? If so, the result will be impious defiance instead of reverence, contempt instead of investigation, license instead of liberty, and utter recklessness instead of the fruits of a holy life.

The church has no right to drive men from its altars by intolerance, for in so doing it loses its power to benefit them. The church was not established to deprive men of their liberty, but to teach them how to use it. But in order that men may know how to use it rightly, they must have it. It is only by the possession and exercise of liberty that men can learn its proper use. It is therefore the duty of Protestantism to win men to its altars and keep them there, by guaranteeing perfect freedom of thought and conscience, that it may be able to benefit them, and guide them out of their doubts into a higher faith beyond.—*Scribner's Monthly*

JESUS SAVES.

FRANK BURR.

Only two short words; but what a world of meaning in them! When truthfully spoken, what a mighty work they express! How they open up before the mind the richness of a Savior's love!

Jesus saves. No power short of his could accomplish the work of saving one single person from sin. Wealth will not do it. Men often become wealthy, but it does not save them. It may remove outward poverty, but it will not take away inward pride. It may take away anxiety for daily food, but it does not remove a sinful heart. Wealth may give influence, but it does not give the Holy Spirit. It may give temporal ease, but it cannot give abiding peace.

But true humility, and a clean heart, and the Holy Spirit, and abiding peace, are the necessary conditions of a saved man. And none can give them but Jesus. Good deeds may create an inward satisfaction with self for a short time, but Jesus alone can give *abiding* peace. When sorrows multiply, and evil devices throng the pathway, and darkness and temptation are on every side, then wealth does not remove the heart-burden, and good deeds are powerless, but with Jesus in the heart there is cheer and comfort, and the soul can sweetly rest in him all the day long.

Man cannot save, for he needs salvation. Wealth cannot save, for it is perishable. But Jesus, God's ever-living Son, rich in grace, can save from all sin those who desire this salvation.

Saved from sin! Then the saved one is sinless. How blessed to be thus, and to feel and know that within us there is nothing contrary to God and purity. This is bliss indeed. How calm; how trusting; how sweetly peaceful, is the condition of such a heart. Filled with the Holy Spirit and anointed of God, such an one is ever ready to do God's will, and takes pleasure even in suffering, if need be, for Jesus' sake. Sorrow, trouble, care, pain—all these may come, but, filled with the Spirit, the burden is light, for Jesus the blessed Savior eclipses all other thoughts and feelings. Jesus saves.

Chicago, Ill.

A TOUCHING STORY.

A drunkard who had run through his property returned one night to his unfurnished home. He entered his empty hall. Anguish was gnawing at his heartstrings, and language was inadequate to express his agony as he entered his wife's apartment, and there beheld the victims of his appetite, his loving wife and a darling child. Morose and sullen, he seated himself without a word; he could not speak; he could not look up then. The mother said to the little one at her side:

"Come, my dear, it is time to go to bed;" and that little baby, as she was wont, knelt by her mother's lap, and gazing wistfully into the face of her suffering parent, like a piece of chiseled statuary, slowly repeated her nightly orison.

When she had finished, the child (but four years of age) said to her mother:

"Dear mother, may I not offer up one more prayer?"

"Yes, yes, my sweet pet, pray."

And she lifted up her tiny hands, closed her eyes, and prayed,

"O God, spare, O spare my dear papa!"

That prayer was lifted with electric rapidity to the throne of God. It was heard on high; it was heard on earth. The responsive "Amen!" burst from the father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said,

"My child, you have saved your father from a drunkard's grave. I'll sign the pledge."

SIX SHORT RULES.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers. (I John 5: 15.)

2. Never neglect daily Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules. (John 5: 39.)

3. Never let a day pass without doing something for Jesus. Every morning reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?" (Matt. 5: 13-16.)

4. If you are ever in doubt as to a thing being right or wrong, go to your room, and consider whether you can do it in the name of Jesus, and ask God's blessing upon it. (I Cor. 3: 17.) If you cannot do this, it is wrong. (14: 23)

5. Never take your Christianity from Christians, or argue, because such and such people do so and so, that, therefore, you may. (II Cor. 10: 12.) You are to ask yourself, "How would the Lord have me act?" Follow him. (John 10: 27.)

6. Never trust your feelings, or the opinions of men, if they contradict God's Word. If authorities are pleaded, still "Let God be true, but every man a liar." (Rom. 3: 4.)

BE NOT DECEIVED!

Think not that a man is destitute of the Christian religion, because he is not a church member; nor that he *is* a Christian, and lives according to the precepts of the gospel, because he *is* a church member. His being *in* the church, is no evidence that he *is* a Christian; nor his being *out* of it, that he *is not* a Christian. There are *thousands* in the church that are *not* Christians—and *never were*—and thousands out of it that *are* Christians, and live near to God every day. Belonging to a *church*, therefore, is no criterion of one's piety, nor of his soundness in the Christian faith and doctrine. The churches have become hiding places for hypocrites.—*D. Wellman.*

Prayer without study is presumption, and study without prayer is atheism.

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LUTHER'S JOACHIM.

A traveler in Switzerland relates the following story. I was told a great deal at Geneva about M. Legrand, who lately died there. He was a friend of the celebrated Oberlin, very wealthy, and remarkable for his simplicity. M. Legrand, while holding a meeting, one day, and speaking of the numerous necessities of the church of Bohemia, where many of the pastors' wives were barefoot, made an appeal to the liberality of his auditors, and to encourage them, he related this anecdote:

"One day Luther was completely penniless, and nevertheless was applied to for money to aid an important Christian enterprise. He reflected a little and recollecting that he had a beautiful medal of Joachim, Elector of Brandenburg, which he very much prized, he went immediately to the drawer, opened it, and said, 'What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful.' Then he took out the medal and contributed it to the object. "Come, my dear friends," added M. Legrand "look in your pockets and see if there be not some idle Joachims in them."

Money hoarded is money wasted.

THE BREWER'S DOG.

A gentleman taking an evening walk along the road near Grantown, saw two men supporting a third, who appeared unable to walk. "What is the matter," he inquired, "Why," was the reply, "that poor man has been sadly bitten by the brewer's dog." "Indeed," said I, feeling rather concerned at the disaster. "Yes, sir, and he is not the first by a good many that he has done a mischief to." "Why is that dog not made away with?" "Ah, sir, he ought to have been made away with long ago, but it wants resolution to do it. It is the *strong drink*, sir,—*that's* the BREWER'S DOG."

Beware of the Dog!

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The Children's Hosannas

When his salvation bringing
To Zion Jesus came,
The children all stood singing
Hosannas to his name.
Nor did their zeal offend him,
But as he rode along,
He bade them still attend him,
And smiled to hear their song.

Then since the Lord retaineth
His love for children still,
Though now as King he reigneth
On Zion's heavenly hill,
We'll flock around his banner
Who sits upon the throne,
And sing aloud, Hosanna
To David's royal Son!

NEED I GO TO SCHOOL?

"O, Father, need I go to school?" asked Johnnie one morning as his mother was getting him ready. "I don't understand books, I never shall. I had rather work in the forest with you, and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," answered the boy.

"Yes," said his father. "A word at a time and keeping at it, will make you a good reader; a syllable at a time and keeping at it, will make you a good speller; a sum at a time and keeping at it, will make you master the hardest book in the world. A patient keeping at it, Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father.

"I don't know but what I can do that," said Johnnie; and before six years from that time, he stood first in the highest class in school.

TWO SOMEBODYS.

I know somebody who always appears to be miserable, and this is the way she contrives to be so: thinking always about herself; constantly wishing for that she has not got; idling her time; fretting and grumbling.

I know somebody who is much happier, and this is the way she contrives to be so: thinking of others; satisfied with what her Heavenly Father has judged best for her; working, caring for somebody else besides herself, and thinking how she can make others happy.

My little "Somebody," which kind of a "somebody" are you?

THE SWEETEST MUSIC.

"What is the sweetest music?" said a servant of God one day, to the bright eyed little ones who gathered in the children's meeting.

The answers were various:—"The birds;" "The angels;" "Men and women;" "Musical instruments;" and so the responses came from one and another, till all they could remember had been mentioned.

And then he told the children that after the Lord had heard the music of birds in all its varied sweetness, the voices of men singers and women singers, and the rapturous strains of angels that lift their songs of joy before the throne of the Majesty on high,—after all this, he bowed his ear to catch the strains that swelled from infant lips, and counted them as among the choicest of the whole.

For thus it is written:—"And when the chief-priests and scribes saw the wonderful things that he did, and the CHILDREN CRYING IN THE TEMPLE, and saying 'HOSANNA TO THE SON OF DAVID,'* they were sore displeased, and said unto him, 'Hearest thou what these say?' And Jesus said unto them, 'Yea: Have ye never read, Out of the mouth of babes and sucklings thou hast PERFECTED PRAISE?'" Matt. xxi. 15,16.

So it seems that the sweetest, choicest music, that which is specially precious to the Lord, the "PERFECTED PRAISE" which rises higher and purer than other strains, is that which comes from the mouths of "babes and sucklings;" from the lips of those whose tongues have never learned the lessons of human vileness, falsehood, and deceit, but have been early taught to cry "Hosanna to the son of David!" and to offer praises to the children's Lord.

"Children of Jerusalem
Sang the praise of Jesus' name;
Children now in later days,
Join to sing the Savior's praise."

Let us learn with those children to cry "Hosanna to the Son of David" here, and by-and-by unite with all the redeemed before the throne, in praising him who hath loved us and washed us from our sins in his own blood.

* Hosanna. "A form of blessing or wishing well:—Lord preserve this Son of David; heap favors and blessings on him."—Dr. Kitto.

GIVE THEM THEIR DUE.

Rev. Lauritz Carlson, Lutheran missionary among the Scandinavians, furnishes us with the substance of the following striking and almost pathetic story.

It seems that last winter there was an old Norwegian woman, a childless widow, living west of the White Earth Reservation, miles from any human habitation. The only visitors during the long winter were the Indians, coming and going on their hunting excursions. The red men frequently stopped with her, and, actuated, it would seem, partly by a sense of justice, but chiefly by the better instinct which leads men to provide for helplessness, laid their game at her door, and kept her abundantly supplied with provisions until spring. Give the red men their due. Alexandria Post.

WATCH YOURSELF.

"When I was a school-boy," said an old man, "we had a schoolmaster who had an odd way of catching boys. One day he called out to us, 'Boys, I must have close attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to his case.' 'Ah,' thought I to myself, 'there's Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book, I'll tell.' It was not long before I saw Joe look off his book, and immediately I informed the master. 'Indeed,' said he, 'and how did you know that he was idle?' 'I saw him,' said I. 'You did; and were your eyes on your book when you saw him?' I was caught, and I never watched for the boys again.

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"SEARCH THE SCRIPTURES."

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Poor Economy.

Many a man, for love of self,
To stuff his coffers, starves himself;
Labors, accumulates, and spares,
To lay up ruin for his heirs;
Grudges the poor their scanty dole;
Saves everything—except his soul!

Pharisees and Sadducees.

1. The Pharisees in the time of Christ believed in the resurrection of the body. Daniel had foretold it. (Dan. 12: 2.) The remark of Jesus, at table in a Pharisee's house, (Luke 14: 14.) refers to the doctrine as commonly believed. Martha believed it. (John 11: 24.) Josephus in his discourse concerning Hades says: "We have therefore believed that the body will be raised again, for although it be dissolved it is not perished." (Par. 5.) Of the resurrection of the saints he says: "To every body shall its own soul be restored, and when it hath clothed itself with that body, it will not be subject to misery." "But as for the unjust, they will receive their bodies not changed, not freed from diseases, or distempers, nor made glorious," but they "shall be adjudged to this everlasting punishment," namely, the "lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast." (Par. 2.)

2. The Sadducees denied the resurrection of the body, and asserted that the physical event called "death," is to all men the utter extinction of conscious being. So it is said, Matt. 22: 23; Mark 12: 18; Luke 20: 27; Acts 23: 8, that the Sadducees deny a resurrection. Josephus adds, (*Wars*, Book 2, Ch. 8, par 14.) "They also take away the belief in the immortal duration of the soul, and the punishments and rewards of Hades." Again, (*Antiq.* 18: 1, 4.) "The doctrine of the Sadducees is this, that souls die with the bodies." But he adds that they *profess* Pharisee-ism, when they become magistrates, on account of public opinion.

3. Paul certainly did most pointedly endorse the sentiments of the Pharisees on the resurrection of the body. (Acts 23.) The council was divided between Pharisees and Sadducees. Paul, as in I Cor. 15, asserted the resurrection of Jesus as the central truth of Christianity. "If Christ be not raised, your faith is vain;" and if the dead be not raised, as the Pharisees held, then Christ is not raised. Now he knew the strife of the sects, and that for even a prisoner to declare for the one or the other, would divide his judges, set them quarreling, and give him room for escape. His profession was no less true than artful—"I am a Pharisee, the son of a Pharisee; *of the hope and resurrection of the dead*, I am called in question." Observe, he mentions the Pharisaic *hope—men will be raised*—and the Christian *truth—Jesus has arisen*. But the Pharisees in their zeal against the Sadducees, overlooked the *fact* mentioned, and at once began to strive with the Sadducees—declaring Paul innocent.

4. The Pharisees did not believe in a "resurrection of *angels*," or a "resurrection of *spirits*," but they did "confess both" their belief in the doctrine of a resurrection of the *dead body*, and also their belief in the existence of angels and spirits, for, say they, "If a spirit or an angel have spoken unto him, let us not fight against God." They believed that *angels* (or heavenly spirits) and also *spirits*, (the spirits of departed men) may speak to one in the flesh. So Josephus, (*Wars*, 2, 8, 14.) "They say that all souls are incorruptible."

J. L.

Second Answer.

The Egyptians embalmed bodies of the dead with the understanding that they would rise again. Abraham, Isaac and Jacob had their bones laid in Macpelah, expecting to possess the land of Canaan at some future time. Some of the Pharisees who saw Lazarus raised, from that time believed on Christ; the inference is, they believed in a literal resurrection of the body; for it was on that ground the Sadducees denied it, because they could not see how a wife who had seven husbands could be united to all at the resurrection. Paul confessed that he was a Pharisee and was called in question for the hope of the resurrection. The Pharisees believed both in the resurrection of the body and in the existence of angels and spirits; not in the resurrection of angels and spirits. The Sadducees denied there was any resurrection, or angel, or spirit. George Sale, in his preface to the Koran, says: "Zendicism had a strong resemblance to the opinions of the Sadducees among the Jews, for it denied a providence, the immortality of the soul, and the resurrection from the dead.

I. LAMB.

"Before the Throne."

An explanation of Rev. 7: 15 is desired.

C. WISS

The text reads: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." By noticing the chronology of the text it will be readily discovered that no allusion is made to the present residence of disembodied saints in heaven. But the scene is located subsequent to the opening of the sixth seal, which reaches to the passing away of the heavens as a scroll, at which time the dead saints arise, for Job says—"Till the heavens be no more they shall not awake nor be raised out of their sleep." Then the saints, once dead, will live again, and joyfully appear before the Redeemer's throne, when "the tabernacle of God shall be with men." The next verse sounds much better when applied to the resurrected saints, than when applied to shades: "They shall hunger *no more*, neither thirst *any more*; neither shall the sun light on them, nor any heat.... And God shall wipe away all tears from their eyes." Reference is made to the very persons who once hungered and thirsted and shed tears, which was never true of spirit-men.

W. S.

Sin Against the Holy Ghost.

According to Mark 3: 22-30, this sin appeared to consist in calling the power, by which Christ wrought his miracles, the same as that which devils or demons possessed. This would not be forgiven in *that* age—the apostolic age, in which the words were spoken—or in *the age to come*, in which Christ forgives sin; that is, the gospel dispensation, constituting an age (*aion*) of mercy to every other kind of sinners. See also Matt. 9: 34. To say that spirit-mediums do their work by the same power that Christ did his, seems to me to come about as near to this sin as anything I know of, if not the very sin. All other sins have been forgiven in the other world, or age, and can be in this world, or age. But ordinary backsliding is not this sin. The devil tries to make people believe, because they have backslidden, that they have committed the unpardonable sin, and so he keeps them from praying for pardon. But this is only the shadow of the substance, just as the first death is but the shadow of the second death, which is so much to be dreaded. In the same way he gets up many shadows to scare people, and thus keeps them from properly considering the real substance of things.

HIRAM MUNGER.

Hidden Manna.

What is the hidden manna promised, Rev. 2: 17?

R. C. STORR.

The Revelator here informs the churches of the blessedness and rewards of those who hear and do the word of God. The hidden manna I believe to be tantamount to the "tree of life" mentioned in the 7th verse of the same chapter. The children under the leadership of Moses were fed by manna from heaven, which is typical of the saved under Christ's kingship in the new dispensation (*Eden restored*) partaking of the "hidden manna," or "tree of life." "Blessed is he that shall eat bread in the kingdom of God." (Luke 15: 15.) "That ye may eat and drink at my table in my kingdom." (Luke 22: 30.) Christ speaking of the manna received by the Jews, says: "Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven." (John 6: 32.) He says, "I am the bread of life; he that cometh to me shall never hunger." See also the 38th verse. Hitchcock in his "Analysis" places this text (Rev. 2: 17) under the head, "Eating of the Tree of Life."

CYRUS MENDENHALL.

Facts and Curiosities.

The first division of divine oracles into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth century or beginning of the thirteenth. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the sections of Hugo into verses as we now have them. Robert Stephens, a French printer, had previously (1551) divided the New Testament into verses as they now are.

The Scriptures have been translated into 184 languages and dialects, of which 121 had, prior to the formation of the "British and Foreign Bible Society," never appeared. And twenty-five of these languages existed without an alphabet in an oral form. Upward of forty-three millions of these copies of God's Word are circulated among not less than 600,000,000 people. "What hath God wrought?"

There is a Bible in the library of the University of Gottingen, written on 5,476 palm leaves.

Mohammedanism and Calvinism.

Mohammedanism says, "When God resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were to be formed, and in which they, after a manner, pre-existed, and having then divided the clod into two equal portions, he threw the one-half into hell, saying, 'These to eternal fire and I care not;' and projected the other half into heaven, adding, 'And these to Paradise and I care not.'" Calvinism teaches that God did from all eternity unchangeably foreordain and predestinate some men and angels unto eternal life, and pass by and ordain others, that is the rest, to eternal death, that is to hell-fire; and that the number so ordained is unchangeably fixed, etc., for even so it seemed good in his sight. Although the substance of the doctrine and the sentiment, and the effects on men are precisely the same, yet all must confess that there is no comparison in the wording of the two theories. Still, my advice to the people is to believe neither.

S. SUMMERBELL.

End of the Devil.

Is the devil to be *tormented forever*, according to Rev. 20: 10, or *destroyed*, according to Heb. 2: 14?

J. LOVEJOY.

The two texts when rightly understood can not clash; nor can the term "*destroy*" signify *preserve*, unless we can attach that meaning to the word when used elsewhere in the Bible, which would make John affirm: "For this purpose the Son of God was manifested, that he might *preserve* the works of the devil." Destroy never means preserve. The devil will be destroyed, and not endlessly preserved. Whether the term "devil" in the second text is used as a symbol of a corrupt power, as in Rev. 12, or brings to view the literal devil, the term "*forever*" is used in a limited sense, as in many other texts, being limited by "day and night," which periods of time are marked by the rising and setting of the sun; and we know of no sun to rise and set on the theological hell to make day and night there, and in the history of *our* globe the time is coming when there shall be "no more night."

W. S.

"Whosoever."

Said Baxter: "If God had said there was mercy for Richard Baxter, I am so vile a sinner that I would have thought he meant some other Richard Baxter; but when he says *whosoever*, I know that includes me, the worst of all Richard Baxters."

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

I desire some information concerning the ex[illegible] of the darkness on May 19th, 1780 Some say [illegible] it extended over only a part of New England and reject it as any fulfillment of prophecy.

J. C. W[illegible]

Will some one give an exposition of Isa. 7: 8-17?

J. C. WRIGHT.

Please explain Gen. 48: 16-19. Has this prophecy been fulfilled? If so, where do we find the multitude of nations?

D. S. C.

I have a few questions for "The Bible Class" on Acts 23: 8. "For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

1. What was the belief of the Pharisees, in the time of Christ, in relation to the *resurrection?* Did they believe in the resurrection of the body? Please give authorities.

2. What did the Sadducees believe in relation to this doctrine—resurrection?

3. Did Paul indorse the sentiments of the Pharisees on the resurrection?

4. "The Pharisees confess both"—"both" *what?* Resurrection of spirits and the resurrection of angels? Or, did they believe in the doctrine of a *resurrection*, and also in the existence of *spirits* and *angels?*

TIMOTHY WHEELER.

More light on Luke 13: 32, 33 is greatly desired.

O. M. LITTLE.

Will there be any degrees in the bliss of the saved or in the punishment of the lost?

ALONZO.

In what sense was Christ made "sin" for us?

ESNO.

It appears that many Bible students understand that the world is to remain in a probationary state 6000 years. It appears to be inferred from the week-day type, and Peter 3: 8, that the seventh thousand will be a *rest-day*, *or Sabbath for God's* people, in which they will reign with Christ a thousand years on the earth.

1. Did not Adam die the same day?

2. Did not God intend that we should *so* understand Adam's day, (for he died in less than one thousand years,) instead of saying that God compromised the matter with Christ?

3. Would not such a compromise impute shortsightedness or prevarication to the Almighty?

J. LOVEJOY.

Please give us a clear and concise definition of the "Dragon, the Beast, and the False Prophet," and the distinction to be made between them.

STUDENT.

I desire an explanation of I Pet 4: 1, last part of the verse. "He that hath suffered in the flesh hath ceased from sin." Does the language imply that Christ was a sinner before he suffered death?

VERITAS.

Is the year-day rule of interpreting prophecy so well established as to exclude all reasonable doubt of its correctness? I would like to have this question carefully and critically answered.

TRUTH-LOVER.

I would like to know what the four beasts represent, spoken of in Rev. 4: 6-9; whether they are literal beasts, or only a symbol of something that is good and holy; and why that which is good is likened unto beasts? Also, whether they are to be in the heavenly kingdom, or where? It speaks of day and night where they are.

C. WISS.

1. Would Adam have suffered physical death if he had never sinned?

2. What noun (for there is no pronoun in the passage) is qualified by the adjective *aphtharto*, rendered "not corruptible," in I Peter 3: 4? Does it qualify *kardia*, "heart," *anthropos*, "man," or *pneuma*, "spirit?"

3. The word *apolluo*, or *apollumi*, is variously rendered *lose*, *perish*, *destroy*, etc. What is the difference in its meaning as applied to *Jesus*, Matt. 2: 13; 12: 14, and 27: 20—to the *antediluvians* and *Sodomites*, Luke 17: 27, 29—to the *disciples* of Jesus, Matt. 8: 25—to the sheep of the house of Israel, Matt. 10: 6—to both saints and sinners, Matt. 10: 39—and to believers misled by false brethren, Rom. 14: 15? Does the word in these instances have the same meaning that it has in Matt. 10: 28? And if not, wherein and on what account does the meaning vary?

J. L.

Items of Interest.

Cholera exists at Memphis, Tenn., and is extending to other places. From fifteen to thirty deaths a day are reported in Memphis. A majority of cases recover, and physicians do not know whether it is sporadic or Asiatic cholera, but the former has the probabilities.

Prof. John A. Wise, the celebrated aeronaut, proposes to cross the Atlantic in a balloon. He has recently applied to New York city for aid in constructing his balloons. He proposes to construct three of them with a united capacity of 325,000 feet of gas, with a lifting capacity of 11,000 pounds.

Miss Susan B. Anthony, of Rochester, N. Y., was recently tried for voting. After a protracted trial under Judge Hunt, whose prejudices so boiled over that he charged the jury to bring in a verdict of guilty, she was sentenced to pay a fine of $100 and the cost of prosecution. She claimed that every principle of justice had been violated, as she had not been tried by her peers, but by her political superiors. The case will probably be carried up and pushed to its utmost limit. The advocates of female suffrage are not to be so easily quelled.

Victoria C. Woodhull, whose paper has been temporarily suppressed and whose person has been imprisoned, under the charge of circulating obscene literature, has at last been acquitted. We are glad of this decision, because her opposers made a *false issue*. The real rock of offense is the prominent part she has taken in giving publicity to the Beecher-Tilton scandal. If the revelation she has made in this matter be false, let it be shown, that she may bear the full blame of it; but if it be true, let her not be crushed, either because she is a *woman*, or because she has espoused, in some respects, *a very bad cause*.

Henry Ward Beecher preached a sermon, a few weeks ago, which was considered a pretty able advocacy of Universalism. He has long been suspected of secretly entertaining such sentiments. It is well for men to preach out their honest convictions. The sermon in question, in which he expressed the opinion that those who were not fit for decent people to associate with on earth were nevertheless quite good enough company for people in heaven, constrains the *Christian Leader*, a Universalist organ, to say: "We have been seriously considering whether we might not make room for Mr. Beecher in our capacious fold."

It is related of Napoleon, that when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was true, the Emperor remarked: "There are some men who are capable of believing everything but the Bible." This remark finds abundant illustrations in every age. There are men all about us, at the present day, who tell us they cannot believe the Bible; but their capacities for believing everything which opposes the Bible are enormous. The most fanciful speculations that bear against God's word, pass with them for demonstrated facts. The greediness with which they devour the most far-fetched stories—the flimsiest arguments, if they only appear to militate against the word of God—is astonishing.

Up to the present time the Menonites in Prussia, a religious sect numbering over 200,000, have been excused from doing military duty on the ground of their belief that war was a cardinal sin. It has recently been declared, however, by the German cabinet, that they must hereafter do military duty along with those who have no scruples about shedding the innocent blood of their fellow men. This decision being promulgated, the members resolved to come to this country in a body. It is stated that the Northern Pacific Railroad Company is trying to induce them to settle on their lands. It is also stated that the Jews of Roumania have resolved to leave their country in a body, on account of the persecution they have suffered, and to form one or more colonies in the West.

The Jews, until lately, have generally clung to the hope of a restoration to their own land and re-establishment of their religion there. They show signs of abandoning hope. A commission of their people from this country, sent some time since to examine and report the condition of their brethren there, bring back very discourging accounts. The sixteen thousand Jews now there are represented as the worst representatives of the race on earth, the most squalid and degraded. There are more Jews in the single State of New York than in all Palestine, and in all respects in a better condition. The commission propose "the general elimination from all Jewish prayer-books of the portions referring to the hopes of Israel in the restitution of the Holy Land to the possession of Israel and the rebuilding of the Temple by divine Providence." They delcare against all ideas of their separate settlement as a people, and think there is nothing more desirable than their present state and prospects in America

The sanitary officers of New York have recently been turning their attention to those portions of the city which have long been characterised by prostitution and pauperism. A large number of human beings had been huddled like swine in the damp cellars, proving to be both dens of infamy and hot-beds of disease and death. Three months ago the occupants of these loathsome caverns were warned that they must vacate their rooms within a certain length of time, or they would be officially set down in the street. It appears that several families failed to obey orders. The officers have, therefore, been obliged to perform the ungracious task of throwing piles of filthy furniture into the street, despite the pleadings of those brutalized beings who seemed more willing to cling to their rags and rottenness, than to strike out on a healthier and holier life.

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Lift Up A Standard For The People. Isa.

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THE BIBLE BANNER,

EDITED BY

JOHN COUCH, WM. SHELDON,
A. A. PHELPS, A. M.

PUBLISHED MONTHLY BY
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Prophetical.

"WATCHMAN, WHAT OF THE NIGHT?"

PRAYER FOR CHRIST'S COMING.

BY COLEGROVE

Come, long absent Savior, come!
Hear our loud imploring call!
See the faint and watchful home,
Thine our life, our real, our all.

Come from staying long away,
Come from being gone so far,
Come and end thy long delay,
Come in thy triumphal car.

Come and every want supply,
Come and every woe remove,
Come at our imploring cry,
Come and reign in thy love.

Come and heal the faint and sick,
Come and lift the mourner's head,
Come where pestilence grow so thick,
Come and raise the slumbering dead.

Come where thou hast been before,
Come where pangs thy soul assailed,
Come where trials pressed thee sore,
Come where dying thou wast nailed.

Come where sinners send and jeer,
Come where foes forget thy fame,
Come and let thy works appear,
Come and glorify thy name.

Come and break the rod of pride,
Come and shake the earth and seas,
Come and set thy foes aside,
Come in power and majesty.

Come, because creation cries,
Come, because thy people call,
Come, because thy foes arise,
Come, O blessed Lord of all.

CHRIST'S ASCENSION.

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Events are important according to their results. Some make a grand display and imposing appearance, but their end is abortive. Others would scarcely attract the attention of a child, but result in weal or woe to multitudes. The scratch of a match by an innocent person might result in the burning of a city and the destruction of many lives and vast wealth; while the effort of millions to accomplish some national result might end in utter defeat.

Events appear radically different when viewed from different stand-points. If a man, on the common level of society, should emigrate from one part of the earth to another, his departure might cause an affectionate mother to linger and plant a last kiss upon the loved cheek, gazing with emotion unknown to others, as he disappears in the distance, while the busy multitudes would still tread the wheel of anxious toil without stopping to ask, "Has he gone?" His arrival at his destination would be of no importance to those unaffected by it, but if some truly wedded heart was there, it would be, to that, a jubilee.

Before us, is the artist's illustration of Christ's exit from earth to heaven, and his loving disciples, to whom he was dearer than fame or wealth, gazing with intense astonishment as he is borne heavenward by an invisible power.

As he slowly receded in a path that no human foot-print had marked, no earthly locomotion could carry them over the trackless way. Separation was every moment becoming wider and more distressing, and question after question whirled through their minds, and made every nerve quiver to get one more answer, one more sentence of instruction from the lips which had uttered truths more sacred and important to them, than had ever sounded in mortal ears. Every eye was immovably fixed upon the face, which, of all others, had been the most lovely and expressive of true friendship and unfailing love. They gazed upon every line and feature of the human form as its distinctness faded in the increasing distance, until the last ray had been reflected from the divine personage, and he had become entirely hidden from their still wondering eyes in a never-to-be-forgotten cloud.

The wonderful scene with all its unnaturalness, the crushing thought of the mysterious and heart-rending separation, and also the thought that their leader and anticipated deliverer had left them a solitary few in the midst of strong and determined enemies, caused a dark and hopeless future to appear before them, which confused their minds and grieved their spirits.

But God had anticipated the experience of the loving disciples, and mercifully provided for the trying emergency. Two angels were dispatched and immediately appeared in heavenly livery before them, with a divine message suited to their fainting hearts, and for the encouragement and hope of Christ's afflicted, disconsolate church, through all ages. They opened their divine lips, and in the name of the mighty Jehovah said, "Ye men of Gallilee, why stand ye gazing up into heaven? this *same* Jesus, which is taken up into heaven, *shall so come in like manner* as ye have seen him go into heaven." Blessed words! expressing the brightest hope for suffering mortals. What scene, ever witnessed by human eyes, equalled this?

The movements of great men, chief captains, and kings, in the transaction of important business, have been celebrated with pompous parades and high-sounding honors, and written on the page of great events; but here is a movement totally eclipsing all others. It is not a state occasion, with a sinful man bearing a sword and costly plumage, seated in a state chariot, and made honorable because he has waded through human blood and crushed the hearts of weeping widows and wailing orphans, but it is the King of kings and Lord of lords, the wonderful Counsellor, the Prince of peace. He is not journeying from one city to another, but following the angelic pathway from earth to heaven.

Look upon ascending humanity in the person of Immanuel, and see the great King's last foot-prints in the dust of Olivet, as he leaves our planet—the place of his poverty, prayers, and anguish, looking back with an undying love, which time nor separation could affect, upon his amazed and disappointed friends, giving them his last parting words—his eternal benediction.

THE ASCENSION.

See him as he is borne by an almighty power through the regions of earth's atmosphere, mid its floating clouds, ascending above its thunderbolts and whirling tempests, sweeping through extended space, escorted by clustering angels shouting acclamations of praise to the mighty Conqueror, as he nears the portals of the celestial mansions. All heaven is stirred with pure delight, as the King eternal approaches the sacred doors, when the voice of the Ruler of worlds sounds the command, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle."

Reader, to comprehend the magnitude of the subject before you, imagine yourself standing at some exalted point in God's creation, viewing the infinite Creator and the immensity and variety of his works, letting the eye fall upon the earth rolling out from his artistic hand, all beautiful and perfected, where in heavenly beauty stands the throne of earth, occupied by the "first man," the progenitor and appointed head of the human race. Everything seen is beautiful, every sound is harmony, every movement order, every creature happy, and upon all, all, perfection is written. But suddenly Satan appears in the midst of earthly glories; rebellion commences—a curtain is drawn, shutting out the heavenly effulgence, order is turned to confusion, harmony to discord, happiness to sorrow, life to death. All is gloom and confusion, wasting and destruction; and, without help from some other world, to be perpetuated on, on, hopelessly, forever.

But hark! rising above the jarring sounds of sin a sweet voice is heard from heaven. Hope is found for the lost world. The mighty God, its Creator, has undertaken its redemption, and has appointed his Son, the great Immanuel, to execute the divine purpose. In due time the Redeemer appears, a babe in a stable, to the human eye unworthy the mighty work and holy office he came to fill, but in heaven he was adored and loved, and on earth was, by faith, divinely worshiped. He walked the rugged path of earthly experience to the summit of matured manhood, when he entered his high office at his coronation baptism; from henceforth manifesting the glorious truth, that he had received all power in heaven and in earth, as its mighty Redeemer.

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The ascension was, therefore, a grand and important event in earth's changes and final destiny. The divine purpose required its occurrence once, and only once, in all time. "The heavens must receive" him "until the time of restitution of all things," when his glorious returning will be manifested.

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As his parting and absence produced sorrow for his church, so his returning and presence will produce joy. She is waiting for him as he that watcheth for the morning, and devoutly prays, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence."

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SECOND ADVENT OF CHRIST:
OR
THE REASONS AGAINST IT ANSWERED IN THE LIGHT OF SCRIPTURE AND FACTS.

J. B. COOK.

Text: Romans 10: 17—"Faith cometh by hearing, and hearing by the Word of God."

The faith of the Christian has for its source the divine word—"the wisdom that cometh from above." It is a righteous thing to believe God. Faith in his teachings is to us the root of all righteousness; hence it lifts the soul into the light, life and "righteousness of God."

We may say of this faith, as lord Rochester said of the Bible—"There is no objection to it but a bad life." This faith embraces the gospel system, and the Savior, in his entire official character—Prophet, Priest and King, Deliverer, Ruler and Restorer—in "the restitution of all things spoken." (Acts 3: 19-21. Rom. 8: 21-23. Rev. 21: 1-5.)

The doctrine of the second coming of Christ, like that of the first, is fundamental; hence "faith, which is of the operation of God," labors to set it forth in all its relations to "the glory of God" and with "good will to men." But the *reasoning* against it aims to ignore it and keep it from public view.

Faith that cometh by hearing the Word, searches the original language of the gospel, the translation, the exposition in the captions to the gospel page, and in the preaching of leading men of every class; yet we are met by learned *reasons* for rejecting the doctrine, as a practical, experimental truth. Theoretically, it must exist, in some form, because it has been incorporated in the Gospel and in our Christian literature.

The *reasons* for not accepting the doctrine of the second personal advent, as now advocated, have taken three forms, (omitting those more vague.)

I. That of Daniel Whitby, D. D.—born 1638. Its pivotal point is, that we are *not* obliged to take the words that state the doctrine of the second advent and millenial reign, "in their *proper sense!*" Then it would follow that each sect is left to assume its own *improper* sense! which annuls the authority of Revelation, as a rule of faith; and so, I think, refutes the doctor's reasoning effectually.

II. That of Jonathan Edwards, D. D.—born 1703. He assumes that signal events are called, "His coming and day." Thus Dr. Macknight puts it, and Dr. Adam Clarke quotes and confirms it. By this rule, Christ is to make *five* comings—four when the apostles wrote—1. The destruction of the temple, city and nation of the Jews. 2. The destruction of the "Man of sin." (II Thes. 2: 1-8.) 3. At death. 4. At the judgment.

But this theory overlooks the essential *facts* in the case—1. God's providential interpositions did not begin at the first advent, nor at the dissolution of the Jewish state. There were of old scores of signal events, that should be numbered among the "comings of Christ," by that rule; and this fact annuls the theory. 2. The God of Israel revealed himself to his people of old. His presence, his glory, his power, were seen and felt, and his voice was heard—not in a figure of speech, but in a glorious reality. (Ex. 3 to 20.) But these facts this theory ignores, so far as relates to this subject, in the language of the Old Testament. 2. "*The second time,*" is the next after the first, in whatever series. Nay, more. The only coming of Christ named or numbered after the first, is the "second time." (Hebrews 9: 28; John 14: 3; I Cor. 11: 26.) Like the first and second covenants—the first Adam and the last—the Old Testament and the New. There is, in fact, no number between them, expressed or implied in any case. In the nature of the case there can be none, because no intermediate number exists. 4. The Lord's supper service embodies but these two, the *first* and *second* comings. For "as oft as ye eat this bread and drink this cup, ye

possess the land o
time. Some of the Pharisees who
rns raised, from that time believed
the inference is, they believed in a
urrection of the body; for it w
ground the Sadducees denied it, b
could not see how a wife who had
bands could be united to all at th
tion. Paul confessed that he was
and was called in question for the
resurrection. The Pharisees belie
the resurrection of the body and
ence of angels and spirits; not in
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Koran, says: "Zendicism had a st
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(Heb. 9: 28; Acts 3: 19-21.) He will come *not* to destroy the law or the prophets; but to *fulfill.*" (Matt. 5: 17, 18; Heb. 10: 1-37) As Deliverer, his coming is to deliverance. As Judge, he will judge the world in righteousness; and as Restorer, he directs the restitution of all things spoken by all the prophets. (Ps. 72; Isa. 11: 7.) The Christian's calling, the blessed hope, the faith that comes by hearing, center and culminate in this second and crowning coming of the Christ, to consummate the gospel plan. Our entire Bible teaches this final coming as the "*second time.*" But as the three intermediate numbers thrust into the human theory have no place in "the Word;" they are not matters of faith at all. They serve to confuse the mind of all who entertain them, and utterly dissipate the *second* coming. Because if there could be such and so many comings, we are already *beyond the second.*

Our faith finds this *second* coming in the original Greek, in the English translation, in the only authorized exposition given as the caption of the Gospel page, and in the preaching of leading ministers of every name. Thus our faith comes to us by hearing the Word. It seems built on the "Rock of Ages." (Isa. 26: 4—margin.)

But the reasons against it seem based on utter *mis*-apprehension. Hence these reasonings would seem proven to be unreasonable, groundless, and only worthy of immediate abandonment.

The faith that comes by hearing the Word, finds the Second Coming for the purpose of filling out the Gospel of God's "good will to men." Hence, there should be no room for a valid objection to it. "The desire of nations"—a righteous Ruler, Restorer and King—belongs to the Gospel system. But it is in precisely this official character that Christ is to come the *second time.* Of course there is every good reason he should so come.

Human frailty has attached to the advocates of this doctrine, but only as to other truth. By consequence, the objection on this ground, to this doctrine, applies equally to all Christian truth, and of course it constitutes *no good reason* for not accepting it.

It belongs to the gospel plan, and some must needs sustain and spread it, or it would die out of the faith of mankind. But as all hope and Christian life springs from *faith*, there seems the highest reason and motive to maintain it in its integrity and strength, touching this primal truth.

III. The third reason against the second advent and its relations to the re-establishment of divine government over the earth, is based on the course of nature; on the regularity of the seasons of the year; the laws of generation and the uniformity of the lunar and solar cycles of time, and the like.

But the falsity of this reasoning against the gospel system of the second coming, resurrection, and "restitution of all things spoken," lies in the too *limited* plane of natural events that the sceptical argument embraces (and which leaves no room for God), and in leaving out of view the grandest facts of nature (which do reveal God), and in utter ignorance of the relation that the laws and course of nature sustain to the foundations of all Bible faith! "For the invisible things of God"—his power and providence—"are clearly seen by the things that are made;" and in their being always ordered, "according *to his Word.*" (Rom. 1: 19-25. Ps. 19: 1-6; 119: 91. Isa. 43: 8-13. Heb. 11: 3.)

Hence our primary reason for faith is founded on this very class of facts; which *mis-belief* perverts into a contradiction of faith! Thus this class of persons become confirmed in their "alienation from the life of God, through the ignorance that is in them." If they would *reason*, let them tell of *law* governing all nature wisely, that has no Law-giver! Let them show how "*the end* is declared (and kept in view) from the beginning," while yet this consummation at the second advent is not a subject of rational faith! (Isa. 46: 8-11. Acts 3: 19-21.)

Let them show how "briers and thorns" abound, against all our toil to destroy them; and how "sin reigns unto death," in spite of all skill to the contrary; and how earthly government has been beastly, "sensual and devilish," as taught in "the Word;" and yet, (as they feign to teach,) it has all come to pass without divine foresight or concern! Let them show that that "the flood, the exode, and isolation of Israel, the first advent and the gospel age, have no relation to prophecy, but are altogether accidental! For then we could accord their claim to rational argument. But no; these gentlemen *ignore* the fundamental *facts*, and the signal ages and national evolutions in human affairs, through all the past, that underlie this argument. However, their error was foreseen and foretold; "as it is written, There shall come, in the last days, scoffers walking after their own lusts and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were." (II Pet. 3.) See Dr. George L. Walker's treatment of this objection in the June BANNER. It shows that Hume, Herbert Spencer, Strauss, Colenso, Renan, and Prof. Tyndal, all occupy this position, and that God has provided for it in advance, so as to confirm our faith in the coming objected to, and in the reign and "restitution of all things" foretold.

Thus all the reasons against the second advent are founded in mistake as to "the Word of God," the *facts* and *numbers*, and the necessities of the case, while our argument *for* it abides in all the authority of the living God! It comes by hearing him! If any feel competent to move those grand, dispensational landmarks that lead on to the close and crown of gospel promise, let them make the attempt. But till the fundamental facts of nature and the primal numbers of Revelation are taken from us, we may all live looking for Christ and loving this blessed hope, which brings immortality to light, and assures us of the predicted "deliverance!"

Brooklyn, N. Y.

PROPHECY AND PAPACY.

[It is somewhat remarkable that the signs of the times are so startling as to arrest the attention of our secular journalists, and occasionally turn the tide of thought from Politics to Prophecy. The *New York Herald* has recently opened its columns to the discussion of this great subject. The following article is a late contribution to that paper, and will be read with interest.]

In opening up the prophecies affecting the Papacy you have truly touched a chord that will vibrate through the whole earth. It is the live subject of this day; and above all the wonderful things that you have yet done in the way of—and out of the way of—journalism, will show the *Herald* to be, indeed, the true type of the newspaper. Avoiding as much as possible all dogma and doctrine, but considering the Papacy as a Power, civil or religious, will you allow me to take a review of a few of the prophecies, as they throw light upon this time and this subject? I am not Bishop Snow, nor one of that school, but am one who believes that we have a sure word of prophecy to which we do well that we take heed as unto a light shining in a dark place until the day dawn, and who would wish to direct attention to the all-important questions of the present eventful time.

The second chapter of Daniel is purely civil. There is not an allusion to doctrine in the whole chapter. The King desires to know what shall become of his kingdom, and it pleased God to reveal to him what should come to pass "hereafter." That is, as the sequel shows, from his own day until the "God of heaven shall set up his kingdom." His vision, as well as its interpretation, are there set forth. He beheld the figure of a man, whose head was gold, his breast and arms silver, his belly brass, is legs iron, and his feet and toes partly iron and clay. These are declared to be five forms of power governing the known world in that day. Daniel declares—"Thou art this head of gold, and after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potters clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay, and as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken .... And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; but it shall break in pieces all these kingdoms and it shall stand forever." These five kingdoms we can trace distinctly to our own day. They are Babylon, Medo-Persia, Greece, Rome, the Divided Kingdom, or the modern sovereignties into which the Roman Empire was "divided." There can be no doubt on this whatsoever. They are the kingdoms plainly pointed out in the prophecy, and they are the kingdoms which, in point of fact, have governed the world since that time. When then shall the governments of Europe—the old Roman Empire as "divided"—give place to the kingdom which the God of heaven w up in they day? That is when these two kingdoms touch each other—the kingdoms of Europe as now and the kingdom which the God of heaven will set up. The latter is a civil kingdom as truly as the others were, for it breaks them into pieces and takes their place. When? This will find an answer in subsequent prophecies.

The Seventh of Daniel goes over the same ground, giving further particulars which reveal the Papacy. There the four empires are represented by four great beasts, and the divided kingdoms by ten horns on the last beast. At the time that the division takes place, there arises another little horn among the ten horns symbolizing the divided kingdom. He does not appear to have any civil power for some time after he arises, when three of the first horns are plucked up and given to him. This little horn then continues with the others until the God of heaven sets up his kingdom. It is thus described: "I beheld till the thrones were cast down and the Ancient of days did sit".... "I beheld then because of the voice of the great words which the horn spake. I beheld even till the beast (the little horn) was slain.... As concerning the rest of the beasts (the remaining horns) they had their dominion taken away; yet their lives were prolonged for a season and time."

We have seen that these kingdoms arose together at the dividing of the Roman Empire, and that among them arose a "diverse" power, which afterwards became a similar one, in addition to its original form of power, say spiritual. It is difficult to select from our records a period when it could be said that the division was complete; but we are told that their whole time shall be 1,260 years. When these 1,260 years are completed the God of heaven will set up his kingdom, a civil power which, in a series of judgments, will destroy all other civil powers. This is made plain in the prophecies of the New Testament. In the Apocalypse there are three different symbols of civil power, two of which are identical with those in Daniel. In the twelfth of Revelation the symbol is a beast with seven heads and ten horns, with crowns upon the heads, representing the civil power when he was born who is to rule all nations with a rod of iron, but who for the present is caught up unto God and to his throne. In the thirteenth chapter the symbol is a beast with seven heads and ten horns, with crowns upon the horns, representing the civil power which succeeded when the empire was "divided." This power, as will be seen in the fifth verse, has 1,200 years, and is identical, as must be at once seen, with the fifth section of the great image, the feet and toes, and with the ten horns of Daniel 7th. In all three we have represented the modern kingdoms of Europe, which are to continue until the God of heaven sets up his kingdom.

In this thirteenth chapter of Revelation we have also this little horn of Daniel 7th, a beast, with two horns, as a lamb, but which spake as a dragon. He exercises the power of the first beast (that is, the civil power) in his presence, or before his face, or with his knowledge and permission.

In this chapter we have more particularly described the manner in which the "thrones are cast down."

It will be remembered that the ten toes were all in one section of the great image, and the ten horns all on the fourth beast of Daniel 7th. So in this thirteenth chapter of Revelation, although there are seven heads mentioned, the ten horns, are upon one head—the one representing the divided civil power of the time indicated. The head bearing the ten horns, we are told, is "wounded to death." As Daniel said, "the crowns are cast down." This wound is by a sword; it is fatal to the head, or horns on the one head, but the beast is healed; and in the seventeenth chapter we have the third symbol, a beast with seven heads and ten horns, but no crowns, and the horns are explained to be "kings who have received no kingdom as yet, but receive power as kings one hour with the beast." This is evidently a symbol of democratic government succeeding to the monarchial at the very time when the God of heaven sets up his kingdom. His first act is to take from the earth all who believe in him, as shown in I Corinthians, 15: 23: "They that are Christ's at his coming." Also in I Thessalonians, 4: 16, 17, and in Revelation, 7: 9, 17. Our Lord himself states the same glorious truth in Matthew 24: 29, 31.

To return to Revelation 13: It will be seen that it is the second beast which had horns as a lamb, but which spoke as a dragon, and which we have shown to be identical with the little horn of Daniel 7th, who has power to give life to the image of the beast which had the wound by a sword, and did live. That is, when royalty is cast down and democracy succeeds, it is the second beast, the little horn, who controls the masses and brings order out of the chaos which resulted in the destruction of that form of civil government. He has power to give life (authority) to the image of the new form of government and to establish it.

It does not appear to me that the present Pope has done this, and, therefore, I cannot think that he is the last Pope. He must, however, be very near, as the peoples are moving in that direction. I have given you my reasons fully, and will be ready to sustain them if necessary, but will not now trespass further on your space, and, having opened this subject yourself, hope you will have no objection to give them to your readers. I think I know you well enough to believe that you will not be influenced by any bigoted spirit or illiberal feeling, but will permit a free discussion of the subject you have so startlingly introduced.

T.

FOUR GREAT CONQUERORS.

The four conquerors most conspicuous in the world's history, are Alexander, Hannibal, Cæsar, and Napoleon Bonaparte. What was their end?

Alexander, after climbing the dizzy heights of his ambition, his temples bound with chaplets dipped in the blood of millions, looked upon a conquered world and wept that there were no other worlds for him to conquer, set a city on fire, and died in a drunken revelry and debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps and put all her armies to flight, stripped "three bushels of gold rings from the fingers of her slaughtered knights," and made her very foundations quake, fled from his own country, hated by those who once united his name with that of their God, calling him Hani-Aal, and died at last by poison administered by his own hand, unwept and unhonored.

Cæsar, after conquering eight hundred cities, dyeing his garments in the blood of millions of his foes, and pursuing to death the only rival he ever had on earth, was miserably assassinated by those whom he considered his nearest friends, and in the very place which it had been his greatest ambition to reach.

Napoleon Bonaparte, whose mandates kings and popes obeyed, after spreading everywhere the terror of his name—after deluging Europe with blood, and clothing its nations in sackcloth, closed his days in banishment, on a lonely island, literally exiled from the world.

What comments on the evanescence of human greatness, especially the greatness won by the sword! These men all stood for a time on the very pinnacle of what the world calls greatness, and each in turn made the earth tremble by their tread or their bare word; yet they severally died a miserable death—one by intoxication, or by poison mingled with his wine; another, by his own hand, a suicide; a third, murdered by his friends; and the last, a lonely exile! How wretched the end of such greatness!

Despair antedates a misfortune, and torments a man before his time. It preys upon the vitals like Prometheus' vulture, and eats out the heart of all other satisfactions. It cramps the power of nature, and cuts the sinews of enterprise. I would not despair unless I knew the irrevocable decree was past, unless I saw my misfortunes recorded in the book of fate, and signed and sealed by necessity. To believe a business impossible is the way to make it so. How many feasible projects have been miscarried through despondency, and been strangled in the birth by a cowardly imagination.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

MY CLOSET.

E. S. J.

"When thou prayest enter into thy closet." (Matt. 6: 6.)

O blest retreat! to it I flee
From earth born care and strife,
To hold sweet fellowship with thee,
My God, my light, my life!

My closet—this I need not seek,
It everywhere is found;
Where'er my Savior's footsteps lead
I find 'tis holy ground.

He goes with me where'er I go,
And stays where'er I stay;
I know no night—his presence brings
Me one eternal day!

I cannot go where he is not;
Around, beneath, above,
I trace the lineaments divine
Of him my soul doth love.

For me there is no place of gloom,
Or region of despair;
He'll light my pathway to the tomb,
And guard me even there.

Sweet be my rest, till his blest voice
Me from my grave shall call,
To join the ransomed of the earth,
"To crown him Lord of all!"

O enter thou thy closet, then,
And close on thee thy door;
Exclude the world, and welcome Christ,
Thy guest forever more!

Isnam, Mass.

"LET YOUR LIGHT SHINE."

CYRUS MENDENHALL.

Not by much speaking, noisy demonstration, or long prayers, to be seen and heard of men, but rather by a pure and holy life, showing forth the power of godliness and the reality and consistency of the religion of Christ.

Having the light of the glorious gospel shed abroad in our hearts, we should permit its genial life-giving rays to fall from us as living epistles read and known of all men. Our religion ought to so permeate our entire being, that all who may come in contact with us may know that we have been to Jesus and learned of him. We should show forth his glory in all our dealings, actions, thoughts, and words.

It is not only our duty but a great privilege to speak to sinful men of a loving Savior, showing them that the words of Jeremiah are true—"I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Paul also bears testimony—"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." But let us all have a care lest our example undo and practically deny our precepts. We need to ever be on our guard for fear we obscure the light by improper action, thoughtless, idle words, or by forgetting the apostolic injunction to "abstain from *all appearance of evil*."

God help us all to proclaim the speedy coming of him for whom we live, and by whom we shall gain an inheritance incorruptible. "God hath given to us eternal life, and this life is in his Son." "When he shall appear we shall be like him; for we shall see him as he is." He says "I WILL COME AGAIN and receive you unto myself; that where I am there ye may be also;" and Paul says, "When Christ, who is our life shall appear, then shall ye also appear with him in glory."

This is truly called a blessed hope, and one that should admonish us to purify ourselves in order to be ready for its consummation. Are we consistent in this belief? Luther, on the words, "Thy kingdom come" says: "Those who amass property or build magnificent mansions, who strive after what the world can give, and utter this prayer with their lips, resemble those huge organ pipes which incessantly sing with all their power in the churches, without speech, feeling, or reason."

The Lord has said: "I will strengthen thee; yea I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41: 10.) Were it not for such exceeding great and precious promises we could not escape the corruption which is in the world, assailing us with so much force and craftiness, in these perilous times. We must be entirely consecrated to Christ, rooted and grounded in faith, abiding in Jesus. "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." (Ps. 27: 5.)

The world is tottering on the brink of destruction. Time will soon, *very* soon, be closed up for this dispensation. A new era is about to dawn upon us, and we must be up and doing while it is called to-day. With Paul we reckon that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Our reward is worth a struggle, and our faith should be of such a nature, that the power of divine love and the gratitude of our hearts will *compel* us to work for Jesus.

There are many who are still living in a mysticism of tradition and superstition, clinging to Romish decretals and heathenish dogmas, thereby excluding the light of revealed truth, losing sight of the importance of the second advent, and a resurrection from the dead. Let us pray for wisdom to know and power to do our duty in all things, proclaiming *all the truth* in loving kindness and true humility, despite the persecution and unpopularity of such a course. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." (Ps. 37: 5.)

May we soon be ushered into that grand, universal kingdom, to be forever free from trials, troubles, pains, sickness, and death.

"Watch! it is your Lord's command;
And while we speak, he's near;
Mark every signal of his hand,
And ready all appear."

Wilmington, Del.

BE QUIET.

H. L. HASTINGS.

Paul bid the Thessalonians to "earnestly study to be *quiet*." They needed the instruction in Greece, eighteen hundred years ago. We need it in America today. The world is full of tumult. The chariots rage in the streets—they justle one against another in the broadways. The stormy passions of a godless world clash like the rattle of armor in the scenes of mortal strife. Business leaps and tosses itself, and its votaries have as their motto, "Run or be run over." Politicians and statesmen steer their crazy barks amidst boiling waves and foam-covered rocks. Ambition leaps skyward, to fall finally as Satan fell, "like lightning from heaven." The wicked are like the troubled sea that has no rest, casting up mire and dirt. False prophets wander about like "raging waves of the sea, foaming out their own shame." War swells its clarion peal, and awaking hosts rush to the charge, the conflict, or the rout. Earth rings with the blaze of battle. Weeping and wailing, pestilence and death, follow in their train. Earth trembles beneath the thunder of artillery, and quakes at the charge of cavalry, or the tramp of armed men. Old resentments and hoarded grudges breathe out in cursing and hissing and gnashing of teeth; and amid all this seething, restless tumult, heralded by lightning, driven by steam, and hurried by Satan, the world rushes to its final tumult, and man rushes to his last conflict—"the war of the great day of God Almighty."

Now, if ever, since the world began, the Christian should study to be quiet. It is a *study*, and a long one. It is a task. The tumult breaks on the ear. The pulses quicken at the bruit of war. Enthusiasm is contagious. Blood boils at the recital of wrongs, and the soul is aroused like the mettled charger by the trumpet's swell. Here the Christian forgets his heavenly calling and his divine trust. Here he should study to be quiet, to keep his heart and mind in peace.

Quiet is not idleness. Study to be *quiet* and to do your own *business*, and to *work* with your own *hands*." Quiet is not indifference. Quiet is not sloth. Quiet is the work of a soul trusting in God—in no hurry while old eternity is before it, and in no doubt since God Almighty rules the universe.

God is quiet in his workings. Mighty as are his vast machineries in nature, all move quietly in the fullness of his everlasting power. His Spirit is quiet as "a still small voice," though its working is wide as the world. The heavens are quiet, while they declare his glory. Comets, meteors, wandering stars rush and stagger in their courses, but the great orbs that light the steady flow of ages, roll in quiet on their way. Christ, the great revelation of God to man, was quiet in the days of his flesh. He did not strive nor cry, nor cause his voice to be heard in the street. We should be like him. The waves fret, the rocks are quiet. The dry leaves rustle, the great mountains are serene. Little brooks babble, rivers roll silently and calmly on. Small machines rattle and clatter, great engines roll smoothly and in quiet. Hell's host may clamor and clash, heaven is quiet, and in all its chiming melodies, there is neither discord nor confusion. Earth will be quiet when God's will is done in it, as it is in heaven. "First pure, and then peaceable." The *world* is polluted, and can have no rest. Christians have purified their souls by obeying the truth through the Spirit. Hence, they can be at peace. O for the "peace of God that passeth all understanding" to keep our hearts and minds through Jesus Christ.

SOLD UNDER SIN.

R. GILBERT.

Was Paul, as a Christian, "sold under sin?"

Ever since the days of Augustine, imperfectionists have insisted that the seventh chapter of Romans is their auctioneer block, on which they have an unquestioned right to "sell" Paul to "Sin." The gist of the controversy at issue is this: Is Paul, in this chapter, relating the experience of Saul of Tarsus, the Jew under conviction as a sinner; or is he giving an epitome of the experience of Paul the Christian—"free from sin," and yet, at the same moment, "carnal, sold under sin?"

Let any person, unwarped by a creed, carefully read the sixth and seventh chapters of Romans in connection, and he must see that the glorious privileges of the Christian, in the sixth chapter—a state in which he is "dead to sin," and made "free from sin"—are wholly incompatible with the bondage and spiritual slavery of the person described in the seventh chapter, "in captivity to the law of sin," chained to "the body of this death," and "carnal, sold under sin." The two pictures—the moral daguerreotypes drawn by Paul—are perfect contrasts. The first shouts enraptured on Pisgah, or flashes with heavenly coruscations of uncreated light on Tabor; the second trembles and wails amid the reverberating thunders of awe-inspiring Sinai.

The scope of the context, and the nature of the argument, show that Paul as a Christian did not regard himself as a candidate for the block of the great auctioneer, the Devil, to be knocked off under the hammer to the world-renowned slave-holder, namely, Sin, who is here personified as an unyielding and unrelenting master.

Paul opens the moral scenery of his epistle, by spreading out the canvas of inspiration, and portraying upon it an awful picture of a fallen world; showing that both Gentiles and Jews need the gospel—must have it, as the only means of salvation. He proceeds to prove, that salvation by faith has from first to last been God's plan. He shows the utter insufficiency of the law—that is, the abstract Mosaic dispensation—to confer salvation; shows that the gospel alone does this. Still farther to dissuade the Jews from trusting in the Mosaic ritual, after God had superseded it by the gospel, Paul compares the obsolete law, or Old Testament dispensation, to a dead husband. The old dispensation being dead, the Jews, as a free widow, were at liberty to become married to the gospel. This illustration occupies the first four verses of the seventh chapter. Now, to show the superiority of the new husband, Paul takes up the remainder of the chapter to illustrate the utter powerlessness of the law—that is, the old, obsolete Mosaic dispensation—in relieving a sinner under conviction. The sinner introduced is either Paul himself, as he felt when he was a penitent at Damascus, or, to make his moral panorama more vivid, he personates a Jew scorched by the fires of Sinai, till he exclaims, "Oh, wretched man that I am! who shall deliver me from the body of this death?" Then, catching a glimpse of Calvary, his joyous heart exclaims, "I thank God, through Jesus Christ our Lord."

But let us suppose that Paul is not here drawing a picture of himself as a sinner under conviction, or personating one; but, showing what a man is under the gospel, as a redeemed sinner. On this absurd supposition, see how Paul defeats his own object. He tells the Jews that their old husband is dead—the obsolete dispensation [of Moses; that they can infinitely better their condition, by adopting the gospel as a new husband. To persuade the Jews as a ready bride to receive a new husband, Paul goes on to show the condition of those in the new marriage relation—namely, they are "carnal, sold under sin." Sin is chained to them, as with the ancients. Dead, putrefying carcasses of men were sometimes chained fast to live men for crime—designated "the body of this death!" and in this new relation as Christians, in their highest height of holiness—if holiness is not a misnomer—and in their deepest depth of humility, they would perpetually cry and sigh, "Oh, wretched man that I am! who shall deliver me from the body of this death?"

Now if the above were the *persuasive arguments* of Paul, to induce the Jews to embrace the gospel, they might have replied in substance thus: "You say, Paul, that under the administration of our new husband, we will be taken to the auctioneer's block, and sold under his hammer to the highest bidder, which is Sin. This is a worse condition than that of our forefathers in Egypt. The Egyptian task-masters could only enslave the *body*; but the gospel sells the *soul* into slavery. Were we indeed married, as you propose, we should certainly apply for a divorce, to be released from a husband at once so powerless, and yet so tyrannical." This reply would be natural and to the point.

That the ancient church all believed that Paul is describing the condition of a sinner under the law, is evident from the researches of Arminius and Stuart—the latter a Calvinist. When Augustine, in the fifth century, introduced those peculiar dogmas, subsequently denominated Calvinist, a *new exegesis* was presented, namely, that a *Christian*, as well as a *sinner*, is "sold under sin."

Stuart says, "The most ancient fathers of the Church, without a dissenting voice, so far as we have any means of ascertaining their views, were united in the belief, that an *unregenerated, unsanctified* person is described in Romans, seventh chapter, 5-25 verses."

Again Professor Stuart says, "I cannot but believe that the time is not far distant, when there will be but one opinion among intelligent Christians about the passage in question; as there was but one before the dispute of Augustine and Pelagius." The historical testimony of Prof. Stuart is especially commendable, as he is a learned, Calvinistic divine.—*Earnest Christian.*

LIGHT IN DARKNESS.

There came to Richmond, during the late war, a company of Union officers, who had been captured at the battle of Gettysburg. Among them was a chaplain from New England, whose invincible cheerfulness had been the wonder of his comrades. He had braved many a danger, had marched many a weary mile with blistered feet, had spent many a sleepless night caring for the sick and wounded; but "love had made the labor light, and the suffering easy to bear," and he had never known, in all his soldier life, one despondent moment. But now he stood a captive before the walls of Libby Prison, waiting in the storm for his turn to enter and be searched. He looked up at the grated window; no light gleamed down upon him. He listened; no friendly voice greeted his ear. The great building seemed a living tomb. He knew that hundreds were there, and yet no sound of life. Visions of home swept in upon his soul from the surrounding gloom. He thought of his wife and little ones waiting long and vainly for his return.

It was the darkest hour of his life. He sat down upon the curbstone, and wept like a child.

Just then, far up in the third story of the prison, a voice rang out strong and clear upon the night air,

"Praise God from whom all blessings flow."

Other voices joined in; all parts were sung. Hundreds were singing—strongly, cheerfully, gratefully. The very foundation seemed to shake with the thunder of their praise. The harsh voices of the guards were drowned. The little company of drenched and shivering soldiers below felt their souls "marching on," to the tune of Old Hundred, from the depths of gloom and despondency up to life and light again. The transition was wonderful.

No happier man lay down upon the floor that night than the New England chaplain. "Glorify ye the Lord in the fires." (Isa. 24: 15.) Sing the *doxology*, whatever heavens frown above you, and whatever waves threaten to engulf you. As long as you can see the cross on which *He died* in agony for you, let a heart burdened with its gratitude break in constant thanksgiving.—*Our Paper.*

SQUANDERING GOD'S MONEY.

As stewards of Jehovah, we have no moral right to squander his money which is needed for the advancement of his cause. And yet professors of religion, by the hundreds, as well non-professors, are wasting money every day in the use of tobacco. To say nothing of the detrimental effects produced by its use, is it not robbing the Lord's treasury of funds that the cause of Christ is suffering for? Facts and figures presented in the following extract from a secular paper are too nearly correct to be ignored:

"The present annual production of tobacco has been estimated by an eminent English writer at 4,000,000,000 pounds! Suppose it all made into cigars, one hundred to the pound, it would produce 400,000,000,000; four hundred billions of cigars!

Allowing this tobacco, unmanufactured, to cost, on the average, ten cents a pound, we have $400,000,000 expended every year in producing a noxious, deleterious weed. At least one and a half times as much more is required to manufacture it into a marketable form, and dispose of it to the consumer. If this be so, then the human family expend, *every year*, one thousand millions of dollars in the gratification of an acquired habit, or one dollar for every man, woman, and child upon the earth!

This sum would build two railroads around the earth, at a cost of twenty thousand dollars per mile, [or sixteen railroads from the Atlantic to the Pacific! It would build one hundred thousand churches, costing $10,000 each; or half a million of school-houses, costing $2,000 each; or one million of dwellings, costing $1,000 each! It would employ one million of preachers and one million of teachers, giving each a salary of $500! It would support three and one-half millions of young men at college, giving each $300 per annum for expenses!"

It is true that only a part of this enormous sum is spent by professors, and a much smaller part by those who are looking for the personal coming of Jesus, but is not that part too large? "Will a man rob God" of funds to waste in tobacco? W. S.

WANT OF DECISION.

A great deal of labor is lost to the world for the want of a little courage. Every day sends to the grave a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they only had been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that in doing anything in the world worth doing we must not stand on the bank shivering, thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances. It did all very well before the flood, when a man could consult his friends upon an intended publication for one hundred and fifty years, and live to see its success for six or seven centuries afterward; but at present, man waits and doubts, and consults his brothers, and uncles, and particular friends, until one day he finds he is sixty-five years of age, and that he has no more time to follow their advice. There is so little time for over-squeamishness at present that the opportunity slips away. The very period of life at which a man chooses to venture, if ever, is so confined that it is no bad rule to preach up the necessity, in such instances, of a little violence done to the feelings, and efforts made in defiance of strict and sober calculations.

Dr. John Mason Good once asked a young scoffer who was attacking Christianity o account of some of its professors: "Did you ever know an uproar made because an infidel had gone astray from the path of morality?" The young man admitted he had not. Then you allow Christianity to be a holy religion, by expecting its professors to be holy; thus, by your very scoffing, you pay it the highest compliment in your power."

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

MY CLOSET.

E. S. J.

"When thou prayest enter into thy closet." (Matt. 6:6.)

O blest retreat! to it I flee
From earth born care and strife,
To hold sweet fellowship with thee,
My God, my light, my life!

My closet this I need not seek,
It every where is found;
Where'er my Savior's footsteps lead
I find it holy ground.

He goes with me where'er I go,
And stays where'er I stay;
I know no night—his presence brings
My one eternal day!

I cannot go where he is not;
Around, beneath, above,
I trace the lineaments divine
Of him my soul doth love.

For me there is no place of gloom,
Or region of despair;
He lights my pathway to the tomb,
And guard me even there.

Sweet be my rest, till his blest voice
Me from my grave shall call,
To join the ransomed of the earth,
"To crown him Lord of all!"

O enter thou thy closet, then,
And close on thee thy door;
Exclude the world, and welcome Christ,
Thy guest forever more!

Boston, Mass.

"LET YOUR LIGHT SHINE."

CYRUS MENDENHALL.

Not by much speaking, noisy demonstration, or long prayers, to be seen and heard of men, but rather by a pure and holy life, showing forth the power of godliness and the reality and consistency of the religion of Christ.

Having the light of the glorious gospel shed abroad in our hearts, we should permit its genial life-giving rays to fall from us as living epistles read and known of all men. Our religion ought to so permeate our entire being, that all who may come in contact with us may know that we have been to Jesus and learned of him. We should show forth his glory in all our dealings, actions, thoughts, and words.

It is not only our duty but a great privilege to speak to sinful men of a loving Savior, showing them that the words of Jeremiah are true—"I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Paul also bears testimony—"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." But let us all have a care lest our example undo and practically deny our precepts. We need to ever be on our guard for fear we obscure the light by improper action, thoughtless, idle words, or by forgetting the apostolic injunction to "abstain from *all appearance of evil*."

God help us all to proclaim the speedy coming of him for whom we live, and by whom we shall gain an inheritance incorruptible. "God hath given to us eternal life, and this life is in his Son." "When he shall appear we shall be like him; for we shall see him as he is." He says "I will come again and receive you unto myself; that where I am there ye may be also;" and Paul says, "When Christ, who is our life shall appear, then shall ye also appear with him in glory."

This is truly called a blessed hope, and one that should admonish us to purify ourselves in order to be ready for its consummation. Are we consistent in this belief? Luther, on the words, "Thy kingdom come" says: "Those who amass property or build magnificent mansions, who strive after what the world can give, and utter this prayer with their lips, resemble those huge organ pipes which incessantly sing with all their power in the churches, without speech, feeling, or sense."

The Lord has said: "I will strengthen thee; yea I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41: 10.) Were it not for such exceeding great and precious promises we could not escape the corruption which is in the world, assailing us with so much force and craftiness, in these perilous times. We must be entirely consecrated to Christ, rooted and grounded in faith, abiding in Jesus. "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." (Ps. 27: 5.)

The earth is tottering on the brink of her destruction. Time will soon, very soon, be used up for this dispensation. Eternity is about to dawn upon us, and we must be up and doing while it is called to-day. With Paul we reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Our reward is worth a struggle, and our faith should be of such a nature, that the power of divine love and the gratitude of our hearts will *compel* us to work for Jesus.

There are many who are still living in a mysticism of tradition and superstition, clinging to Romish decretals and heathenish dogmas, thereby excluding the light of revealed truth, losing sight of the importance of the second advent, and a resurrection from the dead. Let us pray for wisdom to know and power to do our duty in all things, proclaiming *all the truth* in loving kindness and true humility, despite the persecution and unpopularity of such a course. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." (Ps. 37: 5.)

May we soon be ushered into that grand, universal kingdom, to be forever free from trials, troubles, pains, sickness, and death.

"Watch! it is your Lord's command;
And while we speak, he's near;
Mark every signal of his hand,
And ready all appear."

Wilmington, Del.

BE QUIET.

H. L. HASTINGS.

Paul bid the Thessalonians to "earnestly study to be *quiet*." They needed the instruction in Greece, eighteen hundred years ago. We need it in America to-day. The world is full of tumult. The chariots rage in the streets—they justle one against another in the broadways. The stormy passions of a godless world clash like the rattle of armor in the scenes of mortal strife. Business leaps and tosses itself, and its votaries have as their motto, "Run or be run over." Politicians and statesmen steer their crazy barks amidst boiling waves and foam-covered rocks. Ambition leaps skyward, to fall finally as Satan fell, "like lightning from heaven." The wicked are like the troubled sea that has no rest, casting up mire and dirt. False prophets wander about like "raging waves of the sea, foaming out their own shame." War swells its clarion peal, and awaking hosts rush to the charge, the conflict, or the rout. Earth rings with the blaze of battle. Weeping and wailing, pestilence and death, follow in their train. Earth trembles beneath the thunder of artillery, and quakes at the charge of cavalry, or the tramp of armed men. Old resentments and hoarded grudges breathe out in cursing and hissing and gnashing of teeth; and amid all this seething, restless tumult, heralded by lightning, driven by steam, and hurried by Satan, the world rushes to its final tumult, and man rushes to his last conflict—"the war of the great day of God Almighty."

Now, if ever, since the world began, the Christian should study to be quiet. It is a *study*, and a long one. It is a task. The tumult breaks on the ear. The pulses quicken at the bruit of war. Enthusiasm is contagious. Blood boils at the recital of wrongs, and the soul is aroused like the mettled charger by the trumpet's swell. Here the Christian forgets his heavenly calling and his divine trust. Here he should study to be quiet, to keep his heart and mind in peace.

Quiet is not idleness. Study to be *quiet* and to do your own *business*, and to *work* with your own *hands*." Quiet is not indifference. Quiet is not sloth. Quiet is the work of a soul trusting in God—in no hurry while old eternity is before it, and in no doubt since God Almighty rules the universe.

God is quiet in his workings. Mighty as are his vast machineries in nature, all move quietly in the fullness of his everlasting power. His Spirit is quiet as "a still small voice," though its working is wide as the world. The heavens are quiet, while they declare his glory. Comets, meteors, wandering stars rush and stagger in their courses, but the great orbs that light the steady flow of ages, roll in quiet on their way. Christ, the great revelation of God to man, was quiet in the days of his flesh. He did not strive nor cry, nor cause his voice to be heard in the street. We should be like him. The waves fret, the rocks are quiet. The dry leaves rustle, the great mountains are serene. Little brooks babble, rivers roll silently and calmly on. Small machines rattle and clatter, great engines roll smoothly and in quiet. Hell's host may clamor and clash, heaven is quiet, and in all its chiming melodies, there is neither discord nor confusion. Earth will be quiet when God's will is done in it, as it is in heaven. "First pure, and then peaceable." The *world* is polluted, and can have no rest. Christians have purified their souls by obeying the truth through the Spirit. Hence, they can be at peace. O for the "peace of God that passeth all understanding" to keep our hearts and minds through Jesus Christ.

SOLD UNDER SIN.

R. GILBERT.

Was Paul, as a Christian, "sold under sin?"

Ever since the days of Augustine, imperfectionists have insisted that the seventh chapter of Romans is their auctioneer block, on which they have an unquestioned right to "sell" Paul to "Sin." The gist of the controversy at issue is this: Is Paul, in this chapter, relating the experience of Saul of Tarsus, the Jew under conviction as a sinner; or is he giving an epitome of the experience of Paul the Christian—"free from sin," and yet, at the same moment, "carnal, sold under sin?"

Let any person, unwarped by a creed, carefully read the sixth and seventh chapters of Romans in connection, and he must see that the glorious privileges of the Christian, in the sixth chapter—a state in which he is "dead to sin," and made "free from sin"—are wholly incompatible with the bondage and spiritual slavery of the person described in the seventh chapter, "in captivity to the law of sin," chained to "the body of this death," and "carnal, sold under sin." The two pictures—the moral daguerreotypes drawn by Paul—are perfect contrasts. The first shouts enraptured on Pisgah, or flashes with heavenly coruscations of uncreated light on Tabor; the second trembles and wails amid the reverberating thunders of awe-inspiring Sinai.

The scope of the context, and the nature of the argument, show that Paul as a Christian did not regard himself as a candidate for the block of the great auctioneer, the Devil, to be knocked off under the hammer to the world-renowned slave-holder, namely, Sin, who is here personified as an unyielding and unrelenting master.

Paul opens the moral scenery of his epistle, by spreading out the canvas of inspiration, and portraying upon it an awful picture of a fallen world; showing that both Gentiles and Jews need the gospel—must have it, as the only means of salvation. He proceeds to prove, that salvation by faith has from first to last been God's plan. He shows the utter insufficiency of the law—that is, the abstract Mosaic dispensation—to confer salvation; shows that the gospel alone does this. Still farther to dissuade the Jews from trusting in the Mosaic ritual, after God had superseded it by the gospel, Paul compares the obsolete law, or Old Testament dispensation, to a dead husband. The old dispensation being dead, the Jews, as a free widow, were at liberty to become married to the gospel. This illustration occupies the first four verses of the seventh chapter. Now, to show the superiority of the new husband, Paul takes up the remainder of the chapter to illustrate the utter powerlessness of the law—that is, the old, obsolete Mosaic dispensation—in relieving a sinner under conviction. The sinner introduced is either Paul himself, as he felt when he was a penitent at Damascus, or, to make his moral panorama more vivid, he personates a Jew scorched by the fires of Sinai, till he exclaims, "Oh, wretched man that I am! who shall deliver me from the body of this death?" Then, catching a glimpse of Calvary, his joyous heart exclaims, "I thank God, through Jesus Christ our Lord."

But let us suppose that Paul is not here drawing a picture of himself as a sinner under conviction, or personating one; but, showing what a man is under the gospel, as a redeemed sinner. On this absurd supposition, see how Paul defeats his own object. He tells the Jews that their old husband is dead—the obsolete dispensation [of Moses; that they can infinitely better their condition, by adopting the gospel as a new husband. To persuade the Jews as a ready bride to receive a new husband, Paul goes on to show the condition of those in the new marriage relation—namely, they are "carnal, sold under sin." Sin is chained to them, as with the ancients. Dead, putrefying carcasses of men were sometimes chained fast to live men for crime—designated "the body of this death!" and in this new relation as Christians, in their highest height of holiness—if holiness is not a misnomer—and in their deepest depth of humility, they would perpetually cry and sigh, "Oh, wretched man that I am! who shall deliver me from the body of this death?"

Now if the above were the *persuasive arguments* of Paul, to induce the Jews to embrace the gospel, they might have replied in substance thus: "You say, Paul, that under the administration of our new husband, we will be taken to the auctioneer's block, and sold under his hammer to the highest bidder, which is Sin. This is a worse condition than that of our forefathers in Egypt. The Egyptian task-masters could only enslave the *body*; but the gospel sells the *soul* into slavery. Were we indeed married, as you propose, we should certainly apply for a divorce, to be released from a husband at once so powerless, and yet so tyrannical." This reply would be natural and to the point.

That the ancient church all believed that Paul is describing the condition of a sinner under the law, is evident from the researches of Arminius and Stuart—the latter a Calvinist. When Augustine, in the fifth century, introduced those peculiar dogmas, subsequently denominated Calvinist, a *new exegesis* was presented, namely, that a *Christian*, as well as a *sinner*, is "sold under sin."

Stuart says, "The most ancient fathers of the Church, without a dissenting voice, so far as we have any means of ascertaining their views, were united in the belief, that an *unregenerated, unsanctified* person is described in Romans, seventh chapter, 5-25 verses."

Again Professor Stuart says, "I cannot but believe that the time is not far distant, when there will be but one opinion among intelligent Christians about the passage in question; as there was but one before the dispute of Augustine and Pelagius." The historical testimony of Prof. Stuart is especially commendable, as he is a learned, Calvinistic divine.—*Earnest Christian.*

LIGHT IN DARKNESS.

There came to Richmond, during the late war, a company of Union officers, who had been captured at the battle of Gettysburg. Among them was a chaplain from New England, whose invincible cheerfulness had been the wonder of his comrades. He had braved many a danger, had marched many a weary mile with blistered feet, had spent many a sleepless night caring for the sick and wounded; but "love had made the labor light, and the suffering easy to bear," and he had never known, in all his soldier life, one despondent moment. But now he stood a captive before the walls of Libby Prison, waiting in the storm for his turn to enter and be searched. He looked up at the grated window; no light gleamed down upon him. He listened; no friendly voice greeted his ear. The great building seemed a living tomb. He knew that hundreds were there, and yet no sound of life. Visions of home swept in upon his soul from the surrounding gloom. He thought of his wife and little ones waiting long and vainly for his return.

It was the darkest hour of his life. He sat down upon the curbstone, and wept like a child.

Just then, far up in the third story of the prison, a voice rang out strong and clear upon the night air,

"Praise God from whom all blessings flow."

Other voices joined in; all parts were sung. Hundreds were singing—strongly, cheerfully, gratefully. The very foundation seemed to shake with the thunder of their praise. The harsh voices of the guards were drowned. The little company of drenched and shivering soldiers below felt their souls "marching on," to the tune of Old Hundred, from the depths of gloom and despondency up to life and light again. The transition was wonderful.

No happier man lay down upon the floor that night than the New England chaplain. "Glorify ye the Lord in the fires." (Isa. 24: 15.) Sing the *doxology*, whatever heavens frown above you, and whatever waves threaten to engulf you. As long as you can see the cross on which *He died* in agony for you, let a heart burdened with its gratitude break in constant thanksgiving.—*Our Paper.*

SQUANDERING GOD'S MONEY.

As stewards of Jehovah, we have no moral right to squander his money which is needed for the advancement of his cause. And yet professors of religion, by the hundreds, as well non-professors, are wasting money every day in the use of tobacco. To say nothing of the detrimental effects produced by its use, is it not robbing the Lord's treasury of funds that the cause of Christ is suffering for? Facts and figures presented in the following extract from a secular paper are too nearly correct to be ignored:

"The present annual production of tobacco has been estimated by an eminent English writer at 4,000,000,000 pounds! Suppose it all made into cigars, one hundred to the pound, it would produce 400,000,000,000; four hundred billions of cigars!

Allowing this tobacco, unmanufactured, to cost, on the average, ten cents a pound, we have $400,000,000 expended every year in producing a noxious, deleterious weed. At least one and a half times as much more is required to manufacture it into a marketable form, and dispose of it to the consumer. If this be so, then the human family expend, *every year*, one thousand millions of dollars in the gratification of an acquired habit, or one dollar for every man, woman, and child upon the earth!

This sum would build two railroads around the earth, at a cost of twenty thousand dollars per mile, [or sixteen railroads from the Atlantic to the Pacific! It would build one hundred thousand churches, costing $10,000 each; or half a million of school-houses, costing $2,000 each; or one million of dwellings, costing $1,000 each! It would employ one million of preachers and one million of teachers, giving each a salary of $500! It would support three and one-half millions of young men at college, giving each $300 per annum for expenses!"

It is true that only a part of this enormous sum is spent by professors, and a much smaller part by those who are looking for the personal coming of Jesus, but is not that part too large? "Will a man rob God" of funds to waste in tobacco?

W. S.

WANT OF DECISION.

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Each Editor will be responsible for his own productions.
All the Editors will be responsible for editorial matter without any signature.
None of the Editors will be responsible for every sentiment set forth in the BANNER.
The Publisher and all the Editors will be jointly responsible for the general bearing of the whole paper.

TO YOUNG MINISTERS.

[When I was nineteen years of age, I took a temporary respite from the close confinement of student-life, and devoted several months to the one work of preaching the gospel. I was associated with a minister of marked ability as a preacher and writer, and I naturally looked to him for fatherly advice. At my solicitation he penned the following thoughts for my future benefit. The counsel contains so much practical wisdom that many of the ministerial readers of the BANNER will be profited by its perusal. Let every *young* preacher, especially, give it a careful reading. It may be equally beneficial to many who are not preachers at all.—A. A. P.]

Dear Bro. Phelps:—At your request I set down a few things which may serve as a sort of guide in future life.

First. Determine to *improve your mind*, as you have opportunity. Gain *knowledge*; but more especially *divine* knowledge. Literature and science are useful just so far as they aid in acquiring or communicating useful knowledge, and no farther. The great thing is to store the mind with ideas. But beware of eagerness for any knowledge that leads away from God, or that does not lead *to* God. There is an endless store in Philosophy, Chemistry, Astronomy, Physiology, Theology, and the like; and he who connects these with Revelation, will have enough to occupy his thoughts and employ his tongue forever.

Second. Look into the *depth* of things. The richest ore in all the mines of truth lies far below the surface. Search for all the bearings; the whys and wherefores of things. Do not hurry over any matter. Stop long enough to pry into every crevice, nook, and corner; but adopt nothing as true, without clear evidence. Then you can give others a good reason for your belief.

Third. Let every thing be stored away by *system*. You know the law of association. Then place all ideas of a similar cast in the same mental apartment; that is, associate them together when you stow them away. Then, when you call up the leading idea, all the rest will, by the law of association, follow in the train.

Fourth. Be habitually *contemplative*. Having acquired your fund of ideas, you are to create new phases of thought by combination, comparison, and deduction. This gives you a distinct personality, and saves you from being a mere book-repeater, or priest-copy. Your mode of thinking, style, and utterance, becomes your own; and then all you say will be full of life, energy, and fire. But the mere repetition of thoughts memorized, soon becomes stale and destitute of all force. Hence you are to *think*, THINK—*study*, *pry*, WEIGH; till some new thought comes shooting like an electric spark, from the midst of a cluster of ideas you had been conning over, and instantly kindles your soul into flame. To do this successfully, you will often need to be solitary, and wait the long hour before you discover the hidden vein of truth that is to yield the rich supply to your own soul, and then to others. There is no way of keeping your own soul fresh with vigorous thought, but by this deep, close thinking.

Fifth. Study human nature. This is an intricate and immense volume. Its organizations, compounds, proportions, and tendencies, furnish endless variety. No two intellects appear to be just alike. The avenue of access is not at the same point with any two. Hence you must survey, reconnoiter, and scan, till you find an open door, through which you may convey truth to the heart. We can seldom rush into a human heart at will; we must wait till we learn the channel of welcome.

Sixth. Be natural, easy, unobtrusive. You cannot copy any one in voice, gesture, style, or address, without detracting from the interest and power of your delivery. Study the easiest, clearest, and most forcible enunciation for your OWN SELF. Let nothing be *forced*, nothing stiff. This has a theatrical offensiveness in it, and is often the result of mechanical, scholastic training.

Seventh. In preaching be sure and select a text you understand, and always construe it in harmony with the context. Draw from it the very lessons the Holy Ghost designed to teach, and you will be likely to have the same Spirit to help you. Any forced construction grieves the Spirit. In your arrangement, leave the most moving thought to be the last. Place that first which calls more for cool reasoning and illustration. Then you commence on a level with your hearers and can bear them on with you to the highest tides of emotion or concern.

Eighth. Study simplicity. By this I mean the easiest, clearest, and plainest method of conveying the very truth the people need to understand. Be sparing of hard or uncommon words. Be sure and come within the grasp of the congregation. Study metaphors. These were common with the Savior, and they constitute a most striking method of instruction. In your hours of meditation be hunting up these illustrations of truth. The storehouse of nature is full of them, and the highest example authorizes their use. Be as comprehensive as possible. Take the widest grasp of thought and condense all you can into a few sentences. This is like evaporating water from sweets to increase their richness. People do not like to drink a river to get a drop of honey.

Ninth. Husband your time. Take a range of the subjects to be mastered, and give each its due portion of time. Those which require deep, close thinking, should have your brightest moments, when thought is most wakeful. Plain, easy matters can be left till the mind is in feebler tone. Still the faculties must *never* be overtaxed. In order to this, mingle physical with mental exercise so as to keep up an equal flow of blood to all parts of the system. Excessive mental effort drives the blood to the brain. On this account there should be more of physical, and less of mental effort late in the day. Always retire in good season if possible, and determine to have the fresh morning air, and the soft beams of the rising sun. Let every thing be done promptly at the time: preaching, praying, visiting, studying, etc.

Tenth. Avoid all ostentation, all display of every kind. The friendship of such as can be fascinated and won by this, is fickle and impure: it will soon turn to gall. Never seem to intimate "I am the man"—never be the hero of your own story. Never speak in high tones of your own performances. Nay, beware of much pleasure in the praises of others. It slyly engenders pride, and paves the way for future failure, defeat, and mortification.

Eleventh. Maintain neatness and tidiness. Keep all in order—your books, papers, clothing, etc. Slovenliness is no part of humility. There is a wide distinction between a fop, and a neat and tidy man; the former makes horrid attempts to convert a lump of starch into the mimic of intelligence, while the latter glides easily and sweetly along as an angel of loveliness.

Twelfth. Keep up a perfect balance of the physical, intellectual, and moral man. A symmetry here, is the highest earthly beauty. A physical and intellectual giant, with no moral culture, is a stalking monster of mischief—a moral and intellectual giant, without physical energy, is but an angel entombed in mortality. Be a man in every part, a living, flaming candidate for eternal life.

OUR EXCHANGES.

The new postal law will naturally shorten the exchange list of all the papers. Nevertheless, we shall retain a goodly number, which we intend to treat with becoming respect. To this end we purpose to give a brief notice of them, taking up only a few at a time.

SCRIBNER'S MONTHLY: An Illustrated Magazine, conducted by Dr. J. G. Holland, and published by Scribner & Co., 654 Broadway, New York. $4 a year. Each number gives you a large-page, double-column book of 125 pages, containing much that is readable, instructive, and solid. This popular magazine does not all run to froth. We hail it with a hearty welcome.

THE RAINBOW: A Magazine of Christian literature, with special reference to the revealed future of the church and the world. Edited by William Leask, D.D., and published in London. Those wishing to communicate with the editor will direct to 34 Sandringham Road, Kingsland, London, England. Any wishing to subscribe for the magazine can send $2.50 to Geo. W. Young, 25 Chambers street, N. Y. City. *The Rainbow* is decidedly an able periodical, well worthy of patronage; and so much the more, as the editor is being proscribed on account of his honest advocacy of *man's mortality*, and its logical sequences. Let him be sustained.

THE PROPHETIC TIMES: A monthly serial of sacred literature and current events, touching the coming and kingdom of the Lord Jesus, and related subjects. Edited by J. A Seiss, D. D., R. Newton, D. D., and others. Philadelphia, Pa., Box 2245. $1.00 a year. Though we cannot endorse all its sentiments, we can honestly commend it as a valuable expositor of the prophetic Scriptures. We hail it cordially and bid it a hearty "God-speed."

PROSPECTUS.

A new work is about to be issued by I. C. Wellcome, containing 600 octavo pages, and giving the *history of the great message relating to the speedy coming of Jesus Christ*. It will contain various facts, arguments, and doctrines connected with the movement in the past, together with the signs of the times and the progress of the kingdom-message in all lands. It will also give interesting sketches of the *pioneers*, *preachers*, *authors*, *editors*, etc, who have been prominent in the advocacy of *the glorious scriptural hope*, in Europe, Asia, and America. The book will be sold at $3.00. It will, however, be delivered to the first thousand subscribers at $2.50. Send your names but not your money. The book will be issued as soon as 1000 names are received. Orders may be sent to the BIBLE BANNER Office, 14 Murray St., New York, or to I. C. Wellcome, Yarmouth, Me.

RICH MAN AND LAZARUS.

We publish a well written article on this subject from a brother minister, although we are convinced that he fails to see the great lesson designed to be taught by the Savior, and hence makes an unwarranted use of some texts. As we have never had this passage of Scripture treated in our columns, we now ask for a candid and thorough exegesis. We should like to have those who are competent, express their views freely. Let us be willing to sacrifice opinions and theories to the naked truth.

A DISCUSSION.

We are requested to call attention to an interesting oral discussion, just concluded in Rochester, N. Y., on the following question: "*Does the Bible teach the specific time of the Lord's appearing?*" Elder C. C. Barker *affirmed*, and Elder J. H. Whitmore *denied*. The discussion is to be published in book form. It will make a book of 200 to 300 pages, which will probably sell for about 40 cents in paper and 75 cents in cloth. All who desire the work are requested to send in their orders, that the parties may know how many to issue. The money can be paid when the book is published. Direct to Elder James H. Whitmore, Rochester, N. Y.

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Doctrinal.

"PROVE ALL THINGS."

PLACE OF REWARD.

PROPOSITION I.—*The Scriptures teach that this planet is destined to be renewed, and become the everlasting home of the saints.*

A. A. Phelps *affirms*; E. E. Orvis *denies*.

AFFIRMATIVE—No. 3.

My opponent, in his two former articles, has certainly impressed me with his ability to make *strange declarations* and *strong denials*. In reply to my first article on the restoration of our planet, he claims that the design for which the earth was created is among the "secret things" that belong to God. He says: "We can trace the history of this earth from its creation down until it is 'burned up' and shall 'pass away.' Beyond this the Bible sheds not one ray of light upon its destiny..... No 'promise,' no 'pledge'—*not the slightest intimation*—*of a restoration or renewal* of the earth after the deluge of fire, can be found within the lids of the book."

A man who is capable of making so rash a statement as that, would, of course, find some way to demolish the most logical argument that was ever framed. With such an assumption, it is not strange that he should fail to see any relevancy in such a passage as the following: "As truly as I live, all the earth shall be filled with the glory of the Lord." Nothing but the world-conversion theory of Daniel Whitby—than which no theory is more fimsy or fanciful—can possibly take the above quoted passage out of the list of prophecies and promises relating to the renewal of this sin-blighted earth. If there is "not the slightest intimation of a renovation of the earth," how strangely misled were most of the Christian fathers, as well as many of a more recent date, in the interpretation of Scripture teaching! Can it be possible that Clement, Barnabas, Ignatius, Polycarp, Papias, Hermas, Justin Martyr, Irenæus, Hippolytus, Tertullian, Cyprian, Methodius, Origen, Augustine, Lactantius, Gregory, Jerome, Cyril and others, were so thoroughly deceived as to believe the Bible glowed with pictures of a renovated earth, *in the utter absence of any evidence?* And were such men as Wesley, Clarke, Milton, Luther, Calvin, Knox, Baxter, Mather, Miller, Whitfield, Doddridge, Chalmers, Dodfield, and thousands beside, so blind that they could not detect the blundering interpretations of those fathers, but drank down the same delusion? I hazard the assertion that the real learning and piety of the Christian Church—both in the first centuries, before it became corrupted by the papacy, and after the Reformation, before it became so badly muddled by mysticism—are committed to the doctrine of earth's renovation by fire.

The summary of my opponent's first argument so far as I can understand it, is this:

1. The earth will probably be annihilated.
2. Perhaps it will *not* be annihilated.
3. We know nothing about its ultimate destiny.

The logic of his second article appears even more strange and unsatisfactory. He flatly and persistently denies that God ever promised any "literal land" to Abraham, except the land of "Canaan," and even that was intended *only* for Abraham's *natural descendants*. I demand the proof that the language has any such limitations. So far as the main argument is concerned, I care not whether he limits the language to the literal land of Canaan or not. There stands the promise, made in unmistakable terms, that God would give "all the land" *to Abraham* AND *to his seed*. The language is decidedly misleading, if God did not mean to include Abraham at all, but *only his seed*. Inspiration declares that God gave Abraham "none inheritance" in the land during his mortal life, but "promised that he would give it to him *for a possession*." It can never be Abraham's "possession" until he *possesses* it. He never *did* possess it. The scriptural evidence on this point is so clear and full that no human reasoning can set it aside. Suppose we limit the promise to Canaan. Canaan belongs to the *earth*. If Abraham ever comes in "possession" of Canaan, or any part of it, he will certainly find himself endowed with an *earthly inheritance*. He who so interprets the Abrahamic Covenant as to shut the old patriarch himself out of the promised "possession," or else send him off to heaven or some other foreign clime to receive it, has undertaken a task which can never be successfully accomplished. I would be willing to submit the case to a convention of grammarians, logicians, philosophers, doctors, lawyers, *or even ministers*, and allow them to decide whether Abraham has yet received what God promised to give him.

I will now give some additional proof that the earth is to become the abode of God's redeemed children. Nothing is more clearly revealed in the Scriptures than the second personal coming of Jesus Christ, to set up an everlasting kingdom and crown all Christians as his royal subjects. Hence they are now called "heirs of the kingdom." The second chapter of Daniel gives us the chronological order of certain events making up the history of our world. Four great monarchies are described, which should constitute, successively, the dictating powers of earth. History confirms the Bible, by pointing out Babylon, Medo-Persia, Greece, and Rome, as the universal kingdoms that filled the prophetic picture. Far down the stream of time Rome was to be divided into ten parts under the rulership of ten kings. In this divided state of the Roman empire, which did not occur for hundreds of years after the first advent of Christ, a wonderful event is to take place: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2: 44.)

This kingdom is represented as being given to Jesus Christ: "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.) The *chronology* of this event is shown more clearly in the New Testament: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." (Rev. 11: 15.) The connection shows that "the kingdoms of this world" are to be given to Christ *when he comes to judge the nations and reward the saints*, which will be at the close of this dispensation. "The harvest is the end of the world."

As another step in the argument, please observe that Christians are to share that kingdom, since they are recognized as "joint-heirs" with Christ to his unmeasured wealth: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." (Dan. 7: 27.) This gives us the *locality* of the Christian inheritance. It is not in heaven, but "*under* the whole heaven"—that is, *on the earth*. Nor will that inheritance be a temporary affair; "but the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." (Dan. 7: 18.) The saints will thus "take the kingdom" when Jesus shall return to earth "with power and great glory," in the capacity of Judge and King. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.)

I have now shown that, to close the drama of this eventful world, "the God of heaven" is to set up a kingdom, breaking down and swallowing up all earthly kingdoms, and forming a permanent and universal theocracy. As the four kingdoms represented by the prophetic image were literal, so will be the fifth one—the kingdom of God—the kingdom of Christ—the kingdom of the saints.

If any one can tell how that kingdom can *succeed* and *supplant* the civil governments of earth, and be made up of "the kingdoms of this world," while at the some time *that* is a *spiritual* kingdom or a *sky* kingdom, he will certainly pass for a *genius*.

A few more plain passages, proving that our planet is to be the home of the saints, will close the affirmative argument on the first proposition.

"The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." (Ps. 115: 16.) My opponent professes to be entirely ignorant in regard to the design and destiny of earth. This text ought to enlighten him. It teaches us that God created the earth for the home of man. Nor will he suffer Satan to defeat this grand design.

"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." (Prov. 11: 31.) If both the righteous and the wicked are to be recompensed in connection with this earth, on what authority do some religionists believe and teach that the *saints* go to *heaven* and *sinners* to some distant *hell*, to receive their rewards?

"Blessed are the meek, for they shall inherit the earth." (Matt. 5: 5.) Jesus knew exactly *when* and *where* his faithful friends would be rewarded. The language is prophetic, having reference to a *future* inheritance. Many try to find a *present* fulfillment of this promise. But the facts are all against them. It is true that righteous people now *live* on the earth, and share its physical blessings; but it should be remembered that the *wicked also* live here, and often roll in luxury, honor, and ease. In no distinctive sense do the "meek" inherit the earth at present. The great majority of earth's land-owners are wicked men. But the tables will be turned, and "the meek shall inherit the earth," in its renewed and glorified state.

"The righteous shall never be removed; but the wicked shall not inhabit the earth." (Prov. 10: 30.) The wicked certainly inhabit the earth now, in a more emphatic sense than do the righteous; but the time is coming when the case shall be radically reversed. Sinners may boast of their large possessions on the *old* earth, but the saints can afford to wait for their real estate till they are colonized on the *new* earth.

"The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." (Prov. 2: 21, 22.) This passage teaches a directly opposite destiny for saints and sinners. The one will *gain* what the other will *lose*. The very land which the wicked now inhabit, and from which they are doomed to be "cut off," will be the future home of God's people. They shall "dwell" in it.

"Evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be;.... but the meek shall inherit the earth.... For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.... The righteous shall inherit the land and dwell therein forever.... Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it"—the glorious land of promise, rising up in matchless beauty from the fire that has refined the earth and reduced the wicked to ashes. This 37th Psalm presents evidence which I do not think can be successfully annulled.

Let us close the testimony by listening a moment to the blood-washed company, that John saw in prophetic vision: "And they sung a new song, saying, Thou [Christ] art worthy to take the book, and and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; *and we shall reign on the earth*." (Rev. 5: 9, 10.) It has been previously shown, (1) that the saints are to be associated with Jesus as their immortal King; (2) that his kingdom is to be established on the earth; and (3) that it will supplant all other kingdoms and be itself established on a permanent basis. I now ask all our candid readers to decide whether I have not proved from the Scriptures that "this planet is destined to be renewed, and become the everlasting home of the saints?"

Vineland, N. J. A. A. PHELPS.

NEGATIVE—No. 3.

My reasons for regarding the declaration, "As truly as I live, all the earth shall be filled with the glory of the Lord," as irrelevant to the proposition under discussion, are, (1) That the earth could be filled with the glory of God without being "renewed," and without becoming "the everlasting home of the saints." (2) The context, (Num. 14,) shows that this promise was to be fulfilled in the present state of being. (3) One of the Seraphim, more than twenty-six hundred years ago, said, "Holy, holy, holy, is the Lord of hosts: *the whole earth* IS FULL *of his glory*." (Isa. 6: 2.) And as there is no such thing in existence as a "list of prophecies and promises relating to the *renewal* of this sin-blighted world," there is no occasion to take this text out of any such list. Nor is it a matter of any consequence, in this argument, whether "the world-conversion theory of Daniel Whitby" is, or is not, "flimsy or fanciful."

It is not necessary to stop and inquire, whether the long list of ancient and modern worthies, whose names have been cited, were on this or that side of the pending question. Great men are not always wise; they sometimes make great blunders. A question of this kind cannot be decided by an array of numbers, or of great names; but only by divine testimony. Nor, if these men were in error on this subject, is it any more strange than that they should be in error on many other subjects—as they undoubtedly were.

In a discussion, a man gains nothing by depreciating and belittling the argument of an opponent. No intelligent and unbiassed reader will recognize the following as a correct analysis of my first reply: "1. The earth will probably be *annihilated*. 2. Perhaps it will *not* be annihilated. 3. We know nothing of its ultimate destiny." Neither of these enumerated points is a correct statement of anything contained in my first reply. Being in the negative it was not incumbent on me to prove anything affirmatively. All that my position required of me was to show that the texts cited by my opponent failed to sustain his position. This I did effectually, by showing that, while those texts might be understood to teach the annihilation of the earth, they could not possibly be understood to teach its renewal or renovation; without undertaking to decide whether the former of these doctrines is or is not the real teaching of the Scriptures on this subject. To maintain my negative, I only needed to show that he had failed to sustain his affirmative. That this was done effectually is evident from the fact that he now, at the close of his affirmative, makes no attempt to defend the use he attempted to make of those texts.

Nor is his effort to maintain his position on the Abrahamic Covenant, much greater. The only peg on which he can hang an argument is a play upon the word "possession," which is not warranted by the original word. He says, "It can never be Abraham's 'possession' until he *possesses* it. He never *did* possess it." To one who only looks at these English words, this looks plausible. But Stephen did not use the English word "possession," but the Greek word, *katascheesis*, which though it denotes absolute ownership, does not denote *occupancy*, just as *kleeronomia*, translated "inheritance," means an *allotment*, whether for the purpose of actual personal occupancy or not. The facts are just as I before stated them. All that God ever promised to Abraham, in reference to "literal land," he fulfilled to the very letter. "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it and dwelt therein.... There *failed not aught of any good thing which the Lord had spoken to the children of Israel*; ALL CAME TO PASS." (Josh. 21: 43, 45.)

Bro. Phelps says: "Nothing is more clearly revealed in the Scriptures than the second personal coming of Jesus Christ *to set up an everlasting kingdom* and crown all Christians as his loyal subjects." On the contrary I deny this is taught in the Scriptures at all. His second personal coming is taught, but for a very different object from that named. Jesus is now invested with all power and authority in earth, and in heaven.; he is Lord of all; Kings of kings, and Lord of lords. He is seated at the right hand of the Majesty on high; and will sit there until all his enemies are made his footstool. (Ps. 110: 1.) So long as he sits there he will continue to REIGN. "For he must REIGN, till he hath put all enemies under his feet." (1 Cor. 15: 25.) While he sits at the right hand of the Father, he reigns; when he ceases to sit at the right hand of the Father, he ceases to reign. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's *at his coming*. THEN [that is, at his coming,] cometh the END, WHEN HE SHALL HAVE DELIVERED UP THE KINGDOM TO GOD, EVEN THE FATHER; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet." At the very time when my opponent teaches Christ will "set up an everlasting kingdom," the Scriptures teach that he will have completed his reign, and surrendered up the kingdom to the Father!

My opponent is equally wide of the mark, in what he says of the 2d chapter of Daniel. I admit that the great image there described represents the four universal monarchies named; and that it fixes the chronology of the setting up of the fifth kingdom by the God of heaven; but I deny (1) that this chapter teaches that "far down the stream of time Rome was to be divided into ten parts under the rulership of ten kings." It says not one syllable about "ten parts," or about "ten kings." Hence I also deny (2) that "in *this divided state* of the Roman empire, which did not occur for hundreds of years after the first advent of Christ, a wonderful event is to take place," namely, that "the God of heaven will set up a kingdom." But even if this were true, that "wonderful event" must have occured many centuries ago. Indeed whether the phrase, "in the days of these kings," refers to the Cæsars, or the days of the ten kings, in either case this prophecy has long since been fulfilled, or it never can be fulfilled, for the Roman empire, with her "ten kings," has long since ceased to exist. If this prophecy has not been fulfilled it never can be.

My opponent evidently makes the "ten toes" of this great image, represent the same as the "ten horns" of the beast in the 7th chapter. But (1) Daniel did not say that this symbolic monster had "*ten* toes." (2) He did not say that its "toes" represented either kings or kingdoms. (3) If there were ten toes, and if they did represent ten kings—the same represented by the "ten horns"—then when the "Little Horn" came and "plucked up by the roots" three of the first horns, it plucked off three of the *toes*—or overthrew three of the ten kingdoms. This happened more than a thousand years ago. If the God of heaven did not set up his kingdom before this time, it could never be done "in the days of these kings." Where is this fourth universal monarchy—the Roman Empire—now? It is numbered with the things of the past. Its "kings" have passed away. "In the days of these kings," indicates a period of time which *is not now, and never can be hereafter!*

As this subject of the kingdom has no important bearing upon the present subject of discussion, what I have said is deemed sufficient for the present purpose. But if my opponent thinks he can prove that God will, at, or after, the second coming of the Christ, set up a kingdom on this earth, I am more than willing to canvass that matter with him; for I very confidently deny that the Scriptures teach any such doctrine.

My worthy brother has undertaken to remove my ignorance in regard to the "design and destiny of earth." To this end he quotes: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Well, let the reader simply bear in mind, that "the children of men" embraces quite a number beside the *righteous*. Now listen to the comment: "This text ought to enlighten him. It teaches that God created the earth for MAN. [And the word MAN embraces the *wicked* as well as the righteous.] Nor will he suffer Satan to defeat this grand design." If this text *refers* to the ultimate or final condition of things, and the comment upon it is correct, then this planet will be "the everlasting home" of the *wicked*, as well as the righteous; for it is given "to the children of men"—not merely to the *saints*.

My opponent's next quotation is conclusive against his proposition: "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." God is impartial in his goodness and in his justice. This inequality will be rectified. Where? Not "in the earth," for here the "wicked and the sinner" is "much more" recompensed than the righteous. If this is true and if God deals impartially with men, the righteous will also be recompensed somewhere else. That both are recompensed here on the earth is undoubtedly true; but the wicked are "much more" recompensed here than the righteous. This inequality will be adjusted somewhere else than in "the earth."

The remaining quotations—namely, Matt. 5: 5, Prov. 10: 30, and 2: 21, 22, and the 37th Psalm, are easily disposed of. The one in Matt. 5: 5 is a quotation from the 37th Psalm; and of course, means just what David meant there. And

my opponent thinks this "presents evidence which cannot be annulled."

Let us see: Those who despised Moses' law died without mercy under two or three witnesses, and lost their inheritance in the land; while the obedient had conferred upon them many temporal favors and blessings. The momentary prosperity of the wicked was by evasion of the law. But sooner or later the law was vindicated; and "bloody and deceitful men did not live out half their days." These facts explain every quotation made from this Psalm, as well as those from Solomon. None of them have the slightest reference to the future life. That the 37th Psalm refers to the affairs of this life, as they occurred in the age and under the influence of the Mosaic economy, is evident from the general tenor of the Psalm, and particularly from such language as this: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Verse 25.) "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." (Verses 35, 36.) The whole Psalm is evidently based upon the experience and observation of David in regard to the affairs of the present life. There are no "facts against" this. If the same state of facts which existed in the age and in the country of David, do not exist in our age and country, it will not prove David's stetements false, nor justify us in applying to a future life what was clearly said in reference to this life. In that age, whenever the Mosaic law was properly enforced, "the wicked were cut off," while the righteous were permitted to "dwell in the land," and were bountifully blessed. And David's long and varied experience and extensive observation convinced him that such was the uniform result. If the wicked did for a time prosper in his iniquity, he was soon overthrown; and if the righteous, like the patient Job, did pass through the deep waters of affliction, God eventually brought him safely and triumphantly out of them into a state of glorious prosperity.

And now, at the close of the discussion of this first proposition, will the reader be kind enough to turn back and carefully re-read the whole, and then answer for himself these questions: Where is the proof that this planet is destined to be renewed, renovated, and remodeled? What text explicitly affirms this? Surely, not one. What text necessarily implies this? Certainly no such text has been produced. All has been far fetched inference. The texts from which this inference is deduced, when carefully examined, refuse to yield any testimony in favor of this proposition. They seem to say, very emphatically, that the earth shall "be removed," "be burned up," "pass away," and "shall fall, *and not rise again*." But as to any "renewal" of the earth, they are as silent as the grave.

Where is the proof that the earth is destined to "become the everlasting home of the saints?" What text explicitly so affirms? What text contains the slightest intimation, or raises the least implication, that any human being will have a home on this earth, even for one hour, after the second advent of Christ and the resurrection of the dead? It has not been produced. And, since it would have been produced if it had been in the book, I feel authorized to say that there is no such text in existence.

If my "declarations" have seemed to be "strange," possibly it was because they were *true*. And if I have made "strong denials," the Scriptures have borne me out in doing so. E. E. ORVIS.

Benton, Pa.

"I shall rise and converse with you again," said Luther to his friends. "All must be restored. God will create new heavens and a new earth, wherein dwelleth righteousness. There, all will be pure rapture and joy. Those heavens and that earth will be no dry, barren sand. Heaven and earth will be renewed, and we who believe shall be everywhere at home. Here it is not so; we are driven hither and thither, that we may have to sigh for that heavenly fatherland. When Christ causes the trumpet to peal at the last day, all will come forth like the insects which in the winter lie as dead, but when the sun comes, awake to life again; or as the birds which lie all winter, hidden in the clefts of the rocks, or in hollow banks by the riverside, yet live again in the spring."

CHRISTIANITY AN EXPERIMENTAL SCIENCE.

D. J. H.

The distinctive feature of this age is its pursuit after tangible and practical truth. In medieval times men were satisfied with the authority of precedent. The opinion of the ancients was the standard by which every proposition was judged, and if newly invented theories did not harmonize with pre-established systems of thought, they were regarded as erroneous. Men evolved from their own consciousness a system by which to explain all the phenomena of life, and if these could not be so explained, they were pronounced fictitious or miraculous. Finally men began to interrogate nature; to inquire after *facts*, and to deduce their theories from these rather than to force those of their own construction upon the universe. The sky was questioned, and through the magic lens a new apocalypse was poured into the mind of the patient observer. The eternal principles of geometrical figures were applied to the orbs of heaven, and from the chaos of ancient speculation there was evolved a beautiful system of celestial relations. The air of heaven, the flowers of the field, the mineral masses of the earth, the light of the sun and stars, were summoned into the witness-stand of science, and gave in their marvelous testimony. The crucible, the alembic, the lens, the spectroscope have ever since been engaged in the exploration of nature, and their discoveries have altered the whole direction and aim of human thought. The result has been a grand upheaval of theological and philosophical strata, and we enjoy to-day, as it were, "a new heaven and a new earth."

The tendencies of the times are all in the direction of positive science. The educational world is shaken to its very center. The study of the past is gradually yeilding to the study of the present. Speculation and dogmatism are making room for investigation and verification. This idea permeates the mind of every school boy, and molds his tastes and purposes. There is so much of *truth* and *beauty* in positive science, that religion must appropriate its treasures, or become obsolete. Men are searching for the practical, the tangible, the demonstrable. This is the Golden Age of Baconian philosophy—of experimental verification—and that which is not science is called superstition. This is the real state of affairs, and we are to meet facts as our blessed Lord would meet them were he to teach men religion in modern times.

It is maintained in this article that the religion of Jesus Christ is an experimental science, and co-ordinates with the best established of the historical or physical sciences. Our Savior says: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Jesus Christ puts his religion on a scientific basis, and gives us a practical test by which to prove its verity, viz, the performance of God's will. It must therefore be ranked among those forms of knowledge which may be experimentally tested.

A science is a systematized collection of facts; an experimental science is one whose facts may be experimentally verified.

Christianity has its *facts*. They are *historical*, *current*, and *experimental*. Among the *historical* are the facts of Christ's life upon the earth, and of his apostles. The extension of the faith from insignificant beginnings, its conquest over opposition and carnal antagonism, its mission as the precursor and minister of civilization, its consolations in distress, its agency in energising and ennobling men, are to be recognized as facts of history. Then there are *current* facts, such as the quiet and happiness that prevail wherever Christianity holds sway; the enhanced value of property in Christian lands and communities; the increased productiveness of Christian countries; and the reliability of true Christian character. Finally there are facts of personal *experience*. They are the profound tranquility of mind, the elevation of thought, the nobility of purpose, the exhileration of hope, the ecstacy of joy, the abiding experience of peace and security, that result from obedience to the will of God. These facts, historical, current, and experimental, constitute the subject-matter of Christianity.

Can these facts be verified? In our schools we credulously receive instruction in chemistry, when we can not perform the reactions ourselves; in astronomy, when we cannot perform the computations. The gospel puts itself into the crucible of human experience, and asks us to test it. Christ assures us that its validity may be tested, and human experience verifies his assurance. If any man has faithfully performed the will of the Father for a reasonable period of time, and finds that the gospel does not testify its own divine origin, then, but surely not before, he may reasonably reject it.

It may be objected that the gospel has failed to verify itself in the experience of some men. Go into a chemist's laboratory. Take up his book of reactions, and you learn that the union of two elements will give you certain results. You take down the bottles labeled with the proper names, you follow out the directions of your formula, and lo! you obtain a red liquid, when you ought to get a blue precipitate. Does this prove the science of chemistry false? Certainly not. Your chemicals may have been adulterated, your proportions may have been wrong, or your manipulations may have been unskillful. There is nothing more exact than the calculation of an eclipse. An expert can bring the answer to a fraction of a second. Now if you should attempt such a calculation, and when the time for the phenomenon should arrive the eclipse should not occur, would this prove that the Copernican system is a fancy, and that the properties of the triangle are mutable? Certainly not. Some date, some observation, or some calculation of yours, might have contained an error. So in this experimental science of religion. If an acquaintance, or even you have once professed conversion, and after a long church connection have finally concluded that religion is a delusion, this does not prove that Christianity is not a reality. It only renders it probable that somewhere in your experience you have made a mistake. The chemist would try his experiment over again, with new chemicals; the astronomer would repeat his calculations with revised data, and increased care; would it not be scientific for you to repeat your experiment?

The great generalizations of science are made from an extended induction; there are many successes, occasional failures. Ought not the generalizations of Christianity to be made in the same manner? Where there is one backslider, there are hundreds of the faithful who will testify that their experience verifies the doctrines of the gospel.

Thus the religion of Jesus takes its place among the most important and interesting branches of knowledge. It should be studied systematically and critically, and, as it co-ordinates with other sciences, it may be studied comparatively. Christians should intelligently apprehend and constantly verify their experience and that of others, ever systematizing and generalizing from enlarging data. Thus they will become masters in thought, and give employment to their most noble and enduring faculties in the "new heavens and the new earth, wherein dwelleth righteousness."

FORGIVING OTHERS.

D. WELLMAN.

Most people have the impression that it is our duty to forgive others the wrongs and injuries they have done us, whether they repent or not. I do not so understand the Scripture. Peter asked his Lord, "How oft shall I forgive my brother? Until seven times?" Jesus answered him: "Not until seven times, but until seventy times seven." "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee and say, I repent, thou shalt forgive him." Here the conditions are expressed—"*If he turn*," *etc.* What does this imply? It implies, if he does not "turn to thee," and say, "I repent," thou shalt not forgive him. If this is not the meaning, then the text has none. The obligation which the injured brother is under to forgive his brother's trespass, depends entirely upon whether he complies with the *condition*—repent or make confession thereof. All that is here required of the injured party is, that he be *ready* to forgive his brother whenever he complies with the condition.

Doctrines are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it, is one thing; to be sanctified through it, is another.—*H. L. Hastings.*

THE RICH MAN AND LAZARUS.

W. H. D. C.

In the 16th chapter of Luke the Savior addressed to those Pharisees who had derided him, the history of the two characters referred to in the caption of this article. The rich man was from among those hypocritical money-lovers, who thronged his pathway and continually perverted his teachings. His affections were set upon the things of time and sense: the things of the invisible world, apprehensible by faith, were to him a myth. The gathering of wealth, the resplendent fare, and neglect of the poor, were but the unerring *indices* of the inward corruption—the external garniture of a heart which did not believe in a kingdom of God where righteousness and truth were the motive power. He had no faith in the power of truth and love, and none in God.

His perversion of the truth and want of faith are manifested by the supposition that his brothers would take the warnings of a ghost, of one clothed in the cerements of the grave, rather than the teachings of Moses and the prophets.

The name of the poor man is given, while that of the rich man is witheld: this perhaps resulted from the Savior's unwillingness to expose to public indignation the family and name of him whose history he gave. He simply characterizes him as a certain rich man who was clothed in purple and fine linen and who lived in jovial splendor every day.

No averment is made concerning the moral condition of the poor man. He was doubtless faithful to God, patient and resigned to his will; without these he would not have been carried by angel pinions to Abraham's bosom—a paradise of bliss. Mere poverty is not a virtue, nor is wealth a crime. Abraham was rich, Lazarus was poor; neither the riches of the one, nor the poverty of the other, were virtues by whose instrumentality they attained the condition of bliss referred to by the Savior. Poverty is neither humility nor righteousness, though it often conduces to that poorness of spirit approbated by the Savior; so wealth is to be regarded not as a virtue, nor as a vice positively excluding religion, but as an almost insuperable hindrance to great attainments in the divine life.

These two men were as diverse in character as in condition. The one rich, clad in the purple of royalty and faring sumptuously every day, had a cruel, proud, and self-reliant heart; the other clothed in rags, full of sores, licked by the dogs that roamed around the rich man's villa, and desirous of being fed with the refuse of the rich man's table, was doubtless poor in spirit and with patience awaited the reward of his trust in God.

Lazarus who had been so poor and friendless, meets suddenly with more than friendship. He dies. The tall sons of light bear him away into Abraham's bosom. The Jewish idea was that when the faithful died they went immediately to Abraham, and were received into his bosom. To be in Abraham's bosom was equivalent to being in the Garden of Eden—it was equivalent to "being gathered into the general receptacle of happy but waiting souls." (See Wisdom 3:1-3.) It was a state of painless expectation of blissful repose. It was the place or state referred to in Luke 23:43—a state of bliss, but not of glory—the place or state referred to of the souls under the altar. (Rev. 6:9.)

The rich man outlived the beggar. He had more space allotted to him in this life. His time of probation was extended, but this time for preparation was not improved. He had refused to hear the teachings of the law, and he had not heeded the dispensations of providence. The last effort to cause him to pause in his career was made. God caused the poor man, his brother Jew, to be laid at his gate. This was his last opportunity to redeem himself from sin and self. Aye! It was his last trial. Conscience with her scorpion lash caused him doubtless to rest very uneasily in his slumber. The wail of the poor beggar and the voluptuous swell of music and revelry from the palatial residence of the rich man strangely commingled. Amid scenes of festal rejoicing, surrounded by his brothers and the courtiers who revolved about his court, the loathsome image of the famished beggar often obtruded itself upon his memory, but he yielded not to these multiplied warnings.

His day of grace came to an end. His indifference to the poor man's sufferings, together with his utter indifference to a higher and nobler life, caused God's patience to cease. Lazarus taken to the rich man's heart and home would have been to him more than an angel of safety. To have opened his palace doors to the poor man from a proper motive, would have induced the white-robed wardens of paradise to open doors of unfading bliss to him. But alas! he let this last opportunity to repent pass; and very soon thereafter he also died and was buried. Perhaps a splendid funeral cortege attended him to his grave. Doubtless mourning friends and relations were there in number. Lamentations and tears were not wanting upon the occasion. The splendor of an oriental funeral pageant was for him; but a transition to Abraham's bosom was for Lazarus.

The death of the rich man was but an awakening from his flattering dream of sin, to the realities of the life to come. He sought to enjoy this life, but alas! alas! he lost his life—a life commensurate with the cycles of eternity. The drama of time in which he wore the mask and acted the part of the rich man ended. Another act in the drama of existence is unfolded, and though beyond mere "human ken," it was not beyond the ken of his eye to whom time and eternity are alike open and manifest. The blessed Savior unfolds to us the verities of that state into which the rich man was ushered. Was he carried into a state of bliss? Nay, nay. In hell he lifted up his eyes, tormented in flames. He had passed into *hades*—the invisible world—that state unseen by us, and unknown to us except as revealed upon the pages of inspiration. Our version very incorrectly has it, "in hell he lifted up his eyes," &c. The rendering should be "in *hades*;" but it must be recollected that *hades* will issue in hell when *death* and *hades* shall be cast into the lake of fire. (Rev. 20:14.)

The rich man was in that department of *hades* reserved for the souls of the wicked until soul and body shall be reunited at the "*judgment day*." In 1 Pet. 3:19 it is called in the original *phulake*—literally a prison, a place of confinement. In Luke 8:31 it is called *abusos*—literally the place, "the deep," where the demons feared to be sent, lest they should be tormented before the appointed time.

The place or state of Lazarus was one of happiness. Its occupants had a foretaste of heaven. The place or state of the rich man was one of unhappiness. Its occupants had a foretaste of hell. (See Josephus, concerning *Hades*.)

The rich man, though wicked and in *hades*, was not totally depraved; he desired the salvation of his brothers. He supposes if one went to them from the invisible world, if one from the state of the dead should arise and go to them, they would repent. The petition, though evincing some commendable notions of affection, yet evinces hostility to God and his dealings with mankind. It is as if he had complained that God had not used the most efficient means for the salvation of the world, and particularly for his own salvation and that of his brothers. He therefore urges that Lazarus should be sent to them. The reply was, "They have Moses and the prophets." The spirit that actuated the rich man in torment is rife in our country to-day. Spirit-rappers and table-tippers, and their dupes, are awaiting an intervention from the spirit-world; will they hear the language of Abraham? Will they recollect, while the rich man had Moses and the prophets, that we have Christ and the apostles? We really have the Christ who arose from the dead, and yet they will not be content with the messages given to us by him.

Austin, Texas.

An old negro named Pete was very much troubled about his sins. Perceiving him one day with a very downcast look, his master asked him the cause. "Oh! massa, I'm such a great sinner!" "But, Pete," said his master, "you are foolish to take it so much to heart. You never see me troubled about my sins." "I know de reason, massa," said Pete; "when you go out duck-shooting, and kill one duck and wound anoder, don't you run after de wounded duck?" "Yes, Pete;" and the master wondered what was coming next. "Well, massa, dat is de way wid you and me. De debil has got you sure; but, as he am not sure of me, he chases this chile all de time."

I think it not best to dispute where there is no probability of convincing.—*Whitefield.*

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... best to dispute where ... bility of convincing.—

Miscellany.

CHRIST AND BELIAL.

The church and world amalgamate,
A union worse than with the State,
Though motives are the same.
The love of pleasure and of gold
In some professors have such hold,
They oft forget their name!

In olden time, saints used to pray,
And fast and keep a solemn day,
When Zion was distressed;
But now, the way to heal her woes,
Save her from penury and foes,
And make her fully blessed,

Is just to hold a feast, a fair,
A graceless frolic without prayer,
For prayer would spoil the fun,
Scare all the Goats at once away,
(Whose milk alone comes by this play,)
And make them wildly run!

Therefore, avaunt! all sober looks,
All prayers, and hymns, and godly books;
Your holy sanction clear
Would that Goats in heart despise,
And Sheep appear in Goats' disguise,
So they'll have nought to fear.

Make God's own house a place of trade!
... from, a mere arcade
For vanity—a Fair!
... there and bagatelles
Are bought by beaux, and sold by belles;
Grand means for them to pair!

Such charming scenes subdue the heart,
Make misers free with gold to part
To help our church extension;
When on the merits of the cause,
They would not give two wheaten straws
To save it from declension!!

But money must be made, you know,
To keep up pageantry and show,
To get the gospel preached;
By any means that bring good ends,
May now be used by Jesus' friends,
Most sure, where money's reached!

And if there should be any wrong
In fairs and feasts, and mirthful song,
The cause of Christ to aid,
Why then, protracted meetings hold,
Convert all sinners young and old,
Till full atonement's made!

Oh, false in doctrine! and in act!
The Church turned merchant! hateful fact!
God's house the place for fairs!
My Savior, make my song a scourge,
Thy house and people thereby purge,
And fit them both for prayers!

A MECHANIC.

A young man commenced visiting a young lady, and seemed to be well pleased. One evening he had called when it was quite late which led the young lady to inquire where he had been. "I had to work to-night." "What! do you work for a living?" she inquired in astonishment. "Certainly," replied the young man, "I am a mechanic." "I dislike the name of a mechanic," and she turned up her pretty nose. This was the last time that young man visited that young lady. He is now a wealthy man, and has one of the best women in the country for a wife. The lady who disliked the name of a mechanic is now the wife of a miserable fool—a regular vagrant about grog-shops and the soft, verdant, miserable girl is obliged to take in washing to support herself and children. You dislike the name of a mechanic, eh—you whose brothers are but well-dressed loafers. We pity any girl who is so verdant, so soft as to think less of a man because he is a mechanic—one of God's noblemen, a most dignified and honored personage of Heaven's creatures. Beware, young lady, how you treat young men who work for their living, for you may one day be a menial to one of them yourself. Far better to discharge the well-fed pauper with all his rings, jewelry, brazenness and pomposity, and to take your affections to the callous handed, industrious mechanic. Thousands have bitterly repented their folly who have turned their back to honesty. A few years have taught them a severe lesson.—*Rutland Independent.*

WHAT MONEY CAN DO.

Money, no doubt, is a power, but a power of well-defined and narrow limits. It will purchase plenty, but not peace; it will furnish your table with luxuries, but not you with an appetite to enjoy them; it will surround your sick-bed with physicians, but not restore health to your sickly frame; it will encompass you with a crowd of flatterers, but never procure you one true friend; it will bribe into silence the tongues of accusing men, but not the voice of an accusing conscience; it will pay some debts, but not the least debt of all your debts to the law of God; it will relieve many fears, but not those of guilt—the terrors that crown the brow of death.

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COMMENDATORY COLUMN.

I wish to renew my subscription for the Bible Banner. I have read the paper one year, and for choice reading matter it is unequaled. Its Prophetical, Doctrinal, Practical Piety, and Bible Class Departments are beautifully choice, and forcibly truthful, and calculated to attract the attention of any thinking mind at the first glance.

I have always been somewhat skeptical in regard to the truths of the Bible until about four years ago; and the reason is, I have read it in the light of modern theology, or immaterialism. Eyes I had but saw not. Now I am astonished at my own ignorance. I look upon it now as one of the strangest things in the world [redacted] how the majority of people read the Bible. It would seem as if they read it backwards. They praise it, and hold it in high estimation, and insist that every body ought to have it, and yet they look into it only as a mysterious volume, quite beyond the reach of their understanding. They adore it more for the unknown mysteries which they attribute to it, than for their personal appreciation of what their own eyes have beheld upon its pages. Many seem to view it as a sublime book of riddles, full of mystic poetry and unsearchable wisdom, rather than as a plain piece of information and advice given by a Father to his inexperienced and exposed children. And many who sit down to write commentaries upon it seem to be continually haunted with the idea that there is something recondite in every word, or that the real mind of the Spirit is not to be found in the plain import of the letter, but in some abstruse or mystic analogy which it is their business to dig after. I have learned to believe that the Bible is a book for every body; in which God speaks for the purpose of being understood by every body; that its language is conformed to the ordinary uses of speech; and that it is to be interpreted in the same common-sense way in which we would interpret the will of a deceased parent, or ascertain the meaning of a letter on business. Its design is to instruct, and in the most familiar way to express to men the mind and will of God. Thank God for what little I have learned. It is comforting and precious, and has relieved me of much gloom and doubt.

Jacksonville, N. J. JOHN READ.

I recognise, in every copy, such a good spirit of pure Christianity, that I have come to be much pleased with the arrival of my Bible Banner. It is true, we are very easily induced to believe what we were already anxious to believe, and for forty years I have HOPED the true meaning of the Bible, when rightly understood, to be that the wicked—the finally incorrigibly wicked, are to become entirely extinct—to be nowhere found in God's universe. Because, it is impossible for me to think that we shall have the same mind, soul, spirit, thinking power, (or whatever we should call it,) in the happy state, after the judgment, that we have here, howmuchsoever glorified, and yet be conscious of friends undergoing misery, (no matter how well deserved,) through an existence parallel with that of the blessed. I could never see that the *justice*, ever so clearly seen and shown, of such a mode of punishment, would ever fail to mar the happiness, to some extent, of those whom Christ in his dear, precious, forgiving love, had taken into his holy happy family, in the mansions prepared for them. D. B. CRANE.

St. Joseph, Mich.

I can hardly forgive myself for having so long neglected to even thank you for the intellectual, as well as spiritual feasts we have been permitted to enjoy through the medium of the Bible Banner. My *heart* has been *encouraged*, and my *mind interested*, while reading its earnest appeals and solemn warnings, in view of the *near* approach of our DEAR LORD and SAVIOR. I would be glad to give you more *tangible* proof of my sympathy in your labor of love, but though "the laborer is worthy of his hire," he does not always get it from men, and I have in addition to the Sunday work, or "Lord's day," to work with "our own hands" to feed the "little ones," but we are better supplied than our dear Lord, who "had not where to lay his head." We don't mourn much, only that we can do so little for others, who toil in the field. However, it is most "quitting time," and a glorious rest is near at hand. We are carefully saving the Banner so that when the supply is cut off we can read them over again, should the Lord tarry.

Yours in Christ, JOHN.

Fort Edward, N. Y.

If I were able I would send you a hundred dollars for papers and books to give away; for if the truths in the Bible Banner were kept before the people, there are many, I think, who would accept them joyfully. It seems to me that there is truth enough in one number of the Banner to convince hundreds of people, if they would fully consider them. But the idea of Christ standing on our earth again seems to be a wild idea to many; and when you speak to them about the earth being renewed and made glorious, and the dead coming forth to dwell with him here, many will laugh and deride the whole subject as though it were a matter of human fancy.

Auburn, Me. WM. W. BEAL.

We have taken the Banner ever since it has been published. We look very anxiously for its monthly visits. We think it second to no religious paper. We are not afraid to recommend it to all Bible readers and lovers of the truth, or lend it to those who are seeking for light. We will do all we can to extend its circulation in Nebraska. God bless your efforts is our prayer. C. I. & C. E. BLACKMAN.

Blue Springs, Neb.

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A. A. PHELPS, A. M.

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Duty. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Miscellany.

CONSECRATED BY CHRIST.

He sleep he consecrated sleep,
And taught us how to lay our head,
With trust like his, divine and deep,
In slumber on our nightly bed.

By death he consecrated death,
And made the grave a holy home,
In which our flesh, the turf beneath,
Shall rest in hope until he come.

Resting, he consecrated rest,
And bade us in his rest to dwell,
As when, with weariness oppressed,
He sat at noon on Sychar's well.

Weeping, he consecrated tears,
And showed the mourner how to weep:
And yet the tear-dark eye he clears,
Lest sorrow be too long and deep.

Loving, he consecrated love,
Lifting it out of human sin,
Making it pure, like things above,
And deepening the fount within.

—*Bonar.*

THE GREAT APOSTLE.

A. A. PHELPS.

No name in the annals of history, except the matchless name of Jesus, is encircled with so rich a glory as that of the apostle Paul. Whether we consider his natural ability, his educational advantages, his extensive travels, the profundity of his writings, or the power of his preaching, he rises in monumental grandeur far above his co-temporaries. He wrote fourteen of the twenty-seven books of the New Testament. His epistles constitute more than one-fourth of the entire volume. Let us take a closer view of a character which occupies so conspicuous a place in the grand system of revealed religion.

NATIVITY.

He was born in Tarsus, the chief city in Cilicia. It is impossible to ascertain the precise year of his birth. Tarsus was "no mean city," but considerably noted for commerce and education. It was a gentile city under Roman rule. We know little of Paul's parentage, except that his father was a "Pharisee," of the "tribe of Benjamin," and had by some means acquired the right of franchise as a Roman citizen. Hence Paul was "born free"—a fact that proved of some service to him on a subsequent occasion, amid the flying darts of persecution. He makes no definite allusion to his mother.

YOUTH.

During his childhood days he learned and practiced the Greek language, in which he spoke and wrote with great freedom in after years. He also learned to make tents. This appears to have been a common vocation in his native town. Though a portion of his youthful years were passed in Tarsus, he affirms that he was "brought up" in Jerusalem. He must therefore have been sent to the "holy city," when a mere boy, for the purpose of being thoroughly educated. He was placed under the tuition of Gamaliel, the most celebrated Jewish doctor of his day, to be taught "according to the perfect manner of the law of the fathers."

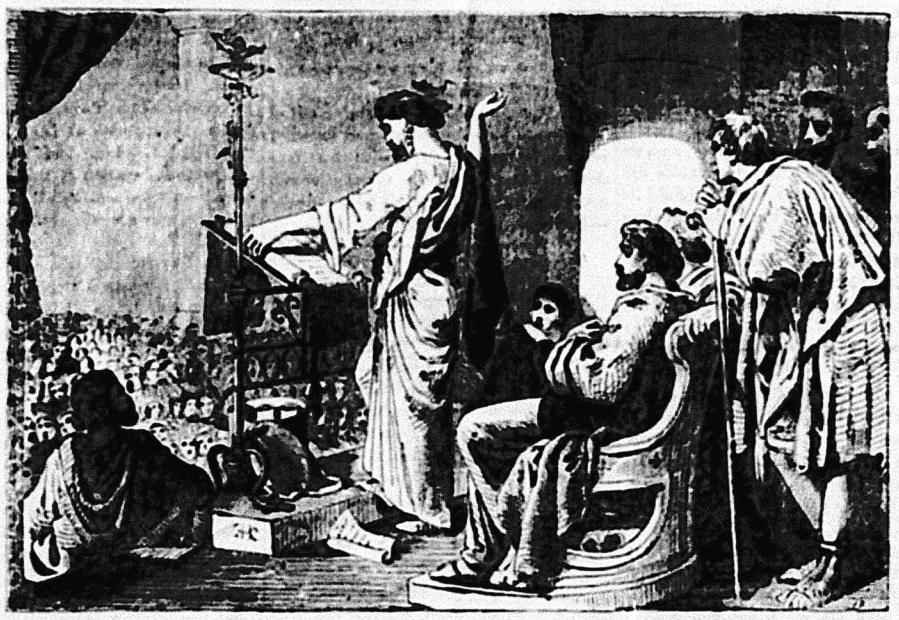
CONVERSION.

Saul—for so he was called previous to his conversion—grew to manhood with all the advantages of a religious education. He had a fervid zeal for Judaism, but no sympathy with Christianity. When he was a young man we find him taking his first lessons in the art of persecution. As the infuriated mob were panting for the blood of Stephen, they laid their outer garments at the feet of Saul, who carefully guarded them from harm; and when the bloody deed was consummated, our polished graduate from halls of Jewish lore "was consenting unto his death." Men do not become devils at one leap. It requires a developing process. This process, with Saul, went rapidly on. He soon became a ring-leader in the ranks of opposition to the new religion, that was now spreading under the banner of the cross. His zeal was rewarded by the ruling magnates, and he was invested with additional authority to put down the rising band of Christian worshipers. He not only gave his "*vote* against them"—so the word should be translated—but he "made havoc of the church," by going so far as to enter the peaceful dwellings of the saints and drag them away to places of cruel confinement. It is said that "he shut up many of the saints in prison." As a tyrannical inquisitor his fame spread far and wide. So violently did the storm of persecution rage, that the timid disciples trembled at the thought of coming near this bloody-handed monster of wickedness. But a wondrous change awaited him. A supernatural light flashed across his profligate pathway, and brought him to his senses. It was a revelation. He saw himself. He saw Jesus, too, the all-perfect One against whom this cruel warfare had been waged. A new chapter was now opened, full of thrilling scenes. The sudden blindness—the voice from heaven—the divine appeal—the three days' suspense—the visit of Ananias—the victorious faith—the restored vision—the reception of the Spirit—the watery baptism—these were the introduction to a new life. The lion was changed into a lamb; and with joyful heart and a flaming zeal he went forth to proclaim the faith he had once derided. Henceforth he shall be called by a new name. Saul dies, and Paul lives.

MISSION.

Called from Jewish ranks, and thoroughly conversant with Jewish law, he was qualified to urge home upon his brethren the claims of Christ in a masterly manner. His epistle to the Hebrews is abundant proof of this. But, though his heart went out in yearning solicitude after "Israel," he was especially commissioned to preach the gospel to the *Gentiles*. When Ananias was first directed to bear a message of light and comfort to the penitent persecutor, the Lord gave him this encouraging fact: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9: 15) After getting the gospel harness fully on, he revealed on various occasions his deep heart convictions respecting the great mission to which God had called him: "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles." (Rom. 11: 13) "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Eph. 3: 8.) The Jews had been elected to special national privileges in the pre-Christian dispensation, but they had sadly abused them, by basely forgetting their kind Benefactor and heartlessly rejecting the Son of his love. They had now forfeited every claim to special favors, and must be eternally rejected unless they consent to be saved by the very Christ whom they had crucified. Paul goes forth with a royal and radical proclamation, which breaks down all artificial barriers and national distinctions, and offers salvation to all on precisely the same terms. Jewish pride and pretension must be leveled to the dust. The gospel makes no provision for religious aristocracy. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; *for ye are all one in Christ Jesus.* And if ye be Christ's"—whether Jews or Gentiles—"then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 28, 29.)

With soul-moving views of the world's sad degeneracy, and with a God-honoring faith in the perfection of the remedial scheme, he went forth a flaming herald of salvation, and gladly consecrated all the energies of his being to the one work of leading lost men to God. For this he toiled and traveled; for this he fasted and prayed; for this he preached and wrote; for this he suffered the loss of all things; for this he shed his tears and spent his life. The casual reader of the sacred record will be almost sure to overlook the vast amount of labor performed by this zealous servant of God. He was emphatically a traveling preacher. Fired with the spirit of his mission, he overleaped the boundaries of home and native land, and made extensive tours through distant parts of Asia, and even into Europe. Churches were thereby planted in Corinth, Thessalonica, Rome, and elsewhere.



PAUL PREACHING ON MARS' HILL.

VISIT TO ATHENS.

The time at length came when Paul was permitted to preach the gospel in the great metropolis of Greece, which boasted of such illustrious names as Aristotle and Plato, Socrates and Zeno, Solon and Epicurus. The Athenians had reveled in human philosophy, and degenerated into downright Pantheism. They had plenty of religion, but it was exceedingly bad in quality. Almost everything was deified. Idol-gods were the most common commodities of the place. The Roman satirist hardly exaggerated when he said that it was easier to find a god there than a man! It is no wonder that Paul's "spirit was stirred within him, when he saw the whole city given to idolatry." He could not remain a silent spectator of such ruinous practices. "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." In the public market-place, called the Agora, the apostle encountered all classes of persons, to whom he preached "Jesus and the resurrection." The Epicureans, like many of their successors, found it more convenient to *ridicule* the argument than to *answer* it. So they eased their consciences by calling him a "babbler." The Stoics were more tolerant. Their curiosity was excited, and they desired to hear more; not knowing but Paul was about to bring out some new gods to swell their list of heroes and deities. So they took him into the Areopagus, on Mars' Hill, where their solemn court of judicature had set from time immemorial, to pass sentence on the greatest criminals and to decide the gravest questions connected with religion. This was a place of silent awe, in the midst of a gossiping city. The apostle had here a more thoughtful congregation than could have been convened in any other locality in the city.

Our engraving represents Paul in the very act of preaching to this Areopagite assembly. The roll before him is not a written sermon, (he never attempted to feed the hungry people with fools cap,) but the Holy Scriptures, inscribed on parchment, as that was long before a book was ever printed. "There is no point in the annals of the first planting of Christianity," says an able writer, "which seizes so powerfully on the imagination of those who are familiar with the history of the ancient world. Whether we contrast the intense earnestness of the man who spoke, with the frivolous character of those who surrounded him—or compare the certain truth and awful meaning of the gospel he revealed, with the worthless polytheism which had made Athens a proverb in the earth—or even think of the mere words uttered that day in the clear atmosphere, on the summit of Mars' Hill, in connection with the objects of art, temples, statues, and altars, which stood round on every side—we feel that the moment was, and was intended to be, full of the most impressive teaching for every age of the world. Close to the spot where he stood was the temple of Mars. The sanctuary of the Eumenides was immediately below him; the Parthenon of Minerva facing him above. Their presence seemed to challenge the assertion in which he declared here, that *in temples made with hands the Deity does not dwell*"

This great speech was truthful, temperate, and timely. It is a monument of Paul's mental acuteness and logical power. It was a very courteous but a very cutting rebuke of Athenian idolatry. Like a faithful minister of Christ he preached against existing evils, and warned the evil-doer of the coming day when God will "judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." That was the bullet that killed; for "when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter." The sermon was ended, and "Paul departed from among them."

THE VATICAN.

The word "Vatican" is often used, but there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length, and about 1,000 in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected a humble residence on its site. About the year 1060 Pope Eugenius rebuilt it on a magnificent scale. Innocent II, a few years afterward, gave it up as a lodging to Peter II, King of Arragon. In 1605 Clement V, at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for many years. It is now the repository of multitudinous treasures of art.

"If I were mistress of fifty languages, I would think in the deep German, converse in the gay French, write in the copious English, sing in the majestic Spanish, deliver in the noble Greek, and love in the soft Italian."—*Madame De Staël.*

THEY HEARD HIM GLADLY.

There was a class when Christ was upon earth preaching his own gospel, who "heard him gladly." Was it the priests who mingled in the temple? No! Those "old bottles" were too full of traditions to hold the "new wine." Was it the Pharisees? No! They were too full of "*our* religion," too self-righteous altogether. Was it the learned Sanhedrin? Nay, verily; they had too much worldly wisdom to listen to a preacher who had not been educated in the highest schools. It was not the aristocratic class—though occasionally a Nicodemus went "by night" to hear the wondrous words which proceeded from his lips—but the "*common people*," the publicans and sinners, who were denied the privilege of entering the gorgeous temple, but were kept outside with the "gentile dogs," and who had tried in vain to satisfy their spiritual hunger with "the crumbs which fell from the rich man's table." These "heard him *gladly*." The poor people who could not "dress in style" to appear in the popular synagogues, "heard him gladly."

There was a famine in the land—"not a famine of bread or thirst of water, but of hearing the word of the Lord." What few crumbs the poor people got were so mixed with tradition that they were unwholesome and indigestible. While they are famishing for the bread of life, and trying to subsist on dry crumbs without nourishment, a strain of melody falls upon their ears: "I am that bread of life. He that cometh unto me shall never hunger; he that believeth on me shall never thirst." Ah! that is what they want—something to satisfy their hungering and thirsting—the bread of life, the water of salvation. But who was it that held out such blessed promises? Was it a priest dressed in purple and fine linen? Did the sound come from the temple? No! The house of God had become a den of theives, and the priests were unfaithful stewards. This new sweet sound, which ravished the ears of the people, came from the lips of a lowly Nazarene—Mary's gentle unassuming son—one of the laboring class—a carpenter! How rejoiced the poor people were to hear a gospel they could understand, preached *freely*. No trouble about their clothing now—they could go to meeting in common apparel. The preacher was not clothed in purple and fine linen, with breastplate of gold and precious stones; nor was he confined to the temple or synagogues. Out in the wilderness, on the mountain, down by the sea-shore, by the wayside and in private houses, the *poor* had the "gospel preached unto them," in words of strange sweetness and thrilling power; for he "spake as never *man* spake." The costly viands of the rich man's table have no charms for them now. They search for crumbs no more. They have tasted the bread of life, and the water which should be in them a "well of water springing up into everlasting life."

"The common people heard him gladly." That was just the reason why the proud Pharisees would have nothing to do with Christ or his gospel. They kept back and found fault because he associated with publicans and sinners, and ate with them. It was beneath their dignity to eat at the same gospel table with the "common people." What a gulf pride and unbelief made between them and the kingdom of God!

The gospel of the kingdom is now being preached in the world. Is it preached in costly edifices? Do the popular churches receive the message? Nay; but wherever we go we find it is the common people who hear it gladly. Occasionally a Nicodemus comes out by night to listen, and goes away convinced that it is truth. And there have been a few college-learned souls who have almost miraculously seen the glory, and been knocked prostrate from their old theological platform; and, after recovering from the shock, have planted their feet firmly on God's truth. "Whereas they were blind, they now see;" and they *tell* what they see, thank the Lord! Sometimes a rich Zaccheus looks down longingly from his eminence, desiring to see Jesus, but hardly willing to join the humble company who follow the Savior, and believe his word, until a voice of majestic sweetness calls, "Come down; for I must abide at thy house." When he comes down on a level with the "common people" he joyfully receives Christ and his gospel. "But not many wise after the flesh, not many mighty, not many noble are called;" but the poor have the gospel preached unto them. Not in fine churches, which they are not stylish enough to attend, but in groves, in tents, in humble chapels, school-houses, barns and private dwellings, they hear the joyful sound. The rich and aristocratic are too proud to go there, they sneer at the humble table where the poor gather to eat with joyful hearts the heavenly manna. Dressed in silks and satins, and sparkling with gold and precious stones, they go to costly churches and become surfeited with the highly seasoned, unwholesome food there provided. Is there not a gulf between them and Abraham's inheritance?

B. F. F.

THE OLD CRADLE.

T. DE WITT TALMAGE, D. D.

For about fifteen years that cradle was going much of the time. When the older child was taken out, a smaller child was put in. The crackle of the rockers is pleasant yet in my ears. There I took my first lessons in music as mother sang to me. Have heard what you would call far better singing since then, but none that so thoroughly touched me. She never got five hundred dollars per night for singing three nights at the Academy, with two or three encores grudgefully thrown in; but without pay she sometimes sang all night, and came out whenever encored, though she had only two little ears for an audience. It was a low, subdued tone that sings to me yet across thirty-five years.

You see the edge of that rocker, worn quite deep? That is where her foot was placed while she sat with her knitting or sewing, on summer afternoons, while the bees hummed at the door, and the shout of the boy at the oxen was heard afield. From the way the rocker is worn, I think that sometimes the foot must have been very tired, and the ankle very sore; but I do not think she stopped for that. When such a cradle as that got agoing, it kept on for years.

Scarlet fever came in the door, and we all had it; and oh! how the cradle did go! We contended as to who should lie in it, for sickness, you know, makes babies of us all. But after a while we surrendered it to Charlie. He was too old to lie in it, but he seemed so very, very sick; and with him in the cradle it was "Rock!" "Rock!" "Rock!" But one day, just as long ago as you can remember, the cradle stopped. When a child is asleep there is no need of rocking. Charlie was asleep. He was sound asleep. Nothing would wake him. He needed taking up. Mother was too weak to do it. The neighbors came in to do that, and put a flower, fresh out of the garden-dew, between the two still hands. The fever had gone out of the cheek, and left it white, very white; the rose exchanged for the lily. There was one less to contend for the cradle. It soon started again, and with a voice not quite so firm as before, but more tender, the old song came back: "Bye! bye! bye!" which meant more to you than "Il Trovatore," rendered by an opera troupe in the presence of an American audience, all leaning forward and nodding, to show how well they understood Italian.

There was a wooden canopy at the head of the old cradle, that somehow got loose and was taken off. But your infantile mind was most impressed with the face which much of the time hovered over you. Other women sometimes looked in at the child, and said: "That child's hair will be red!" or, "What a peculiar chin!" or, "Do you think that child will live to grow up?" and, although you were not old enough to understand their talk, by instinct you knew it was something disagreeable, and began to cry till the dear, sweet, familiar face again hovered and the rainbow arched the sky. Oh! we never get away from the benediction of such a face! It looks at us through storm and night. It smiles all to pieces the world's frown. After thirty-five years of rough tumbling on the world's couch, it puts us in the cradle again, and hushes us as with the very lullaby of heaven.

Let the old cradle rest in the garret! It has earned its quiet. The hands that shook up its pillow have quit work. The foot that kept the rocker in motion is through with its journey. The face that hovered has been veiled from mortal sight. Cradle of blessed memories! Cradle that soothed so many little griefs! Cradle that kindled so many hopes! Cradle that rested so many fatigues! Sleep now thyself, after so many years of putting others to sleep!

One of the great wants of the age is the right kind of a cradle and the right kind of a foot to rock it. We are opposed to the usurpation of "patented self-rockers." When I hear a boy calling his grandfather *old daddy*, and see the youngster whacking the mother across the face because she will not let him have ice cream and lemonade in the same stomach, and at some refusal holding his breath till he gets black in the face, so that to save the child from fits the mother is compelled to give him another dumpling, and he afterward goes out in the world stubborn, willful, selfish, and intractable; I say that boy was brought up in a "patent self-rocker." The old-time mother would have put him down in the old-fashioned cradle, and sung to him,

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed!"

and if that did not take the spunk out of him, would have laid him in an inverted position across her lap, with his face downward, and with a rousing spank made him more susceptible to the music —*Methodist*.

THE BLIND GIRL.

GOLD! GOLD! GOLD!

A New York correspondent tells us that every day the gold received at the Custom House for duties is wheeled to the Treasury in a common hand-cart. The distance is about one-sixth of a mile, and the amount averages about $500,000. The way they handle specie in this institution certainly strikes a stranger as free and easy in the extreme. The bags containing $5000 apiece, are tossed to and fro as though they held gravel or brick-bats, and the clerks count up $1,000,000 as easily and as rapidly as a retailer counts up his dimes and pennies. The safe is a large room, say twenty feet square and about fifteen high, with tiers of iron doors about three feet in length, ranging one above the other. These are full of bags containing specie, and at set times they are counted, the Surveyor of the Port being present on such occasions. There about $80,000,000 of gold and greenbacks in store here, and to make the safe burglar-proof the space next to the street is filled with musket balls, several thousand in number. Now, if a burglar should get through the outside he would meet this loose mass, which would roll out upon him and sufficiently embarrass his progress. The Treasury contains a number of experts in detecting base coin. You may place a counterfeit gold piece in a heap of similar coin, and the clerk will close his eyes and pick out the counterfeit by sense of touch.

IT IS BETTER.

Better to use the old cane seated chairs, and faded two-ply carpet, than tremble at the bills sent home from the upholsterer's for the most elegant parlor set that ever was made. Better to meet your business acquaintances with a free "don't owe you a cent" smile, than to dodge around the corner to escape a dun. Better pay the street organ-grinder two cents for music, if you must have it, than to owe for a grand piano. Better to gaze upon bare walls than pictures unpaid for. Better to let your wife have a fit of hysterics than to run in debt for nice new furniture, or clothes, or jewelry.—*Christian Advocate*.

The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—*Cicero*.

THE BLIND.

We who are in the full possession of all our senses, fail to appreciate the terrible loss sustained by those who by any means are deprived of their sight or hearing. The fact that many thus afflicted are cheerful, and have the remaining senses more fully developed, is poor consolation. The blind are shut out from the beauty and gayety of the world, while the deaf, beholding the beauty, fail of its charms, not being able to comprehend more than outward appearances. Much is being done in our own and other countries to ameliorate the condition of these unfortunate people. Schools and asylums are established for children in which the blind are instructed in the common branches and the deaf taught to speak, read and write. They are cared for with the utmost kindness, and the progress made by some of them is very surprising. There are at the present time probably 3,000,000 blind people in the world, and quite as many who are deaf.

The engraving represents a little girl, totally blind, engaged in reading. Her book is not printed from ordinary type, but is prepared especially for the blind. Its letters are "raised," and she reads by passing her fingers carefully over each word. In this way she is able to read page after page, just as accurately as the readers of the BANNER do its pages.

Near the close of the last century the first attempts were made to educate the blind. In the year 1781 the first school was established in Paris, soon followed by similar institutions at Liverpool, Edinburgh and London. Much greater success in the education of the blind might have been attained, had it not been for the numerous systems of instruction employed. The system in most common use in this country is a modification of what is known as Alston's, consisting of the common Roman letters changed to such a form as to be readily felt.

Formerly, music was taught by "raised" notes. An active memory and an acute ear are the means now employed. They are taught geography by means of embossed maps, from which they readily learn the location, relative size and position of the various countries, mountains, rivers, &c. Various means are resorted to in teaching mathematics. The success attained in the education of the blind is such as to give great encouragement to those engaged in the enterprise.

The efforts made in behalf of the deaf and dumb are equally worthy and successful, schools having been established in nearly all enlightened countries. Children who have never heard or spoken a word in their lives are taught to converse readily with their teachers and others.

Let us be thankful that we are not deprived of any of our faculties. Like air and sunshine, they are so common to us who have always possessed them, that we are apt to forget that God is the Giver. They are like so many precious talents entrusted to our care, for the use of which we will be held strictly accountable.

MAKE-UP OF THE BODY.

Supposing your age be fifteen or thereabouts, I can figure you to a dot. You have 160 bones and 600 muscles; your blood weighs 25 pounds, your heart is five inches in length, and three inches in diameter; it beats 70 times a minute, 5,200 times per hour, 100,800 per day, and 36,792,000 per year. At each beat a little over two ounces of blood is thrown out of it, and each day it receives and discharges about seven tons of that wonderful fluid. Your lungs will contain a gallon of air, and you inhale 24,000 gallons per day. The aggregate surface of the air cells of your lungs, supposing them to be spread out, exceeds 20,000 square inches. The weight of your brain is three pounds; when you are a man it will weigh eight ounces more. Your nerves exceed 10,000,000 in number. Your skin is composed of three layers, and varies in thickness. The area of your skin is about 1,700 square inches, and you are subject to an atmospheric pressure of fifteen pounds to the square inch. Each square inch of your skin contains 3,500 sweating tubes or perspiratory pores, each of which may be likened to a little drain tile, one-fourth of an inch long, making an aggregate length of the entire surface of your body of 201,166 feet, a tile ditch for draining the body, almost forty miles long.

THE ATLANTIC BALLOON VOYAGE.

Since the first ascension in 1783, at Versailles, by de Rozier, in a "captive" balloon, the fondest dream of the aronaut has been to navigate the air at will, and more recently to cross the ocean, above and out of reach of its treacherous billows. Undoubtedly every reader of the JOURNAL has heard of Prof. John Wise, the celebrated aronaut, who within the past forty years has made no less than 446 public ascensions, in none of which has he suffered any serious personal injury. Intelligent and candid, Prof. Wise has from earliest boyhood devoted his untiring energies to the study of meteorology and aerostation. Many of our readers will remember the famous voyage of 1859 in which the Professor, accompanied by Mr. Lamountain (who died about six years ago), and Mr. Gager of Boston, made the trip from St Louis to Jefferson County, New York, a distance of twelve hundred miles, in nineteen hours. The descent was made in a terrible storm. The observations made during this voyage confirmed Mr. Wise in his opinion that in the upper atmosphere there is a constant easterly current. Subsequent ascensions and experiments have only tended to establish the Prof. in this belief.

On the 27th day of July, 1873, a novel contract was entered into between the *Daily Graphic* Co., of this city, and Prof. Wise and Mr. W. H. Donaldson, from which we make the following abstract:

"The *Graphic* Company is to build a balloon not less than 130 feet in height and 100 feet diameter; it is to be built of the very best material; to be fully and substantially equipped with valves, balance lines, rope, car, and gallery, life boat, or raft, and *all other* appliances necessary to insure strength and safety so far as practicable; the construction of the balloon to commence at once, the same to be completed on or before the 20th day of August. The use of this balloon thus equipped is to be furnished to John Wise and W. H. Donaldson, for the purpose of making an aerial voyage therein from the City of New York to some point on the eastern side of the Atlantic Ocean. The balloon is to be built under the personal superintendence and direction of Prof. Wise, to the utmost of his skill and judgment. On the completion of the balloon the ascension is to be made in public, the *Graphic* Company naming date and place of ascension. The aronauts are immediately to seek the elevation of the eastern air current "there to remain until land shall have been made on the eastern side of the Atlantic Ocean." Having landed the aronauts are to communicate the full particulars of the voyage by the most speedy means possible, to the *Graphic* Company."

The height, from the bottom of the life boat (which is suspended beneath the car, or basket) to the top of the inflated balloon is 160 feet. The balloon when inflated will contain about 400,000 cubic feet of illuminating gas, and will have a capacity for carrying over 6000 lbs. of freight and passengers. The entire lifting capacity of the balloon is about 14,000 pounds. At the side of the principal balloon is a smaller one, which by means of a windlass and rope may be sent up a distance of two thousand feet to determine the direction of air currents without making the ascent in the large balloon.

The car consists of two compartments, in the lower of which is stored ballast, provisions, ropes, anchors, etc, in the upper, the scientific outfit, being also the "sailing room," observatory and dormitory. An electrical apparatus connected with a barometer will sound an alarm if at any time the balloon should sink within a given distance of the sea or land. A lime stove is furnished by which eggs may be boiled, coffee made, etc. Nothing is omitted that will contribute to success or safety. Prof. Wise expects to make the voyage in sixty hours.

The opinion of public and scientific men, as concerns the probable results of this enterprise, is divided, many anticipating death and disaster. All, however, join in wishing the daring aronauts abundant success.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

CHRIST A REFUGE.

"As the shadow of a great rock in a weary land." Isaiah 32: 2.

Yes, such is Christ—weary and worn
I hasten to his side,
There sheltered from the storms of life,
In safety to abide.

From out the rock a gushing stream
Of living waters flow;
These waters quench my raging thirst,
And heal my every woe.

And should this earth's huge pillars shake,
And totter to their fall,
Secure I rest in thee, my Rock,
My God, my life, my all!

Neath this blest shade a trumpet note,
Has reached my listening ear;
It says the Lord our righteousness
Will soon on earth appear.

And when he comes to shake the earth,
And wake her slumbering dead,
The saint beneath this sheltering Rock
With joy shall lift his head.

Tho' all shall sleep—so says the word—
In that stupendous day,
When like a scroll the parched earth
Shall pass from sight away.

Escaping death, his waiting ones
Shall join the enraptured song—
"The kingdoms of the earth to God
And to his Christ belong!"

The travail of his holy soul
With joy he then shall see,
And claim, through his redeeming blood,
A countless progeny.

The wine press of his father's wrath
No more he treads alone;
He comes with thousands of his saints,
To claim his rightful throne.

His priestly sacerdotal garb
With joy he casts aside;
He comes in robes of majesty,
To charm his waiting bride.

The bridegroom comes—the joyful word
Hath caught her listening ear
The bridegroom comes—the joyful sound
Is echoing far and near.

O hasten to the sheltering Rock—
There yet is ample room—
Lest with the unbelieving world,
Thou share the sinner's doom. R. R. J.

ALMOST A CHRISTIAN.

FRANK BURR.

Paul was a Christian. Agrippa was almost persuaded to become one. The moral distance between them seemed to be slight, yet the spiritual distinction was great. And yet a single act on Agrippa's part would put him on the same track with the apostle, only his experience would but be commenced, while Paul's was comparatively mature.

Agrippa was convinced. Paul also, as formerly Saul of Tarsus, was first convinced before he became a Christian. Convinced of what? That Jesus of Nazareth was risen from the dead. Yea, more, that forgiveness of sins must be sought through him; that he *only* had power to give eternal life; and that opposing him was opposing God. Paul did not always think thus. He did not deny the fact of his former existence and death on the cross, but he gave no credit to the story of his resurrection. He did not deny that the dead could or would be raised, for he was a Pharisee in faith on this point. He looked for a Christ, but not for a *crucified* one. To his mind it was subversive of the whole plan of the kingdom of God to introduce this Jesus as the Christ. His heart was full of malice and hatred towards all who preached Jesus as Christ. He was *carnal*.

But while going to Damascus on a mission of death to all disciples whom he might find there, suddenly a light shone from heaven, above the brightness of the sunlight, and this very same Jesus was seen of him seated above, as Stephen had seen him on the day of his martyrdom. Perhaps Paul remembered Stephen's words descriptive of his vision. A voice was also heard by him, calling him by name. Still in doubt somewhat, he asked, "Who art thou, Lord?" He knew it was not a mortal being that he saw. He called him "Lord," and wished to know who he was. "I am Jesus," was the reply.

Paul was convinced. He was then "almost a Christian." Here was just where Agrippa stood—convinced, but not converted. One step only was all that was needed on his part to place himself where the Lord could commence a thorough work to remove that malice and hatred and carnality that dwelt within, and make him meek and lamblike as Jesus was.

With Saul, but an instant intervened and it was taken. "Lord, what wilt thou have me to do?" In one moment he changed masters. By one mighty working of faith that had been suddenly created in him by the vision, he at once threw off the yoke of bondage to Judaism, and gave himself up to Jesus. His mind was changed in a moment to give up all he possessed of power, position, honor, respect, gain, and to *count all as loss* for Jesus' sake. At once he accepted ignominy, disgrace, poverty, reproach, and persecution in all his future life, for the glory he saw in Jesus' person, and the "beauty of holiness," that he might be *made just like him*. It was no "cunningly devised fable," for he too had seen his glory.

But the light was too great for mortal vision. Blindness of eyes came upon him, and they led him into Damascus. For three days he remained thus without eating or drinking. His faith was being tested and he would not go beyond the command. He had arisen and gone into the city in obedience to the word of Jesus. The promise was, "It shall be *told* thee what thou must do." He waited to be *told*, and would do nothing, even to eat or drink, until word came from Jesus again. Three days passed without a word. Here was a trial of faith to begin with. But Paul "knew whom he believed" and would stand to his command if he died in the act. After three days Ananias came and spoke in Jesus' name, and gave Paul his sight again, and now he was ready to obey Jesus' word spoken by Ananias. He was baptized and filled with the Holy Ghost, and straightway preached Jesus in the synagogues of Damascus.

When Paul was *convinced of sin* by his experience in the way to Damascus, he was *almost* a Christian. When he *gave up* to Jesus, he was *in purpose* a Christian, and also in *act*, as far as he could be in that condition, and he was as fully accepted *under the circumstances* as ever in after life. But he was not as acceptable *in himself* as he was after being filled with the Holy Ghost. Jesus accepted him in the way, in order that he might fit him for his work, by testing his faith and imparting himself unto him with power. Paul's faith and sincerity were severely tested, but he endured because he *rested in the word*. He was *thoroughly dead* to the world, having been convicted of sin by the Spirit of truth, and his former life was *slain* in him.

He yielded to this death willingly, for he saw beyond it a new life and glory with which the former was not to be compared.

The evil spirit left him. For three days the house was "empty, swept," and was being "garnished" by trial. Paul was waiting for another tenant, and was spiritually in the transition state of death. And he would wait in this condition even if physical death ensued, trusting in "this same Jesus" whom he had seen as one able to raise the dead. He accepted the new covenant on his way to Damascus, and three days after Jesus ratified it by imparting himself unto him and sealing him as his own. The earnest of the future life was received by faith, and kept by faith in all his after life, and by it he was kept from sin, and strengthened to do all God's will.

Paul thus became a Christian. Agrippa was convinced of the same power in Jesus as a Savior, although by a different method, but he was unwilling to yield, and therefore went no further. He could not *give up*. He prefered present honor and fame, to that of a future life. He shrank from the *ignominy of the cross*. Pride was his eternal ruin. It was allowed by him to rule, and the will of the flesh was never crucified.

Which position will we choose, that of Paul, or Agrippa? We cannot have both. "Almost a Christian" is to be lost at last. Let us follow the apostle and be saved.

Norwalk, O.

Health is certainly more valuable than money, because it is by health that money is procured; but thousands and millions are of small avail to alleviate the protracted tortures of the gout, to repair the broken organs of sense, or resuscitate the powers of digestion. Poverty is, indeed, an evil from which we naturally fly; but let us not run from one enemy to another, nor take shelter in the arms of sickness.—*Johnson.*

PROVIDENCE.

Amid much scoffing and contempt the doctrine of a divine Providence in human affairs has maintained itself, and has at the present time, in a doubting age, a strong hold upon the mind of men. In some it is a vital faith, if not always an intelligent one, serving as a staff, a stay, a support. In others it is more an intuitive admission, usually lying dormant, but extorted in the presence of remarkable incidents in the history of the times. Striking illustrations of the existence and temper of the latter class may be found in the head lines and editorials of the newspapers; also in the obituary resolutions set forth by the societies of the day, which nearly always recognize in the death of a brother "the hand of God," even when practically it might truly be said of those who thus speak, that "God is not in all their thoughts." But this is only one of the many instances in which humanity, Caiaphas like, unconsciously testifies against itself and for its Creator.

Yet there are some who quite consistently (with their own teachings) deny that the Creator ever interferes with the machinery of the universe, which he has set in motion. And it should be here remarked that so far as this class attack religion their assault is more upon human *exposition* of the doctrine of Providence, than upon the scriptural theory of divine interposition. They are, also, more given to the Socratian plan of asking questions and proposing difficulties, than to attempts to solve the philosophy of undeniable facts. They urge their own facts with an implacable stolidity; and treat the alleged facts of faith with an undisguised contempt.

No doubt many have been too ready to discern the intricate relations between blessings and righteousness, misfortunes and sin. "Who did sin," said the disciples on one occasion, "that this man was born blind?" In their minds a deprivation so great could be no other than a punishment for sin. But the Savior rebuked the too hasty conclusion, and for ever settled the this principle, at least: that temporal misfortune is no certain evidence of the divine displeasure. Those who perished in the ruins of the tower at Siloam, were not the great sinners of the neighborhood. The Galileans who fell before the sword of Pilate were not the wickedest men of Galilee, but, possibly, some of the most devout.

But some have rushed to the opposite extreme, and upon this passage based a claim that Jesus Christ denied the doctrine of divine providence; ignoring the fact that the same great Teacher declared that the hairs of our heads are all numbered; and that not even a sparrow falls to the ground without notice by our Father in heaven. They overlook the fact that he forbade anxious thought for the morrow *because* God knoweth our necessities; that he bade us to seek the kingdom of God and his righteousness and all things essential should be added unto us.

It is well not to be hasty in our applications of the divine purpose. When Chicago was burned a famous Brooklyn divine declared it was a providential judgment. Not long after his own house of worship was burned to the ground, and the scoffers asked, if *that* too were a providential fire! chargeable to his own sins, or to the sins of his people? And we find that the tornado tears down churches as well as saloons. The angry ocean engulfs the Christian equally with the unbeliever. The plague respects not the house of the Christian, only as he respects the laws of hygiene and dietetics. The earthquake topples down a church, or the walls of the sickroom, as ruthlessly as the haunt of vice, or the warehouse. Churches burn up because they are carelessly built and illy protected against fire. Cities are burned up because they are built upon unscientific principles. Men prepare highways for the flames, and then wonder that the fiend travels over the road they have built. All these, and many like facts are adduced and urged by those who would fain have us believe that we are "orphans," without a Father, or that, at best, our Father has predetermined our times, and "what is to be, will be!"

We shall do well if we rush not to either extreme. We should not make ourselves ridiculous: neither should we deprive ourselves of God and hope in the world. Let us look at all the facts of our experience, and allow to them all their due weight. And we need never fear to look in the face of all the *facts* the skeptic can adduce. Facts are as much truths as the declarations of inspiration—and I may add, quite as likely to be be misunderstood or misinterpreted. Hence we should never fear facts, but consider them candidly and endeavor to correctly learn their import.

To my own mind nothing can be more absurd than the conception of a Creator with no active interest in either his works or the creatures of his hands. Especially is this true of a Creator whose work is not of necessity, but to advance his own glory and happiness by the progress and welfare of his creatures. I cannot conceive of the Almighty as constructing the machinery of humanity, and then leaving it to run itself, without the slightest supervision on his own part. But I can readily conceive of him as taking a direct interest in the details that are working out under general laws. It requires no effort of the imagination to think of him as directly exerting his power in behalf of any one of the souls to whom he has offered eternal life. That his power is not always exerted to ward off affliction; that he does not always interfere in behalf of his children against their enemies, whether in form of earthquakes, or storm, or ruffians, or conscientious persecutors, does not shake my faith in his fatherhood. He has written his own name as "My Father." He has a father's feelings—he means we shall so understand him, or he would not have employed that word: for God does not employ words to veil his thoughts, but speaks to man in the language of men. "Like as a father pitieth his children, so the Lord pitieth" us. Let us never doubt him. But he is a wise parent. Eli restrained not his sons. David's heart was nearly broken in consequence of his indulgence of a favorite son. It is no evidence of affection to grant every desire of one's child; nor a sign of love that one can say, I have never corrected my children. "Whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth." Not for his own pleasure, but for our good. It is in our haste that we say God has forgotten: time reconciles us to his way as the best way.

We have a memorable illustration of God's foresight and man's hastiness in the story of Jacob's family. We find a father's life wrapped up in a favorite son. His injudicious course has aroused jealousy in the family, as might have been expected. At last the opportunity occurs, and revenge is satiated, at least partially. The torn, stained coat is shown to the father, who mourns a dead son—dead by a most cruel death. It is a black cloud upon his social horizon; and he can see no silver edge, token of the bright lining. As time rolls on, the cloud grows bigger and blacker, and he cries out, "All these things are against me!" Yet they were not against him, nor against his family. The best interests of all had been conserved throughout. The simple-hearted dreamer at home would ever have been the subject of jealousy; would never have been understood; his virtue would have slumbered untested; his wonderful executive ability would have been lost in the care of a few sheep; his manly self-reliance and dignity of character would inevitably have degenerated under the debilitating influences of undue parental fondness. Hatred and persecution developed the rich vein of character and ability within him. Adversity did for him what a father's care could never have done. Trials placed him upon the throne of Egypt, and enabled him to become the savior of the family. Can we not apply the lesson in our own experience? Have we no Joseph, for whose untimely fate we refuse to be comforted? Have we no Benjamin whose future is a source of continual anxiety to us? for whom we are borrowing trouble, seeing in every rising cloud the precursor of a coming fatal storm?

But, says one, would you have us remain senseless clods, be marble statues unaffected by grief or trial? God forbid! Our great Friend did not forbid tears: he wept with us. Jacob's fault was not that he mourned—but he refused to be comforted. He refused to see the providence of God in the matter. He declined to "hope in God," or trust him. So with us, we are not forbidden to mourn; but we must not mourn as without hope. We are not forbidden to anticipate the future and make reasonable provision against trouble or disaster. But it is wrong when we begin to have anxious thoughts for the morrow; when having done *our* duty—done what we can—we *then* distrust God. Our "times are in his hands." He rules and overrules. Natural laws, forces, or causes, are but the expressions of his will. His wisdom is unsearchable, and his ways past finding out. He does not always heal; nor always turn away affliction. But he has assured us that all things work together for our good. And if we would honor our profession we should cultivate the spirit of the Hebrew worthies, who knowing the power of God over the fire, to quench its rage, declared that faith in his ability to save them: but added that whether or not the power was exercised in their behalf, they would still trust him: believing burning to ashes a lighter doom than an injury to the conscience by commission of sin.

Life is a tangled skein: but it will be untangled in the world to come. Let us wait. "Wait, I say, on the Lord."

SYNTYCHE.

FLEE.

J. W. THOMAS.

Flee what? Flee youthful lusts. They are of the devil. They ruin your health, they blight your happiness, they wreck your memory, they defile your conscience, they corrupt your imagination, and they will damn your soul to all eternity unless you flee. See that young man! How pale his countenance, how languid his eye, how husky his voice, how loth to appear in company, how he shuns the piercing glance of his mother, how he seeks solitude! What is the matter? Ah, some *secret vice* is undermining his health, and sapping all the vigor of his youth. Parents, are you blind? Do you know where your children are, what company they keep, what books they read, what secret habits are ruining them for time and eternity?

The greatest sin of the age is licentiousness. There is hardly a school in the land but what has more or less corruption about it. Boys and girls mingle together, they get bad books, their minds are corrupted, evil habits are formed, and they are led on the road to ruin, The fashions of the day are detrimental to good morals. The style of living is calculated to inflame the passions and set on fire unholy desires. Boys and girls, all the way from twelve to twenty, are allowed to sit up late, night after night. This may be proper under certain circumstances, but such a course is often fraught with mischief. This is plain talk I know, *but truth is truth*. Would that there were a million tongues and a million pens employed to save the beautiful men and women of America!

Young men, young women, beware of evil companions. Guard against occasions of temptation. Flee youthful lusts. One evil minded youth may corrupt a whole neighborhood of good boys. Flee, flee! Shun the path of the destroyer. Resist temptation. Keep yourself pure. Forsake every false way. Love God. Trust in Jesus. Pray. If any evil habit has obtained the mastery over you, cry mightily to God for help. Read good books. Seek the company of the holy. Be temperate. Rise early. Bathe frequently. Take care of your health. Be humble. Live to do good. "Escape for thy life."

WHIPPING CHILDREN.

Do children, in general, need as much punishment as our fathers seemed to think? Admit that some children need more, do not the greater number need less? Is not the rod a cheap substitute for parental skill? There ought to be a statistical table with the following head: Unwhipped children, whipped a little, whipped fully, and whipped a great deal. Then we could form a judgment of the benefits accruing.

We would not be understood as reprobating corporal punishment. Grateful for our own youthful enjoyment of such a means of grace, we advocate a due measure of it. But not upon all; some children are better without it. Whipping should be reserved as a luxury, and served up in a striking manner, so as to fire the imagination, while it stirs up the flesh. Only for grave offences, for bestial sins, for brutal conduct, for most dishonorable and mean offences should it be employed.

We shall not venture an advice on this matter which after all must be settled in every house for itself. But if we *should* ever venture to express ourselves, we think it would be in about this wise: Govern by rational and moral motives, and govern yourself first; use the rod rarely, but when you take it make a jubilee of it, so that such an elect hour will stand forth like a monument in the child's memory.—*H. W. Beecher.*

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DIVINE TRUTH.

Human truth is a communication of facts given through human instrumentality for a human purpose. Divine truth is a correct statement, or representation, of facts made by a divinely appointed instrumentality for a divine purpose. It is a transcript of the divine mind.

Truth therefore exists in words, signs, pictures, maps, models, or anything which conveys knowledge from one mind to another. All communications which produce an idea contrary to facts in an error or a lie.

All the truth needed for our salvation is offered, suited to all persons, times, and circumstances. It presents a knowledge of all things important to be understood in this state, of the past, present, and future. All of God's works are perfect, therefore his truth is perfect. There cannot be a superabundance or a lack. Just what is needed was given; no more—no less.

All the attributes of the God-head are pledged to fulfill every promise, and execute every threatening, exactly according to the conditions expressed. "Heaven and earth shall pass away; but my words shall not pass away," said Jesus.

The original purpose of God was to govern all his creatures by direct instruction and personal presence; but the fall of man destroyed this arrangement, and God substituted divine revelation for the former, and the Holy Spirit for the latter.

If a mighty army were quietly lying in their intrenchments around a besieged city, with great cannon and charged mortars all in position, waiting for the awful suspense to be broken by orders from the commander-in-chief, and a person unacquainted with all this should see a small sealed document, with no external appearance of power or special importance, borne by a man in coarse garments to the door of a tent, nothing about the document or the orderly bearing it would seem to demand a second serious thought. If he were told that the order conveyed power which would produce results, the news of which would convulse a generation, and produce matter to fill one of the most interesting pages of human history, it would be exceedingly difficult to make him believe it. But notwithstanding the inferior appearance of the document, and its bearer, it conveyed the power of an empire and resulted in a mighty battle. It caused the heavy artillery to roar with deafening vibrations, and small arms to light up long sheets of livid death. A rich and mighty city is laid in ruins. Indescribable anguish is wrung from thousands of bleeding, dying lips; while long graves are opened, in which the sons of broken-hearted mothers rest in dreamless sleep, without a funeral dirge or parting moan.

So is the word of God. It was conveyed from the Infinite Mind, sealed with the Spirit of Inspiration to the humble servants of God—men of humility, shepherds, fishermen, plebians, who never aspired to high positions or sounding fame, and upon whom the world looked with contempt. There was nothing about its external to command obedience or respect; for its true character is known by faith and not by sight. Therefore dispensational, or present truth, is always unpopular to those who do not enjoy true faith, until *after* it has accomplished its specific work, so that it may be understood without faith. Then the world will admire it, and wonder that intelligent people should ever have rejected it.

Let us cast the eye back and see the word of God as it came from the executive throne of Jehovah. No manifestation of power was in the revealment. No worldly dignity or honor in the messengers who bore it; but like the military order, its application manifested hidden power and divinity, which proved its authorship.

Noah was doubtless a man of little fame or notoriety; and the truth he taught seemed crude, unphilosophical, and contrary to all science; so that nearly all the world rejected it. But when the period of faith had ended, and the foundations of the great deep were broken up, its hidden power was manifested to every eye, and the scoffed-at-ark became the only place of safety in a ruined world.

The word of God to Lot, and his proclamation of it, put him in the position of a mocker in the eye of worldly worship and scientific unbelief. The Sodomites blinded themselves to the inner wonders of divine revelation, until the battle-cry was heard, and the foretold destruction came, burning, melting, destroying the doomed cities.

Let us look at Moses, seated under the folds of his tent in the wilderness, writing words which he said God had spoken, giving the future history of a host of uneducated freedmen just delivered from bondage; unused to self-government; incoherent, clamorous and threatening sedition; confronted by strong and well organized armies who combined for their utter destruction. But the writing in that text says, they shall triumph over all foes, and peaceably possess the coveted land of Canaan. It gives the assurance that they shall long continue as a people; shading their national experiences to the end of the world. And notwithstanding the apparent insignificance of the document, and the unostentatious manner in which it was given, not a word has failed of fulfillment to the present time.

In the Hebrew Prophets there was apparently nothing superhuman: no external appearance of superior wisdom or power. Their communications were stories of dreams and visions and voices which they professed to have heard in their retirement; all of which the skeptic could explain as dyspeptic dreams and optical illusions. When these stories were told they seemed to the unbeliever perfectly incredible; for they purported to foretell events unlike anything which had ever taken place, and contrary to all philosophy and science. They told of the overthrow and complete demolition of Nineveh, Babylon, and Tyre. These were the first great fortified cities of the world. None such had ever been taken and completely destroyed. Their mighty walls, vast towers, and defensive waters, guarded by invincible armies, commanded by kings who had no peers, presented facts which, arrayed against the stories of their destruction told by those obscure men, would seem to prove that it would be a lack of wisdom and common prudence to credit them.

They also sketched the political history of the Gentile world, mapping four great empires and filling up the post-deluvian ages to the triumphant reign of Messiah. They located the first appearing of the Redeemer upon the human stage, describing him and the circumstances connected so minutely, that all might identify him when he should appear.

At the time of Christ's first appearing, the last volume of the sacred library was written, which gives interpretations and makes application of the sayings and representations given by Moses and the prophets. In this we get the closing sentences of divine truth, so that woe to the man or angel who shall "add to," or "take from," these sacred volumes.

Let the skeptic scoff at God's truth; he only sees its external simplicity, and does not understand its internal power and glory. But to the eye of faith, which penetrates to its divinity, viewing its author, its power, and the certainty of its fulfillment, it is godlike and sublime.

The earth and all its elements and beings have been made obedient to its utterances. It spake and the foundations of the great deep were broken up, and a whole generation of scoffers were baptised unto death. It commanded, and a sulphuric furnace was heated, and vomited forth its seething contents upon the doomed cities. Its silent pages gave the forewarning of the destruction of great cities, the strength and pride of kings, and not one of them stood an hour after the time fixed by these inspired words. Kingdoms and empires arose according to their announcements.

Those sacred records give also a minute consecutive history of the Christian ages; presenting the destruction of Jerusalem, scattering of the Jews, Christian apostasy, manifestations of the apocalyptical Babylon, usurping authority over seven kingdoms, made drunken with the blood of martyrs, hated by ten Roman (Italian) kings, who shall strip her of her power and riches, making her lament and bewail her condition, when suddenly she shall sink with all the harlot-family in the sea of eternal perdition.

Connected with the fall of Babylon and her lamentation, will be proclaimed the "gospel of the kingdom," witnessing to all nations that the end of the Christian age is approaching, when the final and last revolution of our world shall take place.

Then the Judge will appear, the dead re-live, and the last sentence he pronounced upon all.

Beyond these dark and appalling scenes—the result of sin—rises the new earth, all glorious and perfect, upon which will descend the New Jerusalem, the metropolis of Christ's kingdom, where all the holy family of God will be assembled, and the great jubilee will be celebrated. Then will the sad story of sin end, and the arch rebel against God, the liar of ancient fame, cease to live.

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Doctrinal.

"PROVE ALL THINGS."

PLACE OF REWARD.

PROPOSITION II.—*The Scriptures teach that the saints will go to heaven to receive their final reward.*

E. E. ORVIS *affirms*; A. A. PHELPS *denies*.

AFFIRMATIVE—No. 1.

The diligent student of the Living Oracles who has read the preceding portion of this discussion, free from prejudice and previous bias, will, I judge, be fully satisfied that the Scriptures do not teach that this planet is destined to be renewed, or to become the everlasting home of the saints. Where, then, will be that everlasting home? The proposition standing at the head of this article is the answer which I give; and it will be my purpose now to show that it is also the Bible answer.

The word *heaven* is used in the Scriptures in three distinct senses; or, perhaps I should say, there are three distinct heavens alluded to in the Scriptures. (1) The atmosphere which surrounds the earth—as "the clouds as heaven;" "the fowls of heaven." (2) The vast expanse in which the stars are placed, as "the stars of heaven." (3) God's "dwelling-place."

It is this "third heaven" that the proposition refers to. The Scriptures do not inform us as to its precise location in the mighty universe of God; but that such a place exists, it is safe to presume will not be denied. The following facts in regard to this place are worthy of due consideration.

1. Heaven is God's dwelling-place—the place in which he is, as he is no where else. In some sense God is *Omnipresent*, so that David could truthfully say "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139: 7-10.) Yet there can be no doubt but heaven is the Capital of his empire, and the peculiar place of his abode. Solomon says: "God is in heaven, and thou upon earth." (Eccl. 5: 2.) And in his beautiful prayer at the dedication of the temple, he repeatedly calls heaven, God's "dwelling-place."

2. Heaven is also the dwelling-place of the angels. They are called "the angels of heaven" (Matt. 24: 36; Mark 13: 32;) "the angels of God which are in heaven." (Matt. 22: 30; Mark 12: 25.) Of the numbers of these angels we can form no conception. We read in one place of "thousands of angels;" in another, of "more than twelve legions of angels;" and in another place of an "innumerable company of angels."

3. Heaven is the place where Christ was with the Father before the worlds were made, from which he came when he was "made flesh and dwelt amongst us," and to which he returned when he left this earth.

4. At least two men have been translated to heaven, to wit: Enoch and Elijah. Of the former it is said: "And Enoch walked with God; and he was not; *for God took him.*" (Gen. 5: 24.) Paul says: "By faith Enoch was translated that he should not see death; *and was not found because God had translated him.*" (Heb. 11: 5.) Of the latter it is said: "And it came to pass, as they still went on, and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind *into heaven.*" (II Kings 2: 10.)

5. This brings me to the proposition now pending: "*The Scriptures teach that the saints will go to heaven to receive their final reward.*"

This proposition, it is believed, is so clearly and explicitly taught in the Scriptures, that, when the divine testimony is collated and duly examined it will leave the subject free from doubt. A portion of that testimony is submitted, as follows:

1. (Phil. 3: 20.) "For our *conversation* [*politeuma—citizenship*] is in heaven."

2. (Luke 10: 20.) "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice that your *names are written in heaven.*"

3. (Matt. 6: 20, 21.) "But lay up for yourselves treasures *in heaven*, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there your heart will be also."

4. (Matt. 19: 21.) "Jesus said unto him, If thou wilt be perfect, go and and sell that thou hast, and give to the poor, and thou shalt have *treasure in heaven.*" See also Luke 18: 22.

5. (Matt. 5: 12.) "Rejoice and be exceeding glad; for *great is your reward in heaven.*"

6. (Luke 6: 23.) "Rejoice ye in that day, and leap for joy; for behold your *reward is great in heaven.*"

7. (Heb. 10: 34.) "For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that *ye have in heaven a better and enduring substance.*"

8. (I Peter 1: 3, 4.) "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an *inheritance, incorruptible, and undefiled, and that fadeth not away*, reserved in *heaven for you*, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."

These testimonies are too plain to require much comment. If the saint has his *citizenship* in heaven, his *name written* in heaven; his *treasure* in heaven; his *reward* in heaven, a *better and enduring substance* in heaven; and his *inheritance* in heaven; it would seem to be conclusive of the truth of this proposition. If these texts do not teach that the saints will go to heaven to receive their final and eternal reward, it would be difficult, I think, to frame any words together so that they would teach this.

I trust I may be permitted to say here that for my own part I have no aversion to going to heaven—being "sent off to heaven," as my esteemed opponent expresses it. As it is the place of God's abode, and also the home of angels, and of the blessed Savior, I think it must be a very pure, holy, and lovely place. I have never been able to work myself into any sort of rapture over the idea of staying eternally on this planet—no matter how much it might be patched up and fixed over. David says to Jehovah: "In thy presence is fullness of joy; at thy right hand are pleasures forever more." (Ps. 16: 11.) Such a place, it seems to me, is infinitely more desirable than any possible condition of things on this mundane sphere; and I am content to cherish a HOPE that leaves this earth out of its purview, and "reaches to that within the vail." In the love of truth,

Benton, Ts. E. E. ORVIS.

NEGATIVE—No. 1.

I do not share in the convic[tion] of my theological opponent, that the [great] reader of what has been written under the first proposition, will be convinced of the falsity of my position. On the contrary, I believe that, in proportion as he lays aside his prejudices and reviews the whole case in the light of God's truth, taking every passage according to its original and intended import, he will see, by faith, a glorious *new earth* rising out of the conflagration that awaits the present one, prepared expressly to be the home of redeemed sinners. If my proof-passages had all been adduced from the Old Testament, there might have been some plausibility in the claim that the glowing promises of a *terra firma* possession, so repeatedly made to the saints, had reference to the present dispensation. But I have shown that the New Testament is but an echo and confirmation of the Old, while both point forward to a glorious *real-estate* habitation which the saints have never yet enjoyed.

If Daniel tells us that the God of heaven will yet set up a kingdom that shall effectually crush and utterly supplant all the corrupt kingdoms of men, John echoes the glad prophetic strain by pointing us to the "good time coming" when the kingdoms of this world shall have been swallowed up in the kingdom of our Lord and of his Christ. Jesus expressly taught his disciples to pray for that kingdom to come; which shows that it was still future. When it does *really* come, the will of God shall be as perfectly done on earth as it is now done in heaven. Daniel also declares that the kingdom shall be given to the *saints*. The Apocalypse represents the gathered and blood-washed host as exclaiming: "*We shall reign on the earth.*"

David affirms that "the righteous shall inherit the land and dwell therein forever". Jesus confirms it by saying: "Blessed are the meek, for they shall inherit the earth." My opponent urges that this promise is quoted from the 37th Psalm, and they both mean the same thing, namely, that long life in this world is promised to the obedient, who may hence be said to inherit the earth, while the wicked are cut off by an untimely death. But can the reader seriously believe Jesus Christ was teaching his disciples that if they would only be "meek" they should *live a long time* in this stormy world? I am bold to say that he meant no such thing! On the contrary, he forewarned them that their very principles would bring on trouble, persecution, and death. They were not to expect long life and temporal prosperity, but were to give up all worldly prospects and be willing to *die* for the cause they had espoused, assured that if they *lost* their life for *His* sake they should *find* it again.

I am happy to agree with my brother in his statement that the term "heaven" is used in several different senses; also, that it is employed to designate a real place, where God and Christ and the holy angels now dwell. This fact, however, by no means establishes the theory that *Christians* ever did or ever will find *their* home in heaven. Popular theology teaches that the saints of earth have been ascending to heaven, in a disembodied state, for thousands of years; and hence the millions of them are already glorified and rewarded. The Bible teaches that "*no man hath ascended up to heaven, but he that came down from heaven.*" (John 3: 13.) Peter, in his great Pentecostal sermon, clearly taught the exaltation of Christ at "the right hand of God," but declared in the same breath that "David is not ascended into the heavens."

The typical lesson taught by the tabernacle service amounts to a demonstration that no human being has been admitted to the "holy of holies"—the immediate presence of God. In the type, none but the high priest was admitted there, and he only once a year. In the anti-type, "heaven itself" is the "most holy place," and Jesus Christ is our great "High Priest"—who now "appears in the presence of God for us." As in the type the high priest *came out* of the "holy of holies" to bless the people, so Jesus Christ, at the close of his priestly office, is coming *out of heaven* to crown his people with eternal life in the "new earth wherein dwelleth righteousness."

"But what about Enoch and Elijah? Are they not in heaven?" It depends upon what heaven is meant. They are surely not in the "holy of holies," as I have already shown by referring to the "holy places" of the earthly tabernacle, which are "the figures of the true" and "patterns of things in the heavens." They are not in the heaven where Christ is, for "no man hath ascended to" *that* "heaven" but himself. Indeed, the Bible does not affirm that Enoch went to any kind of heaven, but only that he was "translated." It does say, however, that "Elijah went up by a whirlwind into heaven." This proves that he was taken up into the atmospheric heavens, but not that he was carried into the heaven of heavens where God dwelleth in "the light which no man can approach unto." That blissful place is not to be reached by means of a "*whirlwind.*"

I have now shown that the heaven where Christ sitteth on the right hand of God" is not the *present* home of departed saints. I have also shown that the saints are to share in Christ's "*kingdom*"—that the kingdom is to be "*everlasting*"—that it is to be located "*under the whole heaven*"—that it is to supplant the "*kingdoms of this world*"—that the saints are to "*inherit the earth*"—that they are to "*reign* on the earth"—that they are to "inherit the land and *dwell therein forever*"—that they are to be "*recompensed in the earth.*" Does the candid reader require any more proof that the saints are *not* going to *heaven* to receive their reward? Here it is. Jesus had been telling his disciples that he was about to leave them, and then added: "As I said to the Jews, Whither I go ye cannot come, so now I say to you." (Jno. 13: 33.) It is not the gospel plan that *saints* should *go to* heaven after their reward, but that *Jesus* should *come from* heaven to bring their reward with him. Hence he says: "Behold I come quickly; and my reward is with me to give every man according as his work shall be." (Rev. 22: 12.) With these great facts and principles before us, we shall not find it difficult to understand the following passages, which my opponent relies upon to prove his sky-kingdom theory:

1. "Our conversation [citizenship] is in heaven." (Phil. 3: 20.) Very well. Our *city*—New Jerusalem—the capital of our future inheritance—is now in heaven. But it is not to remain there. In prophetic vision John saw this holy city "coming down from God out of heaven." We do not go after the city—the city comes to us. And *Jesus* comes, too! This is the grand truth of the context. It is from heaven that we "look for the Savior, the Lord Jesus Christ, who shall change our vile body," etc.

2. "Rejoice that your names are written in heaven." (Luke 10: 20.) They are elsewhere represented as being "written in the book of life." That book is to be opened when the dead are raised and the world is judged. But that judgment scene is to be in connection with *this earth*, when the Son of man shall come in his glory, and all nations shall be gathered before him. Surely the passage does not prove that the saints will go up to heaven to be crowned.

3. "Lay up for yourselves treasures in heaven." (Matt. 6: 20.) Heaven may justly be regarded as the repository of our treasures, because our *city* is there, and our *Savior* is there. Christ is the object of all our hopes. He is emphatically *our life*. Our dearest interests cluster around him. So long as he remains in heaven, our *treasure* is there. But the fact of our having treasure in heaven no more proves that we are going there to live *hereafter*, than it does that we are *already* there.

4. "Give to the poor, and thou shalt have treasure in heaven." (Matt. 19: 21.) That is just the way to secure the "true riches." Every kind act performed in the name of Jesus is recorded in God's "book of remembrance," and it will be found at last that it was a grand investment.

5. Rejoice and be exceeding glad, for great is your reward in heaven." (Matt. 5: 12.) If you follow Christ's direction, "great is your reward in heaven." It is in a safe place, and will be conferred in due time. But *you* are not there, if your *reward* is. Just remember that Christ is coming to bring the reward when he comes again to earth, and all is plain.

6. (Luke 6: 23.) This means the same as the preceding passage. If we lose our money, reputation, friends, or even life itself, for the sake of Christ, we shall only enhance our wealth in the world to come; and "when Christ who is our life shall appear, then shall we also appear with him in glory."

7. (Heb. 10: 34.) The same sentiment is also here expressed. Surely we do not disown our heavenly possessions; for, were it not for what heaven now contains, we could have no hope for the future redemption of earth. For this reason, heaven and earth are closely allied to each other. All things are ours, and we are Christ's, and Christ is God's. So heaven is now the grand treasure-house. But this poor earth is soon to be enriched by the overflowing of heaven's wealth. The everlasting kingdom, with the holy city for its metropolis and Jesus for its rightful ruler, will constitute a more "enduring substance" than all the spirit-lands that were ever located in human brains.

8. (I Pet. 1: 3, 4.) Here is a glorious "inheritance" held up to the eye of faith. "By the resurrection of Jesus Christ from the dead," we are begotten to a "lively hope" of that inheritance. It is now "reserved in heaven," in the sense before explained. Christ himself is "received"—"reserved"—retained, "till the times of restitution." When the bell of eternity shall toll the requiem of time, and Christ comes to raise the sleeping dead and clothe his people with the bright robes of immortality, then will be realized the deliverance for which they have waited—the "salvation ready to be revealed in the last time"—when our groaning planet shall be redeemed from the curse, when the works of the devil shall be destroyed, when sin and sorrow shall be ended, and when "the glory of God shall cover the earth as the waters do the sea."

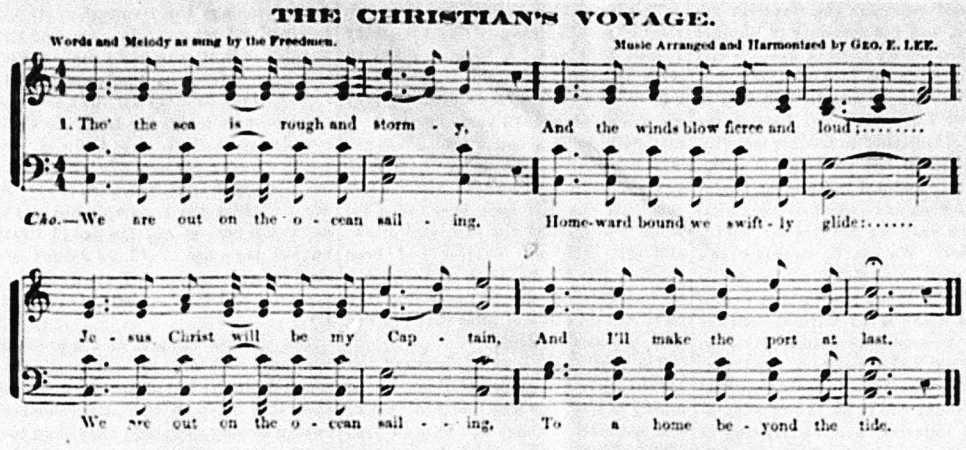
Vineland, N. J. A. A. PHELPS.

Heaven help the man who imagines he can dodge enemies by trying to please everybody! Not that one should be going through the world trying to find beams to knock and thump his head against, disputing every man's opinion, fighting and elbowing, and crowding all who differ from him. That, again, is another extreme. Other people have their opinion, so have you; don't fall into the error of supposing they will respect you more for turning your coat every day, to match the color of theirs. Wear your own colors in spite of winds and weather, storm and sunshine. It costs the vacillating and irresolute ten times the trouble to wind and twist and shuffle, that it does honest, manly independence to stand its ground.

It is almost as difficult to make a man unlearn his errors as his knowledge.—*Colton.*

THE CHRISTIAN'S VOYAGE.

Words and Melody as sung by the Freedmen. Music Arranged and Harmonized by GEO. E. LEE.



2. Jordan's billows all around me,
And the stormy tempests' rage;
Jesus shall command the ocean,
And will give a homeward breeze.
CHORUS.

3. Yes, I think I see the city,
And the light-house on the shore;
Hark! I hear the angels singing—
Come, oh come, my brother, come.
CHORUS.

4. Yonder comes the pilot angel,
Comes to waft me to my home;
Soon with them I shall be singing,
There with Moses and the Lamb.
CHORUS.

5. Soon I shall be in the Kingdom,
Soon I shall outlive the storm;
Soon I shall be in the Kingdom,
There around my Father's throne.
CHORUS.

6. There the winds will all be silent,
There the tempests never rage;
All the sailors that are faithful,
There shall meet to part no more.
CHORUS

7. There I soon shall meet my mother,
There I'll meet my father too;
There with them I shall be happy,
And we'll never part again.
CHORUS.

INDICATIONS OF A FUTURE LIFE.

ALVIRUS N. HITCHCOCK.

This world is filled with mysteries. It is a state of insufficiency—of incompleteness. It demands a complement in something yet unknown and unrealized. All along the world's broad highway countless shadows linger, prefiguring living forms yet hidden behind the mystic veil of futurity. God has said there will be a future life; yet outside of this, we see it typefied in the natural hopes of humanity. The desire for a life to come is world-wide; and the belief in it is co-eval with the desire. Though different nations and tribes differ widely in regard to the future state, and the relations of this life to the next, some notions being absurd and imperfect in the extreme, yet there is a universal concurrence in the belief that death is *not* an "eternal sleep." Most heathen nations, being fully persuaded of another life, and knowing no other condition upon which it might be attainable, have invested man with the element of his own redemption. Being unacquainted with Jesus Christ, they have made a future life dependent upon an immortal principle within. The idea that man will live beyond the grave, was cherished by the ancient Egyptians, Persians, Assyrians, Scythians, Phenicians, Druids, Celts, and by almost every other ancient nation and tribe of which we have any record. The Scythians taught that death was only a change of habitation. The sect of the Magians which prevailed in Assyria, Babylonia, Media, and Persia, admitted the doctrine of future rewards and punishments; and, after the change effected in their religion by Zoroaster, they paid their worship to the one unknown God of the Hebrews, and taught that there will be an eternal separation of good and evil at the end of the world. It is a well known fact that Plato, Socrates, and other Greek philosophers, as the representatives of prevailing opinions, taught the immortality of the soul. The writings of the ancient poets abound in allusions to pains and pleasures in another world. Their ideas of future happiness are seen in their fanciful descriptions of Hesperian gardens and Elysian fields where the souls of the virtuous rest secure from trouble and danger, and enjoy uninterrupted bliss in the vigor of perpetual youth.

And not only have the nations of antiquity believed in a future state, but there is scarcely a tribe upon the earth to-day that does not adhere to the same opinion. The inhabitants of the Society Islands believe not only in future consciousness, but in degrees of felicity according as men have pleased the "*Eatoa*," or Deity, in this life. The New Zealanders have more imperfect notions, but still cling to to the hope of bliss hereafter. The chiefs of the Friendly Islands believe that their souls are immortal, and that, at the death of the body, they are conveyed in a fast sailing canoe to the country of "*Boobludha*," a distant blooming paradise, where they are permitted to feast upon the favorite productions of their native soil, and where their felicity will never be disturbed by death or sorrow. The Persians, in burying their dead, leave one part of their graves uncovered, believing that their lifeless bodies will be reanimated, and visited by angels, who will conduct them to abodes in another world commensurate with their present abilities and attainments. Under the influence of this belief, thousands of Hindoo women sacrifice themselves upon the graves of their husbands, in the hope of a happy union hereafter. The various tribes of Africa, as far as known, have been found to believe in a Supreme Being, and in another state of existence. The Indians of North America believe in the existence of the Great Spirit, and form many conceptions of the future. It is believed by many of them that beyond the most distant mountains of their country there is a wide river; beyond that river, a vast country; beyond that country, a boundless sea. In this are a thousand islands containing beautiful hunting grounds abounding in deer and buffaloes.

"Even the poor Indian whose untutor'd mind
Sees God in clouds, or hear him in the wind,
Whose soul proud science never taught to stray
Far as the solar walk or milky way—
Yet simple nature to his hope has given
Behind the cloud-topt hill, an humbler heaven;
Some safer world in depth of woods embraced,
Some happier island in the watery waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold—
And thinks, admitted to yon equal sky,
His faithful dog shall bear him company."

Thus not only Christians and philosophers, but the most barbarous and unenlightened recognize the Supreme Intelligence, and the certainty of another life. When the icy hand of death is laid upon the friends we love so dearly, and we give them up to pay the last debt of nature, we *instinctively* look beyond the shodows of mortality to another meeting. This thought is not the result of training, nor is it confined to Christian lands: it is *world-wide*, and *ancient* as man himself. How shall we account for this innate desire? We can do so only in one way: *we must admit that it will eventually find its object.* It is a law without exception that there is no natural desire or tendency possessed by animated beings that does not find somewhere, conditionally or otherwise, its legitimate gratification. We may call it the law of adaptation. So universal and undeviating is this law that we may often calculate with accuracy in regard to objects around us. If, in exploring a country, we discover a race of animals which, judging by their organization, we find exactly adapted to a certain kind of food, we may safely conclude that just such food is to be found in that country; and if, in the same manner, we come to the conclusion that so many years are required for the development of the race, we may safely calculate its average age. Numberless demonstrations of this law are seen all around us. But here is a desire the most natural, the most ardent, and one to which humanity clings with the greatest tenacity. The brute knows nothing of it. The ever-revolving present is the limit of his narrow conceptions. But man—noble, God-like man—cannot and will not be satisfied with this shadowy state. Now, unless there is discord and injustice in the government of God, (and who will admit it?) this instinctive longing will in some way find its full satisfaction. And if eternity alone can develop the mind of man, then eternity is his legitimate destiny. Not that he is naturally in possession of a deathless quality, but that God designed him for that end; and if he fails of reaching it, it is because he fails to meet the condition.

"Whence springs this pleasing hope, this fond desire,
This longing after immortality?
Or, whence this secret dread and inward horror
Of falling into nought? Why shrinks the soul
Back on herself, and startles at destruction?"

There is but one answer: "*God made man to be immortal.*"

Fennimore, Wis.

GRANGE-THEOLOGY.

An article in the *Christian Cynosure*, published in Chicago, gives the ritual of the new secret lodge or "GRANGE" in which farmers are to learn ever so much hidden wisdom at about five dollars a head.

In the "degree of cultivator" we get something interesting. The writer says:

"On being brought before the master the obligation of secrecy is taken from the candidate, who is here as in the other degrees told with Masonic method that it 'will not conflict with your moral, social, religious, or civil duties.' After the pledge of secrecy, the candidate is carefully instructed in the boasted lore of the grange, thus:

"Brothers, we are now to teach you how to plant the seed. Behold it—inanimate kernels of corn; but the germ has life—the future plant is there. We loosen the soil, we bury the seed; and IN SO DOING LET US IMPRESS UPON OUR MINDS THE TRUTH OF THE IMMORTALITY OF THE SOUL. There is no object found in nature in which to appearance life and death border so closely together as in the grains of seed buried in the earth: BUT WHEN LIFE SEEMS EXTINCT, A FULLER AND RICHER EXISTENCE BEGINS ANEW."

This seems ancient. It sounds like Socrates, Plato, and others of the old heathen philosophers. Of course it squarely contradicts the Bible, which says nothing of "the immortality of the soul" but which teaches that God "only hath immortality," that Christ brought it "to light in the gospel," that it is to be sought for by "patient continuance in well doing," and is to be "put on" at the sounding of the last trump—(I Tim. 6: 16. I Tim. 1: 17. II Tim. 1: 10. Rom. 2: 7. I Cor. 15: 53, 54)—but this is a minor matter, as it is well known that secret societies throw their green sprigs into their comrades' graves in token of their faith in the immortality of the soul, with as much confidence as Plato, or any other heathen who had never heard of "Christ who is our life," and the immortality which he shall give in the resurrection.

This instruction imparted to the "cultivator" sounds strangely like something I read long ago. A man and woman were appointed as "cultivators" to take care of a very beautiful garden, and they got along finely until some one came to initiate them into new ways. He began with a lesson on the subject of "IMMORTALITY," saying, "YE SHALL NOT SURELY DIE," and the bait took, they broke the rules, transgressed the law, and DIED and after the old deceiver had been proved a liar by the death of those who he had declared should never die, then he turned around and after they did die, said they *were not dead!*

The first "patron of husbandry" lost his chance in the garden of Eden by listening to some one who told him that he was *immortal* without the help of God who made him. Let those farmers who are swallowing this new story about the same old subject, take warning by the fate of their progenitors and study their Bibles instead of swearing hideous oaths, and depending upon dark lantern lodges for information borrowed from heathen philosophers about the immortality of the soul.

The work of Christ in destroying death goes farther than any heathenish teachings about "the immortality of the soul." It gives immortality to the whole man—soul, body, and spirit—at the appearing of Jesus Christ, instead of leaving the body in the grave and the spirit in cloud-land, to wander through the spheres, and tip tables, overturn chairs, and deceive silly women. It is best to believe God.

E. O. S.

DOES DEATH OPEN HEAVEN?

CYRUS MENDENHALL.

The following syllogism, among other thoughts, was suggested by hearing one of our most learned and popular preachers assert that "all good men go to Christ at death:"

Christ is at God's right hand in heaven; consequently all good men (in order to be with him) *must go to heaven at death. David was a good man, and is now dead; so,* (if the premises are correct,) *David is in heaven.*

But what saith the scriptures? "*David is not ascended into the heavens.*" (Acts 2: 34.) Again, Christ said to Nicodemus, "No man hath ascended up to heaven, but he that came down from heaven." (John 3: 13.) How can we harmonize the theory of going to heaven at death with these plain words of our Redeemer: "Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, *whither I go ye cannot come;* so now I say to you." (Jno. 13: 33.) Christ's ascension was not typical of the soul's departure from the body, but of the resurrection; for he was the *first fruit of them that slept;* which could not be a fact, had good men who died previous to the ascension been received into heaven.

If good men receive their reward at death, and are immediately ushered into worlds of bliss and endless security, how could it in any way be a possibility for them to perish if there should not be a resurrection? The inspired Paul distinctly says: "If the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain, ye are yet in your sins. *Then they also which are fallen asleep in Christ are perished*" (1 Cor. 15: 17, 18.)

Thus we see that the traditions of men conflict with the truth of God, and by their mystifying and spiritualizing effects, obscure or entirely destroy the sense of many plain texts. This manner of interpretation teaches death to mean life, and everlasting destruction to signify "everlasting preservation." It entirely reverses the plan of God, making Death a friend, the resurrection unnecessary, Christ's coming needless, the judgment day a farce, and the final abode of the saints in some imaginary locality termed for convenience as "beyond the realms of time and space."

In order to escape these and many other misconceptions, we should believe the word of God as it is written and cause our theology to run parallel with it, rather than follow the custom of many who wrest the scriptures in such a manner as to have them accord with their inventions.

The second coming of Christ to reign upon this earth, though promulgated by himself, and fully taught by the disciples, has now become almost hid from view in the majority of the modern churches, by a false hope of reward at death. By their teachings the resurrection is virtually of no account; but we find that the church in its pure state made it their only hope of futurity. Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, *shall give me at that day;* and not to me only, *but unto all them also that love his appearing.*" (II Tim. 4: 6, 8.) We find that the time specified as *that day* in our text is not the day of death, but the day when the "Lord Jesus Christ shall judge the quick and the dead at *his appearing and his kingdom.*" (II Tim. 4: 1.)

The time as foretold in the prophecy has come "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and *shall be turned unto fables.*" (II Tim. 3: 4.) Believing this, it becomes our duty to let our light shine, though by so doing some may wink hard against it, and many be displeased.

Time is short. Knowledge is on the increase. There is much running to and fro. Wars and rumors of wars are rife all over the world. The signs are becoming more clear and more numerous. The earth in her aged feebleness has many convulsions which are but premonitory symptoms of her final demise.

May we all be faithful to the end, that "when Christ, who is our life, shall appear," we may also "appear with him in glory." Then will be redeemed the promise of our Savior when he said, "If I go and prepare a place for you, *I will come again and receive you unto myself;* that where I am, there ye may be also." (John 14: 2, 3.)

Thus we are clearly and emphatically taught that Christ must come, and, not at death but in "that day," the righteous shall be with him. "And now, little children, abide in him; that when he shall appear, we may have confidence, *and not be ashamed before him at his coming.*" (I John 2: 28.) Even so come, Lord Jesus.

Wilmington, Del.

SPIRITS IN PRISON.

Will some one please explain the meaning of I Pet. 3: 19 20—a passage so often used to prove that dead folks are alive? BIBLE-LOVER.

I have seen considerable written, one time and another, on this Scripture, but have not seen it set forth to my satisfaction, nor do I know that I can do it, but will try.

The *first fact* stated is, that Christ died, was put to death in the flesh, or as stated by Paul, "died for our sins according to the Scriptures." Here, then, we have him *dead.*

The *second fact* stated is, that he was "quickened," or made alive.

The *third fact* is, that it was done by "the Spirit."

The *fourth fact* is, that by the same Spirit he once did some preaching.

The *fifth* is, that this preaching was done in the days of Noah.

The *sixth* is, this preaching was to spirits in prison.

Now, the point is, to make these *facts* appear as such to others. I take it for granted that all will concede the first four to be apparent facts. The last two, then, claim our attention.

The query now doubtless is, if this preaching was done in the day of Noah, how could it be to "spirits in prison?"

I will premise first, that these "spirits" were not ghosts, or, as some believe, disembodied spirits, for the Bible speaks of none such in all its teachings, but were literal men and women. Such are sometimes called spirits. (See I John 4: 1.) Here John calls false prophets spirits who were living men. In Luke 9: 55 Christ calls his disciples spirits. In I Cor. 15: 45 Christ is called a quickening spirit, and yet he was a literal person, as you or I. Then it is not amiss to call the antediluvians spirits.

The next point is, what prison were they in? Now a prison is an enclosure with walls or boundaries beyond which the prisoner must not pass. Did the antediluvians have such? I answer, they did. It was a prison house of time. Its boundaries were one hundred and twenty years. In this space they were preached to by the Spirit. (See Gen. 6: 3.) "My Spirit shall not always strive [preach] with man, yet his days shall be an hundred and twenty years." Here we find the same Spirit that raised up Christ strove with, or preached unto them when the long-suffering (one hundred and twenty years long) of God waited in the days of Noah. In this prison they were enclosed, and within this they must repent and become obedient or perish. There was only one door out of this prison, which was the ark, and only eight persons got out through it, and the reason why all but eight persons perished is told us—they "were disobedient." But to what were they disobedient? Surely it must have been to the preaching, for those eight who were saved, were saved by virtue of believing and acting their faith in preparing the ark.

Noah was a man of God, a preacher of righteousness. Holy men of old spoke as they were moved by the Holy Spirit. Hence the Spirit preached through Noah to a generation who were in a prison of one hundred and twenty years time, which was the limit of their probation. If believing, they of course go in with Noah and are saved. If unbelieving, they of course make no preparation for the flood, and, as Christ said, "The flood came and took them all away." O. D. O.

BIBLE TRUTH.

F. H. CHAMBERLAIN.

What do we find in the Bible?

In the Old Testament we find a definition of sin, and the type or shadow of a remedy.

What is sin? It is disobeying the holy law given through Moses to the Israelites. It is disobedience to ANY command of JEHOVAH, the God of Israel.

The law required perfect obedience, perfect PURITY. But as man failed to fulfill the letter of the law, he must either pay the penalty, (his life,) or a substitute must be provided. Blood must be shed for sin, and "without shedding of blood, there is no remission." As a shadow of the REDEEMER yet to come, animals were slain, the "lamb without blemish," being the most perfect type.

When the ANOINTED ONE appeared, his herald, John the Baptist, said, "Behold the LAMB OF GOD, that taketh away the sin of the world." Do you behold HIM? Do you believe on him as your Savior?

You must eat his flesh and drink his blood or you have no life in you. Do you ask how this can be? As the branch receives its life from the vine, so you must receive your life from Christ.

We sometimes hear reports of a wonderful case, where the patient lies at the very last extremity. The physician decides that nothing but transfusion of blood from a healthy living person, can avail to save him. This is the condition of all men by nature. Nothing but the precious blood of Christ, the life laid down for the world, can save us.

Have we learned this Bible lesson? Are we living branches of the living vine? Is our life "hid with Christ in God?"

ETERNITY.

"Eternity has no gray hairs! The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages, but time writes no wrinkles on the brow of eternity. Eternity! Stupendous thought! The ever-present, unborn, undecaying, undying; the endless chain encompassing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors, they are but the sunshine of an hour; its palaces, they are but gilded sepulchres; its possessions, they are the toys of changing fortune; its pleasures are but bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its day will know no darkening—eternal splendors forbid the approach of night. Its fountains will never fail—they are fresh from the eternal throne. Its glory will never wane, for there is the ever present God. Its harmonies will never cease; exhaustless love supplies the song."

INFLUENCE.

God has written upon the flowers that sweeten the air, upon the breeze that rocks the flower upon its stem, upon the rain-drops that swell the mighty river, upon the dew-drops that refresh the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its channel, upon every pencilled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in its light—upon all he has written, "*None of us liveth to himself.*"

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

"THAT DAY."

"Ye see the day approaching."

Steadily, eternally, it marches on;
At each sun's setting a step is won;
At each sun's rising 'tis nearer yet;
We cannot its sure approach forget.
For the long procession is filing past,
And soon will it come, the great, the last.

We see it coming, our shrinking eyes
Are drawn to its splendor across the skies.
We fain would hide from its blinding glare,
Or hinder it by a wild, sad prayer;
But ever it comes ceaselessly on it comes
To our shadowed hearts and our darkened homes.

What though we banish with mirth and song
The sound of its coming! It sweeps along.
It will not wait for our many fears;
It will not halt for our flowing tears;
And every season of blessedness
Is making the distance ever less.

But why should we tremble and fear the day?
Christ is in it, he comes this way.
Little of all the pompous show,
The gloom, the splendor, our eyes shall know;
For we shall see in the Heaven above
The friend we long for, the Lord we love.

Then on to-day, as we pass along,
A cheery measure, a hopeful song;
Better than all the times shall be
That glorious time when the King we see.
Night or watch, and wait, and pray,
For the approaching of that day.

—Marianna Farningham.

THE DARK DAY.

I desire some information concerning the extent of the darkness on May 19th, 1780. Some say that it extended over only a part of New England, and reject it as any fulfillment of prophecy. J. C. WRIGHT.

[As a partial answer to J. C. Wright's inquiry, we have selected the following article, prepared by D. T. Taylor, in the year 1852. It will be read with interest and profit. It does not, however, touch the specific point of the inquiry as to the *extent* of the darkness. We would be glad if Bro. Taylor or some one else would take up this phase of the subject.]

Eighteen hundred years ago our Lord when on earth prophesied that among other notable events which should occur as harbingers of his second coming, "the sun should be darkened." Has this sign taken place, or not? We still think it has, and here present the following facts in regard to it:

1. *It had not occurred A. D. 600.*

The period from A. D. 533 to 606 was marked by the rise of the Papacy. The most astonishing events took place in heaven and earth. The east was filled with terror and blood, the west with anarchy and confusion. In 527 the notorious Justinian became emperor, and his reign of thirty-eight years was an awful era. He reigned over 64 provinces and 935 cities. He defended the Papal power with the sword. "Never," says Dupin, "did prince meddle so much with what concerns the affairs of the church." He issued an edict commanding but *one faith* in all the world. He pronounced the Pope "First of all the Priesthood." In 533 he styled Pope John "the Head of all the holy churches," and "Head of all Bishops." He put into the Papal hands the entire ecclesiastical destiny, so that Virgilius was in 538, says Bower, "owned as lawful Pope by the Fifth General Council and the whole Christian world." In 540, says Gosselyn, he enacted "that all governors shall take oath that they are in communion with the Catholic Church and that they will never do anything against her." All heretics and schismatics were to be killed. Thus the dragon gave the beast "his seat and power and great authority" (Rev. 13: 2.) The "saints were given into his hand" for more than a millenium of sorrow and bondage. God's indignation begloomed the heavens and shook the earth! In 521 a fierce comet was seen for twenty days, and as an omen of dark times ahead "during a whole year the sun gave a glowering light like the moon and appeared as if eclipsed." In 539 a terrible famine raged in all Italy. Another comet was seen covering the heavens for forty days. "The nations who gazed with astonishment," says Gibbon, "expected wars and calamities from their baleful influence, and these expectations were abundantly fulfilled." Bede says the sun in 538 was "eclipsed from early morning till 9 in the morning." Earthquakes shook the Roman ground "every year." "This fever of the earth," says Gibbon, "raged with uncommon violence during the reign of Justinian." Till the year 565 his reign was thus signalized. Constantinople was shaken forty days, and the shock, corresponding with the dire moral change on its surface, "shook the whole globe." Antioch perished, with 250,000 or 300,000 souls. The earth sighed and shuddered while the whole world was being delivered up to the great antichrist. To crown the fearful catastrophe of the century, a deadly pestilence broke forth in 542 which lasted fifty-two years and swept away one hundred millions of the human race! Fit accompaniments of the great apostasy—fit prelude to the "midnight of the world" that was to follow—fit omens of "the great tribulation"—for more than a thousand years. Luke 21: 11 was fulfilled to the letter, and there were "great earthquakes in diver places, and famines, and pestilences, and fearful sights, and great signs from heaven," so that all men, even Popes, said the end was coming.

Pope Gregory, in 590-604, said the last judgment was at the door—the world within a finger's breath of its ruin—and sent letters of warning into all the world. Enumerating the signs already passing, he speaks of "pestilences without cessation," "fiery armies battling in the sky," "sudden whirlwinds," "changes of the air, terrific appearances in the sky, unseasonable tempests, wars, famines, earthquakes, debilitating fevers," etc., the world, he says, being "in its old age," and "antichrist and the last day at hand!" How strikingly does he record the fulfillment of our Lord's word! Five hundred years had passed since they were foretold. The most alarming and strange phenomena had been witnessed. But does he record the darkened sun, moon, and falling stars? Nay, but writes these remarkable words, after quoting Luke 21 at length—"*Signs, indeed, in the sun, and in the moon, and in the stars, we have not yet beheld!*"

So testified, about the year 600, the greatest of the Popes, who, judging from his general intelligence and commanding position, must have known if the sun had been darkened or that any such universal belief then prevailed.

2. *It had not been darkened in A. D* 1517-46.

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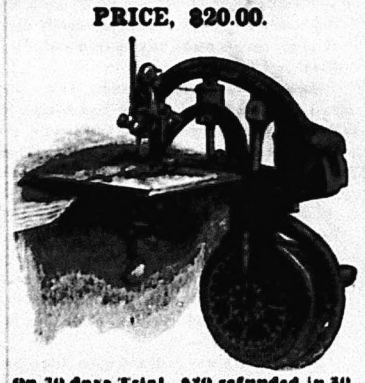

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Prophetical.

"BELIEVEST THOU THE PROPHETS?"

"THAT DAY."

"Ye see the day approaching."

Steadily, eternally, it marches on;
At each sun's setting a step is won;
At each sun's rising 'tis nearer yet;
We cannot its sure approach forget.
For the long procession is filing past,
And soon will it come, the great, the last.

We see it coming; our shrinking eyes
Are drawn to its splendor across the skies.
We fain would hide from its blinding glare,
Or hinder it by a wild, sad prayer;
But ever resistlessly on it comes
To our shadowed hearts and our darkened homes.

What though we banish with mirth and song
The sound of its coming? It sweeps along.
It will not ease for our many fears;
It will not wait for our flowing tears;
And every season of blessedness
Is making the distance ever less.

But why should we tremble and fear the day?
Christ is in it, he comes this way.
Little of all the pompous show,
The ghosts, the splendor, our eyes shall know;
For we shall see in the Heaven above
The friend we sing for, the Lord we love.

Then let us sing, as we pass along,
A cheery measure, a hopeful song;
Better than all the times shall be
That glorious time when the King we see.
So let us watch, and wait, and pray,
For the approaching of that day.

—Marianna Farningham.

THE DARK DAY.

I desire some information concerning the extent of the darkness on May 19th, 1780. Some say that it extended over only a part of New England, and reject it as any fulfillment of prophecy. J. C. WRIGHT.

(As a partial answer to J. C. Wright's inquiry, we have selected the following article, prepared by D. T. Taylor, in the year 1862. It will be read with interest and profit. It does not, however, touch the specific point of the inquiry as to the *extent* of the darkness. We would be glad if Bro. Taylor or some one else would take up this phase of the subject.)

Eighteen hundred years ago our Lord when on earth prophesied that among other notable events which should occur as harbingers of his second coming, "the sun could be darkened." Has this sign taken place, or not? We still think it has, and here present the following facts in regard to it:

1. *It had not occurred A. D. 600.*

The period from A. D. 533 to 606 was marked by the rise of the Papacy. The most astonishing events took place in heaven and earth. The east was filled with terror and blood, the west with anarchy and confusion. In 527 the notorious Justinian became emperor, and his reign of thirty-eight years was an awful era. He reigned over 64 provinces and 935 cities. He defended the Papal power with the sword. "Never," says Dupin, "did prince meddle so much with what concerns the affairs of the church." He issued an edict commanding but *one faith* in all the world. He pronounced the Pope "First of all the Priesthood." In 533 he styled Pope John "the Head of all the holy churches," and "Head of all Bishops." He put into the Papal hands the entire ecclesiastical destiny, so that Virgilius was in 538, says Bower, "owned as lawful Pope by the Fifth General Council and the whole Christian world." In 540, says Gosselyn, he enacted "that all governors shall take oath that they are in communion with the Catholic Church and that they will never do anything against her." All heretics and schismatics were to be killed. Thus the dragon gave the beast "his seat and power and great authority." (Rev. 13: 2.) The "saints were given into his hand" for more than a millenium of sorrow and bondage. God's indignation begloomed the heavens and shook the earth. In 521 a fierce comet was seen for twenty days, and as an omen of dark times ahead "during a whole year the sun gave a glowering light like the moon and appeared as if eclipsed." In 539 a terrible famine raged in all Italy. Another comet was seen covering the heavens for forty days. "The nations who gazed with astonishment," says Gibbon, "expected wars and calamities from their baleful influence, and these expectations were abundantly fulfilled." Bede says the sun in 538 was "eclipsed from early morning till 9 in the morning." Earthquakes shook the Roman ground "every year." "This fever of the earth," says Gibbon, "raged with uncommon violence during the reign of Justinian." Till the year 565 his reign was thus signalized. Constantinople was shaken forty days, and the shock, corresponding with the dire moral change on its surface, "shook the whole globe." Antioch perished, with 250,000 or 300,000 souls. The earth sighed and shuddered while the whole world was being delivered up to the great antichrist. To crown the fearful catastrophe of the century, a deadly pestilence broke forth in 542 which lasted fifty-two years and swept away one hundred millions of the human race! Fit accompaniments of the great apostasy—fit prelude to the "midnight of the world" that was to follow—fit omens of "the great tribulation"—for more than a thousand years. Luke 21: 11 was fulfilled to the letter, and there were "great earthquakes in diver places, and famines, and pestilences, and fearful sights, and great signs from heaven," so that all men, even Popes, said the end was coming.

Pope Gregory, in 590-604, said the last judgment was at the door—the world within a finger's breath of its ruin—and sent letters of warning into all the world. Enumerating the signs already passing, he speaks of "pestilences without cessation," "fiery armies battling in the sky," "sudden whirlwinds," "changes of the air, terrific appearances in the sky, unseasonable tempests, wars, famines, earthquakes, debilitating fevers," etc., the world, he says, being "in its old age," and "antichrist and the last day at hand!" How strikingly does he record the fulfillment of our Lord's word! Five hundred years had passed since they were foretold. The most alarming and strange phenomena had been witnessed. But does he record the darkened sun, moon, and falling stars? Nay, but writes these remarkable words, after quoting Luke 21 at length—"*Signs, indeed, in the sun, and in the moon, and in the stars, we have not yet beheld.*"

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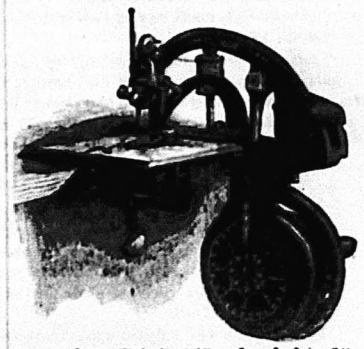

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Physical Death.

Would Adam have suffered physical death if he had never sinned? J. L.

This is a controverted subject, yet to me it seems perfectly clear, letting the Bible answer it, and not human speculation. Was *death* a penalty for *sin*? If so, if there had been no *sin*, would there have been any need of the *penalty*? "Wherefore, as by one man sin entered into the world, and *death by sin*; and so *death passed* upon all men, for that all have sinned." (Rom. 5: 12) Here the Apostle distinctly says that *death* came in *consequence of sin*. Then if he had not sinned he *would not have died*. "For since by *man* [Adam] came *death*, by man, [Christ,] came also the resurrection of the dead." (1Cor. 15: 21) "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die," or as the margin reads, "dying thou shalt die." (Gen. 2: 16, 17.)

Adam did eat of the forbidden tree. God said unto him, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee; and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." (Gen. 3: 17—19)

Now if death was inflicted upon Adam because of his sin, as Paul *expressly* says in the above quotation, then is it not more than a fair inference to say that if he had not sinned, he would not have died? After man sinned, "lest he put forth his hand, and take *also* of the tree of life, and eat, and live forever," God drove him from the garden, and guarded the "tree of life," by a "flaming sword which turned every way." Had it not been for this one act of keeping Adam from the "tree of life" after he sinned, the doctrine of natural immortality, and of eternal torments for the lost, might have proved true; but that very act cut off forever such a possibility. Another point is very clearly established by the fact that "*death came by sin*," and that is, that death *cannot* be the "entrance to life," or the "gate to endless joy." "Death came by sin." Then if there had been *no sin*, there would have been *no death*, and if *no death*, then no gate to glory. If the popular idea be true that death is the "gate to endless joy," then Adam did the very best thing possible for the race. But not so. In consequence of the one act of Adam, death passed upon the race. Christ, the second Adam, stood the temptation and overcame. "Therefore, as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5: 18) As by or through or in consequence of Adam all die and go back to dust again, even so by or in consequence of Christ shall all be made alive to stand before his "judgment seat," to answer for personal sins." A. P. MOORE.

Harmony.

Some time since the question was asked in the "Bible Class," how the different accounts of the resurrection, as given by the four Evangelists, could be harmonized. Having seen no comprehensive answer, and having been interested of late in the matter, I will give the result of some reflections upon the subject.

The difficulty seems to be that, as the different Evangelists mention the same persons, (some more and some less, however,) the conclusion is at once made that they describe the same circumstances; whereas the truth seems to be, they describe the scenes of that eventful morning as they were witnessed at *different* times by *different* members of that band of faithful women. They either came to the sepulchre together, and then separating, saw the different events described, or else they came in different companies at different times. Assuming the latter—which seems the most simple—to be the case, we may easily arrange the following harmony.

Matt. 28: 2-4 describes what the keepers saw before the arrival of the women; for if there had been any one at the sepulchre, why the question among themselves of Mark 16. 3?

Mary Magdalene went to the sepulchre first alone, "early, when it was *yet dark*." Seeing the stone rolled away and the body of Jesus gone, she ran and told Peter "and the other disciple whom Jesus loved." The three immediately came back to the sepulchre, but finding nothing to explain the mystery, the two disciples soon left. After their return home, "Mary stood without at the sepulchre weeping." As she wept, she stooped down, and looking in, saw "*two* angels in white *sitting*, the one at head and the other at the feet, where the body of Jesus had lain." They *first* informed her of the resurrection, and immediately after she was favored with the *first* meeting with Jesus. (John 20: 1-17. Mark 16: 9)

"As it *began to dawn* toward the first day of the week," other women came to the sepulchre. Finding the stone rolled away and the body of Jesus gone, "they were much perplexed thereabout." As they waited thus, "*two* men *stood* by them in shining garments" who told them Jesus was risen. They went and "told all these things unto the eleven and to all the rest," but their story was not believed. (Matt. 28: 1. Luke 24: 1-11.)

"*At the rising of the sun*" still another company arrived at the sepulchre. Finding it as others had, they entered in and "saw *a young man sitting* on the right side, clothed in a long white garment." He told them of the resurrection and directed them to tell his disciples to go into Galilee where they should see him. Trembling and amazed, but filled with "great joy," they ran to bring the disciples word. As they went, Jesus himself met them, saying, "All hail." (Mark 16: 1-8. Matt. 28: 5-9)

Beyond this there seems to be no difficulty.

W. F. SMITH.

The Four Beasts.

I would like to know what the four beasts represent, spoken of in Rev. 4: 6-9; whether they are literal beasts, or only a symbol of something that is good and holy; and why that which is good is likened unto beasts? Also, whether they are to be in the heavenly kingdom, or where? It speaks of day and night where they are. C. WISE.

If the inquirer will consult Rev. 5: 8, 9, he will learn that the "four beasts"—literally living *ones*, or *creatures—represent*, in connexion with the elders, THE REDEEMED. They sing this song, "Thou (the Lamb slain, Lion of Judah's tribe, the root of David, Christ) art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast *redeemed us* to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast *made us* kings and priests." But inasmuch as the "elders" are, here, the confessed representatives of the church of the "first born ones," we must try to show in what sense *they* "are of the redeemed ones," and to this our only key is found in their form, number, and official position, and their connexion with the divine glory. Our space will only permit our noticing briefly the first—their form. 1st, like a lion. 2d, like a calf, (in Ezek. 1: 10, it is *ox*) 3d, as a man. 4th, as a flying eagle.

As a symbol, this presents us the four highest orders of animal life, which, as *a unit*, becomes a personification of "the groaning creation," that is to be "delivered from the bondage of corruption into the glorious liberty of the sons of God; and because they do represent the animal creation, they "are likened unto living creatures," and for the same reason their number is *four*; which is also the world-number, as "four quarters of the earth, four kingdoms, four winds," etc. They are the Cherubim of the temple and of the mercy-seat and will ultimately constitute the chariot of divine glory in which our Lord Jesus Christ shall be revealed, and that shall in the end "fill the whole earth," as represented in the symbol, fully carried out in Rev. 5: 13. "And *every creature* (like Ps. 8: 6-8, and Heb. 2: 8, 9,) which is (1) in heaven, and (2) on the earth, and (3) under the earth, and (4) such as are in the sea, *all* that are *in them*, heard I, saying, Blessing and honor and glory and power be unto him that sitteth upon the thone, and unto the Lamb forever and ever. And the four living ones said, Amen! And the four and twenty elders fell down and worshiped him that liveth forever and ever."

This is a very rich subject, and if some one, having the "root of the matter in him," would enlarge upon it, we should all be edified thereby. A very essential thing is to notice particularly that not a seal is broken until *after* these four, and the elders, have sung their song of redemption. G. W. S.

To-day and To-morrow.

More light on Luke 13: 32, 33 is greatly desired. C. H. LITTLE.

By reading the 22nd verse of this chapter and onward we learn that Jesus was journeying towards Jerusalem preaching the gospel of repentance. The Pharisees warned him to depart, for Herod would kill him. But Jesus said unto them, "Go ye and tell *that fox* [Herod], behold I cast out devils, and I do cures to-day and to-morrow, (evidently referring to his divine mission,) and the third day I shall be perfected." That is, if they took his natural life, he would be perfected the third day by a resurrection from the dead. On another occasion Jesus said, "Destroy this temple and in three days I will raise it up again." (John 2: 19) He certainly referred to his body in this case, and I think in the other also. J. B. CHASE.

Christ's Death.

Did Christ die the death due the sinner? D. P. MASON.

No, brother, he did not; for that is the second death. Christ died the death due all mankind, saints as well as sinners. It was not necessary to die a death which men can avoid, and the death due the sinner is one he can avoid. But the death due all mankind on account of Adam's transgression is a death none can avoid no matter how good Christians they are. As in Adam all die, so in Christ all are made alive, but every man in his own order. Christ died to redeem man from the power of the grave; then by faith in him we are exempt from the death due the sinner. It was not necessary for Christ to die that death. Faith saves us from it. J. D. CAREY.

His Angel.

What did the disciples mean by saying, "It is his angel!" Acts 12: 15. JOHN SCARCE.

The above passage, in my estimation, presents no difficulty. As the disciples did not believe in the sudden deliverance of Peter, they naturally supposed it was somebody else who was knocking for admittance. But the *angel* in this passage does not necessarily imply a heavenly messenger: it may, without any contradiction or impropriety, designate a human one, as it does in many other places. And therefore, it is not at all unlikely that those who did not believe in the appearance of the late captive, had in their astonished and incredulous minds an idea of some one bringing a message from him. J. R. L.

Communion.

N. Coleman asks the question, "How can the Methodists and Baptists both be Christians, when they will not commune with each other?" The Methodists do not refuse, but, on the contrary, invite all Christians, of good standing in their own church, of whatsoever denomination, to gather around the Lord's table and enjoy all the ordinances and privileges of the same. Yes; "let us hope that all this shriveling and cramping machinery may soon give place to a spirit of glorious gospel liberty." When Bros. Davis and Sheldon were here we were the first to open the doors of our church-house and invite them to enjoy all its accommodations.

A METHODIST.

Christ made "Sin."

In what sense was Christ made "sin" for us? SIGMA.

Not in the sense of becoming a sinner, but in the sense of bearing our sins in his own body on the tree. "The Lord hath laid on him the iniquity of us all." "He died *for us*, the just for the unjust." He became our substitute, and laid his own sacred bosom bare to the stroke of divine justice. He was our sin-offering. He was treated as a sinner, in the last awful hour of conflict, and died forsaken of the Father, just as the sinner will die, who tramples upon Christ's blood and rushes into the jaws of "the second death." A. A. P.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Please explain Gen. 48: 16-19. Has this prophecy been fulfilled? If so, where do we find the multitude of nations? D. S. C.

Will some one give an exposition of Isa. 7: 8-17? J. C. WRIGHT.

Will there be any degrees in the bliss of the saved or in the punishment of the lost? ALONSO.

It appears that many Bible students understand that the world is to remain in a probationary state 6000 years. It appears to be inferred from the week-day type, and Peter 3: 8, that the seventh thousand will be a *rest-day*, or *Sabbath* for God's people, in which they will reign with Christ a thousand years on the earth.

1. Did not Adam die the same day?

2. Did not God intend that we should so understand Adam's day, (for he died in less than one thousand years,) instead of saying that God compromised the matter with Christ?

3. Would not such a compromise impute short-sightedness or prevarication to the Almighty? J. LOVEJOY.

Is the year-day rule of interpreting prophecy so well established as to exclude all reasonable doubt of its correctness? I would like to have this question carefully and critically answered. TRUTH-LOVER.

2. What noun (for there is no pronoun in the passage) is qualified by the adjective *aphthartō*, rendered "not corruptible," in I Peter 3: 4? Does it qualify *kardia*, "heart," *anthropos*, "man," or *pneuma*, "spirit?"

3. The word *apollumi*, or *apollumai*, is variously rendered *lose*, *perish*, *destroy*, etc. What is the difference in its meaning as applied to *Jesus*, Matt. 2: 13; 12: 14, and 27: 20—to the *antediluvians* and *Sodomites*, Luke 17: 27, 29—to the *disciples* of Jesus, Matt. 8: 25—to the sheep of the house of Israel, Matt. 10: 6—to both saints and sinners, Matt. 10: 39—and to believers misled by false brethren, Rom. 14: 15? Does the word in these instances have the same meaning that it has in Matt. 10: 28? And if not, wherein and on what account does the meaning vary? J. L.

In Rev. 11: 19 John saw in vision the temple of God opened in heaven, "and there was seen in his temple the ark of his testament." What relation, if any, does the "*ark of his testament*," (here brought to view under the sounding of the seventh trumpet,) bear to the "*ark of the covenant*" borne by the Israelites, and which was afterward placed in the temple which Solomon built? S. C. STONE.

Did Christ have any brothers according to the flesh? L. S. ROLLINS.

Who was the first converted gentile? L. S. S

What Pope was first invested with civil authority, and what was the date of the act? J. CHAPMAN.

If God was satisfied with the punishment that he inflicted on the wicked Jews in the destruction of their city, why should they not share equally with the righteous in the resurrection? NATHAN COLEMAN.

Items of Interest.

The Whitney Sewing Machine Co. have failed and been declared bankrupt.

The Gospel of Mark has just been put in circulation in Japanese and meets with a ready sale.

The Rev. T. De Witt Talmage has accepted the editorship of *Christian at Work*, and his sermons and articles are to be published exclusively in it.

The latest [illegible] discovered is the mixing of pulverized stone with flour. There are quarries of fine white stone in Wales which are easy to pulverize. A contractor for the British army in Ireland economized by pulverizing this stone into bread material. In Scripture language, this may be literally said to be giving "a stone for bread."

From the forty-sixth annual report of the Christian work in New York city, we gather the following facts:

Population of the city, 942,292. Valuation of property, $1,000,000,000. Benevolent societies, 315. Hospitals, 20. Dispensaries, 24. Churches, of all denominations, 470. Missions, 140. Protestant Churches, 240 with 72,000 communicants.

Mrs. Eliza Young, seventeenth wife of the Mormon leader, has sued her husband for divorce and alimony. She accuses him of neglect and desertion, and cruel treatment. Her story has excited a good deal of interest, and is variously commented upon by the religious and secular press. According to law, she has never been his wife, and therefore can not obtain divorce. She should have, and doubtless will obtain justice—such as the law can afford her.

When Theodore L. Cuyler asked Dr. Skinner in the presence of a company, who was the greatest preacher he ever heard, the response was quick as thought: "Lyman Beecher, on the government of God, was the most tremendous discourse I ever listened to." It was at the end of that sermon that Lyman Beecher was heard to answer, in response to an inquiry made as he descended the pulpit as to how long it took him to prepare that sermon, "About forty years, sir."

Rev. Gardiner Spring, D. D., died at his residence in New York, Aug. 18th, in the 89th year of his age, after a memorable pastorate of sixty-three years in the Brick (Presbyterian) Church. He graduated at Yale in 1805, and after teaching for a time, studied law, and practiced for more than a year. He was strongly inclined to the ministry however, and soon forsook the law for the pursuit of theological studies. After a few months at Andover, he received and accepted a call to the Brick Church, New York. This was in 1810, and his pastorate has continued without interruption to the present time. Such an instance of mutual attachment between pastor and people, extending over the long period of sixty-three years, is almost without a parallel. Dr. Spring possessed eminent abilities as a preacher and theologian, and was the author of a number of religious books. He was at different times elected President of the Dartmouth and Hamilton Colleges, but nothing could tempt him to leave his chosen work in the pulpit, or to abandon his much-loved pursuits.

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THE BIBLE BANNER

Lift Up A Standard For The People. Isa.

VOL. III. [redacted] NEW YORK, OCTOBER, 1873. NO. 10.

THE BIBLE BANNER,
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OBJECT AND SCOPE.

The Bible Banner is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Piety. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christ in the Kingdom to come. It shall be the aim of this paper to ring out the clarion notes of truth on the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

THE VOICE OF JESUS.

When shadows gather round my path,
The coming scene impending ill,
I hear swiftly sounding through the gloom,
Come the sweet words, "Peace, peace, be still."

And still the doom is gathering fast,
And scarce a ray of light I see,
Yet o'er the roaring of the blast,
Come the sweet words, "Trust, trust in me."

Earth seems to reel beneath my feet,
Her firm supports are giving way,
Yet all I hear those accents meet,
"Fear not, my arm shall be thy stay."

Dear Jesus, thine inspiring voice
Shall cheer me through life's deepening gloom,
And make me e'en in death rejoice,
In view of joys beyond the tomb. S. S. J.

try, and to accou [redacted] yet sc nor disc years ha ordinary witness our sour the fest ample, a forty di scene w They are what the from his States an tion, jour of the da sonal me Academy in colleg cians, sci Noah W stood an which no signed." The mo Previous air for se of sulphu the great from a ne accompan Southern 19th was fell over th thunder. with acc seemed ve lurid. S air; what the south and sails o'clock in warning, t with a lu horizon, a

[redacted]

No one becomes wicked, vicious, and hardened, all at once. The commencement is always with little sins. Then another step is taken in the wrong direction, then another, and another, until at last the once pure and virtuous may fill a drunkard's grave, or occupy a felon's cell. As with the Maelstrom, it was all gradually accomplished; but the end is just as terrible.

Each step in the wrong direction makes the next one a great deal easier. To-day, you would scorn to tell your parents a falsehood; but you commence by allowing your parents to believe something about you which is not true. This is acting a lie. Then you have paved the way for the next step, which will be to relate to them so [redacted] occurrence in a m [redacted] ner which, althou [redacted] it is not absolutely a falsehood, yet gives them a false impression. This is equivocating. Your conscience has been hardening all this time, until now you [redacted] can do an act which you would have scorned at first—tell a direct falsehood.

This is what is meant in the Bible by searing the conscience as with a hot iron. That is, every time you refuse to heed the voice of conscience, you make it harder to hear next time, and you can continue so far that you will not hear its warning voice at all. Then, my dear young friends, you are very near the dreadful chasm of the Maelstrom, and my advice is for you to seize the oars with a determination to get out of the dreadful current before you are engulfed. It is not safe for you to venture at all; for within this current is no standing still. You are being borne toward the terrible center of sin, vice, and crime. Don't venture.—*Youth's Instructor.*

TO-MORROW NEVER COMES.

It has been said that the way to hell is paved with good resolutions. People intend to be saved—but not now. They are waiting for "a more convenient season." To-morrow will be soon enough, they think. But they forget that to-morrow never comes. "To-morrow never yet on any child of Adam rose or set." To-day is all that is ours. Now is the accepted time. Who can tell what shall be on to-morrow? There is only one time fixed for salvation; that is, to-day. Our Lord tells of a rich man who thought that he had much goods laid up for many years, but God said to him, "Thou fool, this night thy soul shall be required of thee." That may be said to us. In the midst of our delays we may perish—perish forever. There is no reason why we should ever turn to God at all which does not equally require us to turn to Him to-day. We have waited and put it off too long already. We cannot be saved too soon.

Generosity during life is a very different thing from generosity in the hour of death; one proceeds from genuine benevolence; the other from pride or fea

THE MAIN POINT.

There has been a great deal of perplexity in the minds of some persons in regard to the subject of sanctification, or holiness; and there has been not a little discussion of the subject. It would be a difficult matter to ascertain the number of different theories which have been put forward to solve the difficulties connected with the question; and, could this be known, it would not settle the matter.

Now, while it is a very desirable thing to have correct theories, for "mistakes in judgment lead to mistakes in practice," yet, after all, there are one or two things which we all agree upon. One of these is, that we are commanded to be holy. [redacted] "Be ye holy, for I am holy." (I Pet. 1: 16) Into this state of holiness we must enter, no matter what our theory of the time when, or of the means to be used, may be.

If in our souls, before God, we are satisfied that we entered it at the moment we were born of God, and became partakers of the divine nature, and can give a scriptural reason for the hope that is in us, very well; but if we are not satisfied, and cannot say, from consciousness, that "the blood of Jesus Christ his Son cleanseth from all sin," but believe we must seek it as a distinct work after conversion, let us not stand parleying about the matter, but, consecrating ourselves entirely to God through faith in our Lord Jesus Christ, let us take that step, and gain the conscious assurance that we have obtained the blessing of holiness, or a clean heart. In some way or other, we must break through; and letting theories, at least for the time, stand aside, we must have the experience. Our own peace, power, and personal safety, demand it.

The world expects Christians to be a peculiar people—a holy people; and God requires it. "Be ye holy, for I am holy." This is the main point. After we have attained to the experience of perfect communion with God, we may perhaps be able to get hold of the correct Bible theory. Perhaps we may never do so, but be under a mistake all our lives. Of one thing, however, we may rest assured; in the better land, where we shall not "see through a glass darkly," as we do now, but "know even as we are known," we shall get clear of all mistakes, both in theory and practice.

My dear reader, how is it with you? Are you conscious of being cleansed from all sin, "through the blood of the Lamb?" If so, you are at rest. If not, how long will you refuse to accept the Lord Jesus as your Savior, and continue to bear the heavy responsibility of living an unholy life? May the Lord have mercy upon you!—*Methodist Magazine.*

WHAT HARM?

It is often asked, what harm is it for a lady to wear a modest flower? The manner in which the question is put, implies that it is unanswerable. To oppose the practice now become general among professing Christians, is denounced as narrow-mindness and bigotry. A secular paper furnishes us with one answer. It states that fifteen millions of dollars are expended in this country annually, for artificial flowers. Is there no harm in spending this enormous sum every year, for that which can possibly answer no other purpose except to minister to vanity and pride?

What should a denomination, profes [redacted] ing the self-denying religion of Christ, think of their piety, when the men spend more money for tobacco, and the women for artificial flowers, than they can raise by every possible effort, for the conversion of the heathen? Is this a mark of spiritual life? "Where shall the line be drawn?" Where the Bible draws it. There can be no mistake. Pass over this line, and who shall say where to stop? "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Pet. 3: 3, 4)—*Living Epistle.*

A PICTURE OF REPENTANCE.

If I should give you the picture of repentance, I would tell you that she is a virgin, fair and lovely, and whose tears which seem to do violence to her beauty, rather, indeed, grace it. Her breast is sore with the strokes of her own penitent hands, which are always in Moses' position on the mount, lifted up towards heaven, or the publican's in the temple, smiting her bosom. You shall ever see her sitting in the dust, her knees bowing, her hands wringing, her eyes weeping, her lips praying, her heart beating, her lungs panting. She thinks every man's sin, less than her own; every man's good deeds, more. She is not gorgeously attired; sackcloth is her garment. The windows of all her senses are shut against vanity. She bids charity stand porter at her gates, and she gives the poor bread, even while her self is fasting. She would wash Christ's feet with more tears than did the woman that had been a sinner; and, if her estate could reach it, would give him a costlier unction than Mary of Bethany. Mercy comes down like a glorious cherub and lights on her bosom, with the message from God, "I have heard thy prayers, and seen thy tears;" —so dries her cheeks, and tells her that she is accepted in Jesus Christ.—*Adams.*

An old writer has quaintly said:—"God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their sincerity, how spiritual they are." O for more *praying,* and less *saying* prayers!

COVETOUSNESS.

[A sermon preached at the Springfield Camp-meeting, August 28th, 1873, by Eld. H. L. Hastings, editor of *The Christian.* Reported by Eld. C. E. Barnes.]

A lad one time stood by the pilot of a vessel which was making its way through one of our narrow and dangerous channels; and he said to the old weather-beaten sailor, as he watched him guiding his vessel this way and that, around the floating buoys that marked the channel, "What do you turn out for those little bits of wood for?" The old man was too busy to look up. He growled out, "Rocks!" "Well," said the boy, "I wouldn't turn out for those pieces of wood." "Poor foolish boy," said the old sailor, "little do you know about rocks."

Now, passing in the course which the Church of Christ is called to tread, and seeking to make the port which she is destined for, God's word points out certain dangers, presents certain perils, floats certain buoys, and when God warns we do well to take heed. We may think the warning is of little account, but if the great Captain says "Rocks!" it is well for us to beware.

The text for this afternoon is a warning. It is in the twelfth chapter of Luke, and the fifteenth verse: "Take heed, and beware of covetousness."

When Christ says, "Take heed," take care. When he says, "Beware," when he says, "Rocks!" there is nothing for a Christian to smile at, or to look lightly upon. Now, it is written in II Tim. 3, that in the last days perilous times shall come, for men shall be covetous, lovers of their own selves. So you see this which I speak is present truth. It is dispensational truth. It is truth for the last days, and any other days. It is not like a crate of peaches that is spoiled if it is not used within a week, or like a message that you must be quick with, or lose it, but the solid old corn of the Lord that will keep a year and be sound.

Our Savior tells us in Mark 7: 22 that out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, and foolishness. Covetousness is put there as one of the tenants of the heart. It does not come from circumstances, or from external things. It is one of the native plants in the soil of an unregenerate heart. We read in Rom. 1: 2, 3 concerning the heathen, who, by reason of their dislike to God and his knowledge, were given over to do those things which were not convenient, being filled with unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, and so on. This was and is the condition of the heathen world in all ages, and in the catalogue of human sins that proceed from the heart, this sin of covetousness is not forgotten or omitted, and then in the last days, in our days, this covetousness was to be intensified, and not only that, but it was to take its seat and throne in men who, having a form of godliness deny the power thereof. In other words, the sins of the heathen world recorded in Rom. 1 in the time of Christ, become the sins of the Christian world in the last days, as Paul writes to Timothy.

Covetousness is a discontented, unsatisfied, grasping desire after the things of this world. The word itself may be applied in another direction in a good sense—"covet earnestly the best gifts;" "covet to prophesy;" "forbid not to speak with tongues;" but the usual application of it is to that inordinate love of this world which the Scriptures condemn.

This, like most other sins, is the perversion of a natural instinct. Gluttony is sin, but eating food temperately is duty; so seeking and gaining a subsistence in this world is right, but the intensifying of that desire becomes covetousness, and is wrong.

Do you want to know just what the Lord thinks about covetous people? Now, some of them may be very respectable people, very pious people, very honorable people, very rich people, who wear good clothes, live in fine houses, and be very excellent in many things. Let us read in Ps. 10: 3, "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." That is what God thinks of the covetous man—he abhors him! Can you think of a stronger word? Well, I should hate to be such a man as God abhors, so I should hate to be a covetous man even if I could get rich by being such. All other evils come from this. The love of money is *a* root of all evil, not "*the* root," as our version reads. It is not the root of *all* the evil in the world, but a great part of all that is wrong, that is wicked, that is evil, springs from a love of money. Men will do everything evil to gain money when they are covetous enough to do it.

This covetousness, you perceive, is classed with great crimes. To-day it is a very respectable thing. I doubt whether any of you ever knew of a person being turned out of the church for covetousness. A man swears, gets drunk, lies, steals, and is turned out. A man may be covetous, and be in good and regular, yes, even in high standing in a great many churches. Christ said it was very hard for a rich man to enter into the kingdom of heaven—something like getting a camel through the eye of a needle, or some such thing, but it is about as hard sometimes to get a rich man out of a church in these days as it is to get him into the kingdom of heaven; he stays and holds on, no matter what else may happen. I remember a man who went to preach in a certain place, and they asked him of his success. Well, he said he had not taken anybody into the church, but he thanked God he had got several out.

God classifies covetousness with such sins as murder, theft, and other immoralities. It is not a respectable thing with him. Hear what Paul says in Col. 3: 5: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Turn to I Cor. 5: 9, where Paul bids the church not to keep company with a covetous man, not "even to eat with such an one." Read in Eph. 5: 5—"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God." Is that not rather severe? "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." So they are not to have the fellowship of Christ in this life, and they have no inheritance in the kingdom of Christ and of God. Now, that must be a terrible sin that cuts a man off here, and there too. What is it? It is a root of all evil.

1. Men preach through covetousness sometimes. There was a man of old hired to come and preach against Israel. He was very careful to preach nothing but the truth. He had a call from a king, but said he, "Though the king should fill my house with gold and silver, I would not preach anything but what the Lord gave me." But he was hired and yielded. He loved the wages of unrighteousness, and he took the job of cursing Israel for so much money, if God would let him do it. The Lord did not let him, but made a dumb beast rebuke him, and when he got ready to curse, God twisted his mouth round and made him bless instead of curse, and at last he died as the fool dieth, and never got his salary, nor saw his home in peace. Now, the apostle warns men against the error of Balaam who loved the wages of unrighteousness. He wanted to tell the truth, to bless what God blessed, and curse what God cursed, but he wanted the money, and he perished in seeking to gain it.

2. Coveteousness leads men to steal. Once there was a defeat of the armies of Israel. What is the matter? They have gone back before their foes. Well, they inquired of the Lord. That is a good deal better than to inquire of the neighbors when there is trouble, for sometimes you do not find what the trouble is by doing that way, but here they inquired of the Lord. You will find the story in the seventh chapter of Joshua. They learned there was an accursed thing in the camp. How did it get there? They found that Achan was the man. He had brought in from the spoils a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold, and said he, "I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." This is what covetousness made that man do. He brought in a cursed thing, Babylonish garments, that perhaps looked as tempting as some of these modern bonnets and fine things, which people now-a-days love so well. This garment and gold routed the whole host of Israel; one man's covetousness defeated the army of the Lord of hosts, and the result was, the man died, his wealth went to the flames, and his name is left for a curse and a hissing to this day.

3. Men will not only preach for money, or through covetousness, and steal through covetousness, but they will lie through it, and even pretend to sell the power of the Lord, working miracles to bless mankind. A man came once to a prophet to be cured of leprosy. He was sent down to Jordan, and went, and after he returned, he wanted to pay the prophet something. Everything, almost, is run by money, and it seemed so to him. He thought that the gift of God could be purchased with money. The prophet did not want his money, but he had a servant that was a covetous man, and he lied, and took the money, and took a curse with it, for he went out a leper as white as snow, bearing the mark of God's wrath till he sunk into his grave. That is what God thinks of the covetous!

4. For the sake of this world, a covetous love of it, men turn back from Christ. One man said, "What shall I do? "Keep the commands." "Oh, I have done all that." "You lack one thing; go and sell all you have, and give to the poor, and follow me." "And he went away sorrowful, for he had great possessions." He was like a bird with a string tied round his leg; he could fly so far, and no farther. Christ said, "Cut that string." He could not do that, and went away sorrowful. What became of him, we do not know. He drops out of sight like a stone in the midst of the ocean. His name is not found among the saints of God, and goodly fellowship of the apostles and prophets. You do not hear of him mentioned with Peter, Paul, Thomas, and John. You do not hear of a crown for him, or a throne for him in the kingdom where the apostles shall reign. Why not? "He went away sorrowful, for he had great possessions."

5. For the sake of money, for the love of it, for covetousness, men will forsake the ministry of Jesus Christ. I can imagine how a man might come down from the seat of a senator or a governor, to make money. I can imagine how a man might come down from being president, or king, or emperor, to make money, but to think of coming down from [redacted] minister of Jesus Christ and yet men have done forsaken me, having l world." John Bunyan Pilgrim found a plac where there was a silve was there crawling, but sands there, and me never came up.

6. Through covetc make merchandize not of God, but of the peo read in II Peter 2: 3, prophets, through cove feigned words, shall " of you: whose judgme time lingereth not, an slumbereth not .... h adultery, and that can beguiling unstable so exercised with covetou children."

7. Through covetous gain of godliness; tha etousness men will par est interests. I heard of money, sold his Lord. silver was the price in the eyes of a covetous man of him who was purer than the sons of men, whose life was the ransom of a lost world. Cast it in the potter's field. That is what the Lord is worth to you, is it, Judas? You have sold out for thirty pieces of silver—go hang yourself! Judas was covetous—Peter denied his Lord. Peter wept bitterly—Judas went out and hung himself. David sinned, and David repented. Achan sinned through covetousness, and perished. It is one of the most dangerous rocks in this channel! The man that runs on this rock has but little hope of salvation.

8. Do you know how God guarded his people against this sin of reaching after the world as opposed to being content with such things as you have—the sin of keeping that which is another's, instead of being content with that which is your own—the sin of grasping, and gaining more? Do you know how God guarded his people against it? From Mount Sinai he thundered, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." He there nips in the bud the covetous desire which leads to ruin. What did he do when they entered the land of Israel. He knew there were men that would want all the land they could possess, so he said, "The land shall not be sold forever." Every man had a portion, and he could not have any more. He might buy the title to a piece of land till the year of jubilee, for ten years, five years, or forty-nine years, as the case might be, but when the time of jubilee came, every man started for home. "We will have the land; it is our land." The father perhaps got poor and lost it. The children say, "The jubilee year after next, and then we are going home!" "Jubilee next year, and then we are going home!" "Jubilee in six months, and then we are going home." "Next week will be jubilee, and then we are going home." And when the day comes, they pack up, and go and take possession of the old home. A man could not own all the land about him, could not leave it to his children, but he had a temporary lease, and when done with it, he was just as poor as anybody. "Well, they might have money." Oh, yes, but when they had it, they could not have any interest on it, and if a man had money to spare, he could lend it, but if he lent it, when he got his pay back, no usury was taken with it; no twelve per cent., no twenty per cent. a year, was collected. In the Psalms we read that "he that putteth not out his money to usury" is so far fit to abide in the holy hill of the Lord. It was of no use for a Jew to be rich there—he could not buy land, or if he did, he could not keep it, and if he got money, he could not do anything with it but hoard it. "Well," says one, "he could take usury of the heathen." It is a rule in finance that where there is poor security, men get high interest. If any man wanted to lend his money to the heathen, he could do so, whether he ever got his principal or not. Under the Jewish polity there was nothing to encourage worldly gain.

9. Notice how God has set his mark upon this in the exclusion from his special service of all men who are tainted with this sin. You recollect when Jethro, the priest of Midian, Moses' father-in-law, came to see him, as we read in Exodus 18: 21, and saw that the affairs of the people were bringing too much labor upon him, he gave him advice, telling him to appoint men under him who should decide the minor points of difficulty, but refer the important ones to Moses, and "moreover thou shalt provide, out of all the people, able men"—that is the first thing, not fools—"able men, such as fear God, men of truth, *hating covetousness;* and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." "Able men, such as fear God"—and when a man fears God, he does not intend to fear anybody else much. "Men of truth," men who will not lie. Men "hating covetousness"—God would not have a man sit as a magistrate to judge a quarrel in a company of ten men, unless he was a man that hated covetousness. That is what God thinks of covetousness.

Again, turn over and see what Paul writes about the order of his Church, the Church of God, as recorded in the first epistle of Paul to Timothy. Concerning bishops, or elders, it is written, "A bishop [redacted] Sodom said, "Give me the persons, give back the captives, and you keep the goods, take all the spoil." What a splendid chance for a covetous man it was, but Abram said to the king of Sodom, "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." You could not buy him. He would not take even what was offered him. God owned the heaven and earth, and was Abram's portion, and the king of Sodom could not make him any richer. He would not take the king's gift, but contented with what he had, he waited for the "city that hath foundations, whose builder and maker is God."

Take the case of Peter. To the Savior, he says, "Lord, we have forsaken all and followed thee." That is not covetousness. He may not have had much to leave, but whatever it was, he left it, and followed Christ." What shall we have?" "Have a hundred fold," said Jesus, "in this world, and in the world to come, life everlasting," and I think that will do very well.

Take the case of Paul. He had been preaching to the Church of God at Ephesus, and he called the elders together as we read in Acts 20, to take farewell of them, knowing that he should never see them again. He had preached, and toiled, and was poor. He knew what it was to be hungry, and cold, and naked, and have no certain dwelling place, and he says, "I have coveted no man's silver, or gold," though they had much of it, perhaps, "or apparel," though they might have worn very good clothes, and he very poor ones—"I have coveted no man's silver, or gold, or apparel, yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."

Again, we read in I Thess. 2: 5 something more. "For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness." He felt it was an important matter; he would be clear not only of their blood, but clear in their sight. He wrote to the Church at Corinth and said, "I sent unto you Titus. Did he make gain of you? walked he not in the same steps?" There was a man who would not make gain of the people of God.

But the greatest example on the Lord's side against covetousness is found in him who was rich, yet for our sakes became poor, that we through his poverty might be rich. You know his grace; you know the glory he had with the Father before the world was; you know the stable and the manger, and the little cot at Nazareth, and the daily life of the Jewish carpenter boy; you know the toil that hardened his hands, and clothed his body, perhaps; you know his ministry, poor and destitute. Certain women ministered unto him. He had not a shilling to pay his tax until a fish was made to furnish it. He was not so well off for a home as the foxes or birds, for they have holes and nests, but he had not where to lay his head. When, to fulfill the prophecy of God, he must ride in triumph into Jerusalem, it was on a borrowed colt. When he must keep the passover with his disciples, it was in a borrowed room. When he hung on the cross, there was nothing to quarrel about only the seamless garment, and the vesture that had gath-[redacted] can sometimes turn to him and say, "Why don't you practice what you preach?" but you can not say it to Christ. Let his words stand. "Take heed and beware of covetousness."

Well, now, this spirit of covetousness is entirely opposed to the Spirit of Christ. It is creeping through the church and world, and is one of the perils of the last days in which we live. It is all about us; it seems as if the high water-mark of covetousness comes clear up to the very sanctuary of God. Men want their money, they want their money no matter [redacted] is. It seems to be [redacted] en to action. Read book of Malachi to the first chapter: among you that or naught? Neither or mine altar for become so covetous t shut the doors out they were paid fire on God's altar ve the money for then? He beheld jected their offer- he covetousness of e anything like it? wn lives? If we do k steadily into that rty, and continue of the word, and

perpetually. Covet- He says, "Thou ith all thine heart." ey, you do not love heart. God says, y neighbor as thy- [redacted] but if you [redacted] money you do not love your neighbor. You perpetually grasp after what is beyond your reach. You will not be contented with a dollar, but getting that, seek another one; but God wants you to be contented with what he gives you, and not hoard up your wealth and heap up treasures for the last days.

This curse runs all through the State, all through the community. You can hardly buy a shilling's worth of goods without being cheated, and it is equal to a liberal education in the devil's college to learn all the tricks of trade. You will be cheated by men in little ten cent bargains, and by men who would do it a dozen times a day. You get sand in your sugar; you get rotten apples at the bottom of the barrel, and good ones on top; and in other ways you are deceived by a fair exterior, while the interior is far below the representation made. You get cheated in everyway by which men can make money, and the land reeks with swindling, with stealing, with great enterprises for dishonestly obtaining the people's money. You cannot take up a paper but what you find it running over almost with accounts of this infernal chase after riches.

You will find this same covetousness in the church, where a covetous people get a man to preach God's gospel to them and then if he did not bind them hand and foot, he never would get his pay from them. You will find it in a covetous ministry looking this way and that way to see who will go higher in their offer of salaries. You will find it in that universal greed of gain by which men are bought and for which men are sold, for which men lie, and for which men lie other people lie, and they stand still and say nothing. You will find it all through the community. The world is rotten to the core with this sin of coveteousness.

You want to hear on the signs of the times—well, we find that in the last days perilous times shall come, for men shall be covetous. There is a sermon on the signs of the times—make the application. People want to get rich, but "he that hasteth to be rich hath an evil eye." God's word warns men about being greedy of gain, warns men that if they would dwell in his tabernacle, they must despise the wealth of mammon. He cries "Woe" unto him that gains an evil gain. About as heavy a load as any man can carry is ill-gotten wealth. One man met a missionary from a foreign land, an old, gray-headed man they both were. At last said he to the missionary, "Wh[redacted]

I was a boy playing with you fifty years ago, you lost a quarter of a dollar. We hunted for it, and I found it, and kept it. It has haunted me ever since, and I would not carry it fifty years more for the world. I want to pay it back." When God takes men in hand, he straightens out those things.

On one occasion Jesus went to the house of Zacheus. Zacheus was looking for him, and when a man is looking for Christ, Christ is apt to be looking for him. Said he, "I am going to your house," and he received him joyfully. He was a rich man, but Jesus did not despise him because he was so unfortunate as to be rich; so he went down to see the rich tax-gatherer. He belonged to a hard class of people. Well, Jesus went down there, and the Pharisees turned up their noses, and said he had gone to be a guest of a sinner, but he had come to seek that which was lost, and he had found one [redacted] man. Zacheus said, "Lord, the half [redacted] y goods I give to the poor." He has [redacted] it—something took hold of his rich [redacted] n, and his close fist—"the half of my [redacted] s I will give to the poor, and if I [redacted] taken anything from any man by [redacted] accusation, I will restore him four-[redacted]." It would not do to give away more [redacted] half until he had settled up. And [redacted] s said, "This day has salvation come [redacted] his house, for he is a son of Abraham." [redacted] looked a little like Abraham, who [redacted] uld not receive a thread lest it made him rich.

You have prayed for salvation—some of you want a *full* salvation, and I do not know that the Lord has any other than a full salvation. Well, you would like to have it at your house. How would you like to have it come? As it did to Zacheus? I am afraid some of you would dodge if it were to come right through the middle of your farms. That is the kind of salvation Christ brought when he came to the house of Zacheus, and said he was a son of Abraham. It looked as if he was looking for Abraham's inheritance.

I hear some that talk about Jesus' coming being very near, *but I would like to inquire whether it affects the price of their real estate any?* Now, when a man gets to be really a son of Abraham, like Zacheus, when it affects the price of his real estate, cutting it perhaps right in two, he will be richer with half than he ever was with the whole, because he is rich enough to square up where he has cheated before.

Now, what is the cure of all this? Why, the cure is, "Thou shalt love the Lord thy God with all thy heart." That will cure you. Go bathe in the fountain, and be clean, and love God aright, and O how mean this world will appear to you! A certain brother once felt called to give up his all to the Lord—his cattle, his fields, his every thing. It was a hard struggle. He went and got up on his shed and looked out on his meadows, and they seemed the finest and fairest he had ever seen. And the cattle—it seemed as if he had never seen such splendid cattle as they were. It was like the devil's showing Christ all the kingdoms and the glory of them. After looking, he would go back to his house, and then return and take another look, but by and by the Lord God touched him, and he gave up all, and when it was a settled thing, he got up on his shed, and [redacted]

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

LAST DAYS OF THE CHURCH.

Far down the ages now,
Her journey well-nigh done,
The pilgrim Church pursues her way
To haste to reach the crown.

The story of the past
Comes up before her view;
How well it seems to suit her still—
And, still, yet ever true.

'Tis the same story still,
Of sin and weariness;
Of grace and love still flowing down,
To pardon and to bless.

'Tis the old sorrow still,
The briar and the thorn;
And 'tis the old solace yet,
The hope of coming morn.

No wider is the gate,
No broader is the way;
No smoother is the ancient path,
That leads to light and day.

No lighter is the load
Beneath which weight we cry;
No tamer grows the rebel flesh,
Nor less our enemy.

No sweeter is the cup,
Nor less our lot of ill;
'Twas tribulation ages since,
'Tis tribulation still.

Love lingers on the cliff,
But still how slow to spring;
Morning sheds notice on yon wave,
Afraid to try its wing.

No weaker grows the fight,
No feebler is the foe;
No less the need of armor tried,
Of shield and spear and bow.

No less we feel the blank
Of earth's still absent King,
Whose presence is of all our bliss
The everlasting spring.

Thus on and still we press
Through evil and through good;
Through pain and poverty and want,
Through peril and through blood.

Still faithful to our God,
And to our Captain true,
We follow where he leads the way,
The kingdom in our view.—*Bonar*

THE DARKNESS OVER NEW ENGLAND IN 1780.

D. T. TAYLOR.

[In response to our request, we have received the following communication from D. T. Taylor, on the nature and extent of the "dark day."]

On the 19th day of May, 1780, the inhabitants of New England and the adjacent parts were the trembling witnesses of an event in nature which has never been fully described nor analyzed. We refer to the widespread and mysterious withdrawal of the natural sunlight, which so startled our ancestors and covered the land with gloom on that memorable occasion; a phenomenon in its kind never experienced before nor since in the country and which, while religion attempted to account for it as a fulfilled prophecy, yet science has not unfolded its quality nor discovered its cause. Ninety-three years have passed away since the extraordinary darkness transpired; the living witnesses are getting to be few, but still our sources of information concerning all the features of the day and night are ample and before us as we write are over forty different testimonies relating to the same we seek to exhaustively depict. They are mainly from persons who saw what they describe, and embrace evidence from historical collections, histories of States and towns, histories of the Revolution, journals of Legislature, newspapers of the day, sermons of the ministry, personal memoirs, memoirs of the American Academy of Arts and Sciences, Professors in colleges, poets, philosophers, physicians, scientists and savans; among them Noah Webster, LL. D., who wrote, "I stood and viewed the phenomenon, for which no satisfactory cause has been assigned."

The month of May was dry and cold. Previous to the 19th a vapor filled the air for several days. There was a smell of sulphur in the air, and on the day of the great darkness Etna discharged lava from a new mouth and the eruption was accompanied with violent earthquakes in Southern Italy. The morning of the 19th was overcast with clouds, and rain fell over the country, with lightning and thunder. The sun on rising shone not with accustomed clearness. Its face seemed veiled and the aspect somewhat lurid. Scarcely any motion was in the air; what there was of wind came from the southwest; vanes were not stirred and sails and flags hung idle. By nine o'clock in the forenoon, without previous warning, the darkness stole gradually on, with a luminous appearance near the horizon, as if the obscuring cloud had dropped down from overhead. There was a yellowness of the atmosphere that made clear silver to assume a grass green hue. Then a dense undefinable vapor settled rapidly and without arial movement over all the land and ocean from Pennsylvania to the Gulf of St Lawrence, the darkness it caused increasing by degrees until the sunlight was effectually shut out. Ordinary cloud it was not. The rapidity with which so large an extent of country was enveloped precludes the possibility of supposing this to have been a natural cloud moving laterally. Besides this, the day was too calm to imagine such a thing. Down came the darkness thicker and thicker. By ten o'clock the air was loaded with a heavy gloom. The heavens were tinged with a yellowish or faint red; the lurid look increased; few, if any, ordinary clouds were visible. The sun, in disappearing, took on a brassy hue. The lurid, brassy color spread everywhere, above and below. The grass assumed the color of the sky, and all out doors wore a sickly, weird and melancholy aspect, a dusky appearance as if seen through a smoked glass. Nature donned a frightful look. No one had seen the like before, and the hearts of thousands grew faint with fear. So low was the overhanging vapor that it appeared to rest upon the very earth, and the hills in some places could not be seen at the distance of only half a mile. Especially was this true at Pepperell and Groton in Massachusetts. By eleven o'clock it was as night itself, and from this time until three in the afternoon the darkness was truly extraordinary and frightful.

The extent of the darkness was greater than is related of any other similar phenomenon on record, not excepting the celebrated dark days over Egypt and Judea. It reached south to the northern half of Pennsylvania, and from thence along the coast northeast to the wilds of Maine, eastward to the Gulf of St. Lawrence, and out at sea 120 miles southeast of Boston, and undoubtedly much farther; west to the valleys of Lake Champlain and the Hudson river, and north into undefined regions in Canada. Portland, Boston, Hartford, New York, West Point and Albany were affected by it. But the degrees of darkness differed in different places, the deepest night settling over New England. A tract of land and sea 800 miles in length and 400 miles in breadth, embracing an area of 320,000 square miles, was known to be covered by the cloud, and so far as can be ascertained, a population of 700,000 souls sat for a portion of the day and night in a gloom more or less profound and inexplicable.

Just how dark the day was is attested by indisputable evidence. The hour and minute could not be discovered on the face of a clock or watch by persons of unimpaired eyesight. Candles became an absolute necessity both out doors and in, as it was impossible to transact ordinary business without them. Fires on the hearthstones shone as brightly as on a moonless November evening, and all dinner tables were set with lighted candles upon them as if it were the evening repast. The keenest eyes in doors could not see to read common print. So far beyond any ordinary fog was the effect that stages on the road either put up at the nearest hotel during the mid-day hours, or carried candles to enable the perplexed driver to well see his way. This in many instances was performed as it invariably is at night. At Haverhill, N. H., at twelve at noon a man could not be seen in the road at a distance of only twenty rods while an hour or two later the captain of a ship forty leagues at sea southeast of Boston was compelled to light a large candle to enable him to perceive his instruments and thereby to steer his vessel. "It was so dark at noon," writes Dr. Adams, "that we could not tell one person from another in a room with three large windows in it." Connecticut went totally under the cloud. The journal of her House of Representatives puts on record the fact that "none could see to read or write in the House, or even at a window, or distinguish persons at a small distance, or perceive any distinction of dress &c., in the circle of attendants. Therefore at eleven o'clock adjourned the House till two o'clock afternoon." At Ipswich, Mass., at half past eleven, several educated gentlemen tested the darkness by attempting to read large print in a room with three windows of twenty four panes each facing the south and east; but, although their eyesight was good, they could not at all distinguish the words.

The general results of the darkness afford an interesting study both for the scientist and the divine. The natural world was singularly affected. All the brute and feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased they sang their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The Whip-poor-will, as if it were truly night cheerfully sang his song through the gloomy hours. Woodcocks, which are night birds whistled as they only do in the night time. Bats came out of their hiding places and flew about. The fowls marched solemnly to their roosts as they do only at nightfall, and after cackling for a while over the mystery of so short a day, became still. Cocks crowed as is their custom at nightly intervals and the early breaking of day. Frogs peeped their evening concert, and dogs whined or howled and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barnyard, lowing as they came to the gate, and sheep huddled around in a circle with their heads inward—the invariable token of apprehended danger.

On the human family the effect was still more curious, and terrifying. The mechanic left his tools in the shop, the farmer his plow in the furrow, and each moved in silent and marvelling mood toward the barn or dwelling. On the house threshold they were met by pale and anxious women, who tremblingly inquired, "What is coming?" The alarmed traveler, seeking the sympathy of his fellowman as one impressed with a sense of impending peril, put up at the nearest house, and mingled his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenance and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms. Schools broke out in affright, and the wondering pupils scampered homeward with many expressions of childish fear. The inevitable candle shone out at the windows of all dwellings—every countenance gathered blackness—all hearts were filled with fear as an approaching, unparalleled storm, or the occurence of a terrestrial convulsion, but it was not the blackness of the storm cloud, such as sometimes with frightful agitation breaks over a single city; it was the silent spreading of pall-cloth over the earth by strong invisible hands. Many anecdotes of terror are related. Men well remembered the earthquake of a quarter of a century before, but this darkening of the earth at noonday—what could it portend? In Boston, from the hour of 11 or 1 till 3 o'clock, business was generally suspended and shops were closed. Those who had the courage to continue them open, illuminated them artificially.

Very little of jesting or humor concerning the day was indulged in. Indifferent persons who were enthusiastic and anxious during the darkness gave way to some raillery as soon as the shadow disappeared before the welcome shining of the sun. When the news was carried to England, gentlemen who were prone to laugh at the expected discomfiture of the then revolutionary colonies interpreted the darkness allegorically of the gloom thrown over the minds of the "Boston rebels" by reason of the reduction of Charleston, the defeat of Clinton, etc., but when subsequent letters confirmed the tidings and asserted the event to have been a sober, literal fact, astonishment knew no bounds. Meanwhile the jeering tories sent home word that "it was the devil spreading his wings over the northern rebellious colonies, and if they do not repent, the next time he will certainly fly off with them all." But the answer from England was: "I do not believe all the wise men of Boston will be able to explain it."

But it cannot be denied that the predominating feeling on that day was awe and fear. At many a dinner table no food was eaten; the family sat pale and often silent. Amusement hushed all boisterous sounds. If any spoke it was in a low, subdued tone. Pious fathers took down the family Bible, read it reverently, and then kneeled and prayed. Prof. Samuel Williams, of Harvard College, testified years after that the terror "surpassed description." The bells were rung in the large towns, and the people in masses forsook their toils and crowded into churches. Thousands sought the minister for an explanation of the darkness, who, in response, took Matt. 24: 29, 30, or Rev. 6: 12, or Isa. 13: 10, or Ezek. 32: 7, or Joel 2: 31, or some other sacred prediction of the darkening of the sun and improved upon them in sermons on the Last Day. The neighbors flocked around holy men, who calmly pointed them to the Lamb of God as their only refuge at all times. Some, with lanterns, went from house to house with warnings on their lips. The darkness was compared to that which overspread Judea at the crucifixion of our Savior, and it was asserted to be not a whit less divinely caused. Sober men, unaccustomed to such a freak of nature, deemed the Day of Doom at the door. We cannot sneer at these alarms. They were legitimately born. President Dwight, an adult eye witness, asserts this to have been "the general opinion." Even the gathered wisdom of the Council of Connecticut waited and listened, writes Whittier,

> "To hear the thunder of the wrath of God
> Break from the hollow trumpet of the cloud."

The darkness of the day having been succeeded for an hour or two before evening by a partial clear sky, and the shining of the sun, still obscured by the black and vapory mist, this interval was followed by a return of the obscuration with greater density, that rendered the first half of the night hideously dark beyond all former experience of probably a million of people who saw it. From soon after sunset till midnight no ray of light from moon or star penetrated the vault above. It was pronounced "the blackness of darkness." Horses in numerous instances, when wanted for service, could not be compelled to quit the stable. Others on the highway, unable to see for the darkness, seemed to be seized with fear, and moved their feet cautiously and with bewildering hesitation, as if apprehensive of plunging into an abyss. Travelers on foot, who supposed themselves acquainted with every foot of the road, lost their way in familiar localities. Some, totally bewildered, shouted for aid but few rods from their own door. Lost persons in some instances felt their way home, being guided by the fence. Dr. Adams says almost everybody who was out that night got lost. Sharp eyes could not distinguish between the heavens and the earth, the line of the horizon was totally invisible, and white, large substances placed before the eyes could not be discovered either in their color or outline. At nine o'clock the moon rose to her full, but had not the least effect to dispel the death-like shadow. But lest this description may be considered exaggerated by the excitement engendered by the immediate occurrence of this phenomenon, we here reproduce the strong language of Dr. Samuel Tenney, written in calm mood to the Historical Society five years subsequent to the scene he is describing; the language of a philosophic mind deeply impressed. He says: "The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. And, as the darkness is not substantial, but a mere privation, the palpability ascribed to that by a sacred historian must have arisen from some peculiar affections of the atmosphere, perhaps an exceeding thick vapor that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

The old poems declare that smoke from the burning of every town and forest in the land would not create so dismal a gloom. And all analogies teach they were right. The notion of some, that Venus or Mercury intercepted the sun's rays, is refuted by the fact that there was no transit of either of these planets during the year. Some said it was a solar eclipse—a conclusion rendered impossible by the moon having fulled the day before. And very aptly does the astronomer of Paxton ask: "If the darkness of the day was caused by a solar eclipse, what then darkened the night as the moon was more than forty hours' motion past her opposition?"

But while New England admitted a secondary cause, the Christian people, sharing the feeling of the devout and philosophical Stearns, imputed the flinging of this black shadow "like a funeral pall" over the land inhabited by nearly one-third of the people of the United Colonies, to the direct interposition of the God of the Universe, who himself, by means unknown to mortals, darkened both the sun and the moon, both the day and the night, as a token of his indignation against every prevailing iniquity, and an omen of a future day of universal destruction and wrath! It made no difference that it was not supernatural, or that secondary causes had produced the result witnessed. The effect only was sought for; the sacred Scriptures had announced a darkening of the sun and moon, and these signs had been fulfilled before their eyes—locally, to be sure—but so were all physical and moral signs. The gravest minds reverently went behind all secondary cause and declared it was the immediate hand of God. The ministry insisted it was occasioned by a divine arrangement of nature, and in the spirit of the sacred Hebrew writers, who ascribed all remarkable and unaccountable acts of the natural world to the working out of the vast designs of the Infinite, said: "This is the Lord's doings, and it is marvelous in our eyes!" In more modern times men would doubtless have said: "O, this is only a temporary obscurity of the light by a cloud of exhaled vapor, or by terrestial contact with cosmic particles, and nothing more." Few minds would see God in the mysterious cloud. Not so with our fathers. They saw in the strange sun-darkening shroud a sure celestial token of the approaching consummation, and so proclaimed it in all ways. The impression was most profound, and was not effaced during the remainder of the century. The view was reiterated seventeen years later by the Orthodox Spaulding in the pulpit of the Tabernacle at Salem, and was indorsed in the first religious paper in the world, published at Portsmouth in 1808. Indeed, it was opposed by none. To-day nearly the entire body of the believers comprising the sect of Advent Christians in the United States and Canada sustain the views of the New England Christians of the last century concerning the significance of the darkness of Friday, May 19, 1780. We argue nothing here *pro* or *con*, but only state facts, and should be unfaithful chroniclers of historical fact did we omit to record the abiding conviction of nearing judgment of the old New England mind, and transmitted to hundreds of thousands of their posterity by the scenes of the never-to-be-forgotten Dark Day.

OMENS.

Is not he whose right it is to reign preparing his people for some great crisis which is to precede his coming to claim the kingdoms of this world? So we are disposed to think. The signs of the times are portentous. Let us, beloved, keep our lamps trimmed and brightly burning—looking for, and hastening unto, the coming of our Lord and Savior, Jesus Christ. Jesus, our absent Lord, has told us that he would come again. He has been away nearly two thousand years. Nearly six thousand years has he stood forth before a fallen, redeemed race, as the Lamb newly slain. The Jubilee of Heaven and earth—the grand Sabbatic year—is about to break upon us. By the foreshowings of Scripture, we seem to see that there will be a short, sharp conflict with the man of sin. But though we may be called to pass through seas of blood, it will but quicken our heart-longing cry, 'Come Lord Jesus, come quickly!"—*Guide to Holiness.*

WHAT IS NEEDED.

Every thing in the last few years has shown us, that a deeper tone of divine truth in all who profess to hold that truth, is needed to meet the growing corruption of religion, and the infidelity and lawlessness which cast off all religion. God's own light, as given us in his own Word, must be more and more our guide through the darkness and conflicts of these days. We are assured, also, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We may expect, therefore, fresh truth to shine out from the Sacred Volume. The word of prophecy in general, and especially the hope of the Lord's coming, is as a "light shining in a dark place,"—*Rev. E Bickersteth.*

Great events need a great preparation.

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CHRIST'S PROOF OF A RESURRECTION OF THE DEAD.

Men have, in all ages, been inclined to doubt things which they could not comprehend by their imperfect minds, or measure by their philosophy, and determine by their science. The resurrection has, therefore, in all ages, been doubted by men not fully believing in divine revelation. The great question was agitated when Christ was upon the earth, and the Sadducees, who did not believe in the resurrection, came to Jesus to entagle him in his arguments by which he taught this doctrine.

The fact that Christ had taught a literal resurrection of corporeal bodies which had died, was the definite point assailed by his opponents. They assumed that if they were thus raised, they would necessarily be male and female; and consequently would associate as husband and wife. They also assumed that husband and wife would be governed by the same divine law of Moses, in that state, as in this; and that each husband would be held by that law to the same wife to which he was married in this world.

From this assumed proposition, they argued that Moses could not have believed in such a resurrected state; for then he would not have given the commandment that a man should marry his brother's widow; because seven men could each, by that law, claim her as his wife; which would make confusion in the perfect state, and prove the folly of a divine enactment.

This seemed to them an unanswerable argument against his position of a resurrection of the dead. They quoted Moses because he was the highest authority to that nation, of divine things. Christ, to meet them directly upon their own ground, also quotes Moses for proof of his position, saying, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' God is not the God of the dead, but of the living." (Matt. 22: 31.) This quotation from Moses, and Christ's comment on it, completely silenced the Sadducees on their argument against the resurrection.

Christ taught them, in the first place, that they had greatly erred as to the teaching of the Scriptures concerning the condition of the resurrected dead, and the power of God to reorganize their decomposed, scattered substance. As to their first error, he says, in that state, "they neither marry nor are given in marriage, but are as the angels of God in heaven." This was a sharp rebuke to their ignorance of the teaching of the Scriptures, and their foolish supposition that the same laws would govern society in the heavenly world that regulate it here; so that the marriage vow which bound the husband to the wife here, would also bind him to her there.

On the second point, regarding the "power of God" to raise the dead, he quotes the testimony of God to Moses at the burning bush: "I am the God of Abraham." Jehovah made this declaration to Moses while manifesting his miraculous power in wrapping a bush in a sheet of fire, and yet preserving it green and flourishing: thus showing that he could carry his people through the consuming ordeal of death, and that it would seem as impossible for them to live and bloom in manhood again, as for the tree to live and bear fruit beyond the scorching flame. The same great truth was also illustrated by Aaron's rod, which, though dead and lying upon a shelf, yet blossomed and bore fruit.

How was this re-living expressed by Jehovah? He said, "I am the God of Abraham." How does that express a resurrection? It does express it, for Christ quoted it for that purpose. Christ, in getting his point of proof from the passage says, "God is *not* the God of the *dead*, but of the living." Therefore it follows that, if God was not the God of Abraham while he was dead, and yet Jehovah told the truth to Moses when he said, "I am (present tense) the God of Abraham," then he must have been his God *prospectively*, which would require that at some future time Abraham should re-live; so that God at that time would become his God actively and truly.

The title or name, God, represents an object or being worshiped. To be the God of Abraham, is to be the being worshiped by Abraham.

Looking at the human family from the point of Jehovah's being their God, we see three classes. First, those who worship God; second, those who cannot worship him, being dead; and third, those who will not worship him, being rebellious; therefore the Scriptures represent but one of the classes as having the Lord as their God, actively and positively.

If the word, God, means one loved and adored, and Jehovah is not the "God of the dead," then *it is true* that the *dead do not live and adore him*; else he would be their God, which would contradict Jesus.

The Lord was Abraham's God in two senses, according to the testimony of Christ and Moses. Moses says, "I am the God of Abraham." Then there was a sense in which he was his God when the bush was burning. Christ says, "God is not the God of the dead," but Abraham was dead at the time the bush burned: so if both meant that he was his God in the same sense, they contradicted each other; one saying, "I am the God of Abraham"—the other saying, "he is not the God of the dead," meaning Abraham. But if Jehovah meant, I am the God of Abraham in a prospective sense, meaning, I will be loved and adored by him at a future time, and Christ meant, he is not the God of the dead, in the sense that he could not love and adore him while dead, then they perfectly agree; and the two statements, harmonized, make a positive assertion by God, that Abraham shall live again, and become his worshiper.

This was the point made by Christ, which silenced the unbelievers of his day, in a literal resurrection of the dead.

If Abraham had been in heaven worshiping God when Moses stood before the bush, we cannot see how the quotation of Christ, "I am the God of Abraham," could prove a resurrection; for if so, he was then his God, and would eternally remain so, without a resurrection.

Again, if the righteous go to the presence of God when they die, and there worship him, how could Jesus say, "He is not the God of the dead?" Is it true that he is "*not*" the God of all worshipers in his presence? In what sense would a resurrection of the body, which is only the house in which the "man proper" resides, (as many argue,) make God become his God? Will the revival of the clog of clay, and its reunion with this "man proper," change the divine relationship with him who has uninterruptedly worshiped him, only more perfectly, while dead, than before dying?

The truth is, Abraham was dead—the Abraham proper—who loved and worshiped God when living; for as inspiration says, "in death there is no remembrance of thee: [God:] in the grave who shall give the thanks?" (Ps. 6: 5.) Abraham was dead, and had therefore ceased to remember God, and consequently could not give him thanks. Then he had also ceased to worship; so that God was not then receiving his praise; therefore was not really his God, only prospectively. God had made a covenant with him, that he would give him an unending life, during which he should be his devout and faithful worshiper. God held that covenant sacred while the patriarch was dead, for it spanned the chasm of death, and secured to the faithful, beyond the silence of the tomb, a glorious re-living.

That covenant secured a resurrector, not only to Abraham, but to his legitimate seed, [Christ,] and to all the heirs by faith. Christ, the representative heir, *has been* raised according to that covenant, and become the assurance to *all* the heirs, of its faithful accomplishment to them. J. C.

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Doctrinal.

"PROVE ALL THINGS."

PLACE OF REWARD.

PROPOSITION II.—*The Scriptures teach that the saints will go to heaven to receive their final reward.*

E. E. ORVIS *affirms*; A. A. PHELPS *denies*.

AFFIRMATIVE—No. 2.

I am impelled by a sense of duty to chide my worthy opponent, for two or three things. First, for his repeated reference to what "popular theology teaches." Our propositions relate to the teaching of Scripture; and, so far as this discussion is concerned, it is of no consequence what "popular theology" teaches; or whether its teaching is true or false. Secondly, for discussing the question as to whether "the saints of earth have been ascending to heaven in a disembodied state for thousands of years." My proposition is that "the saints *will go* to heaven to receive their *final reward*." Why are these impertinent matters introduced? Is it at an appeal to the popular prejudices of a certain class of our readers? Thirdly, for the repeated use of the compound term "sky-kingdom." If by this term my opponent means that heaven where he admits God and Christ and the holy angels dwell, his language is not a little profane and sacrilegious. If he does not mean this, then this peculiarly choice term is wholly impertinent in this discussion. At all events, burlesque is but a sorry substitute for argument.

My worthy brother has spent a goodly portion of his "Negative—No. 1," in attempting to maintain the affirmative of the first proposition—in trying to "reconstruct" his own shattered proposition. For the present I shall pass by this portion of Negative—No. 1, and confine myself to the question properly under discussion.

My opponent denies that Enoch and Elijah were taken up into the heaven of heavens. Let us see. Enoch was "*translated* that he should *not see death*." Here are two facts: (1) Enoch did not see death; that is, he did not die. He is still alive somewhere. (2) He was *translated*. To *translate* is "to bear, carry, or remove from one place to another." Enoch was translated *from earth*; for he "was not found" on the earth. Where was he *translated* to? Now we have another fact: "He was not for *God took him*." Where was God? In heaven. Where did he *take* Enoch to, if not to the place where he was himself? Indeed, anything short of this would not justify the strong language—"*God took him*." Now, since Enoch did not die—but God translated him—removed him from one place to another—"that he might not see death"—"*took him*"—if he is not in God's "dwelling place," will my worthy friend tell us where he is now, and where he has been for five thousand years?

"Elijah went up by a whirlwind *into heaven*." My opponent says this was "the atmospheric heavens;" not "the heaven of heavens." Indeed! So, God took Elijah up into the "atmospheric heavens," and left him dangling there, between earth and "heaven itself." If this is not "sky-kingdom," with a vengeance, I know of nothing in the whole range of dogmatic theology that is. Elijah was alive, and was seen by the apostles Peter, James, and John, who heard him conversing with Christ in reference to his approaching death, more than nine hundred years after he went up into heaven. Did he remain for that long period of time whirling through the atmospheric heavens? Nothing but the exigencies of a false position could ever lead so sensible a man as my opponent to perpetrate such arrant nonsense.

To justify this, he quotes that "no man hath ascended up to heaven, but he that came down from heaven." (John 3: 13.) But this passage certainly will not bear the interpretation which he puts on it; for Jesus had not literally "ascended to heaven," when he spoke these words. Dr. Clarke justly remarks on this text: "This seems to be a *figurative* expression for, *No man hath known the mysteries of the kingdom of God*." To understand this language *literally*, makes it untrue in fact, for he who came down from heaven had not then ascended to heaven.

My opponent admits that the word *heaven* "is employed to designate a real place, where God, and Christ and the holy angels now dwell." But he adds: "This fact, however, by no means *establishes* the theory that Christians ever did or ever will find *their* home in heaven." Bless you, no; no person ever dreamed that it did. It is one *fact* taught in the Scriptures on this subject, and I am in quest of Scriptural facts. I am not seeking to maintain any "theory" on the subject. The Scripture teaching satisfies me, without any *theorising*. But this fact shows that there is such a place, even though some pious men are guilty of the impiety of calling it "sky-kingdom."

My friend also admits that the saints have their *citizenship* in heaven; that there *names* are *written* in heaven; that their *treasures* are in heaven; that their *reward* is in heaven; that they have "in heaven a better and enduring substance;" and that they have "an inheritance, incorruptible and undefiled, and that fadeth now away, reserved in heaven." But he thinks all this fails to prove that the saints will ever go to heaven. "Heaven is now the grand treasure-house," he says. But all these things are to be brought down to earth. "*This* poor earth [not the *new earth*, mind ye] is soon to be enriched by the overflowing of heaven's wealth."

But the foregoing facts are really Scriptural *facts* on the subject of heaven. And, at the least, they show: (1) That the saints' "better and enduring substance," is neither this *old earth*, nor yet "a glorious *new earth rising out of the conflagration that awaits the present one*"—if a new one should so rise—in regard to which, however, the Scriptures are totally silent; for neither of these are or ever were *in heaven*. (2) They show that the saints' "inheritance, incorruptible, undefiled, and that fadeth not away," is not, as my opponent has all the while been contending, a *terra firma* "inheritance"—an "inheritance" of this planet earth, for this *planet* is not now and never was "*reserved in heaven*."

My worthy opponent cannot content himself to remain in the *negative*. He must needs *affirm*, even though he affirm a *negative*. Hence he proposes to prove—"that the saints are *not* going to heaven to receive their reward." Now let us listen to his proof:

"Here it is. Jesus had been telling his disciples that he was about to leave them, and then added: 'As I said to the Jews, whither I go ye cannot come, so now I say to you.' (Jno. 13: 33.)"

Well, that does look a little like proof, does it not? The place "whither" Christ was going was certainly *heaven*. Is it so, then, that I am really mistaken on this point? Now let the reader turn to his Testament, and read this 33rd verse, in connection with the 36th verse: "Little children, yet a little while I am with you. Ye shall seek me; and as I said to the Jews, whither I go, ye cannot come, so now [i. e. at present] I say to you .... Simon Peter said unto him, Lord *whither* goest thou? Jesus answered him, *whither* I go, thou canst not follow me now [i. e. at present] BUT THOU SHALT FOLLOW ME AFTERWARDS."

Just so certain as they cannot follow Jesus "*now*," to the place "whither" he went—that is, TO HEAVEN—just so certain they *will* follow him to that place *afterwards*. Now, Bro. Phelps, put your critical, logical and theological lever under this and upset it if you can. When you do this, Archimedes, with his lever, will upset the world.

If in all the word of God, there is one distinct and definite promise that can be relied upon, Christ here promised his disciples that they should, at some future time, follow him to the place whither he was going—that is *heaven*. If this promise can be explained away, then the Bible is as unstable as a rope of sand, and no promise in it should be relied upon.

Nor does Christ leave indeterminate the time when they are to follow him to heaven, for he immediately proceeds, in the first verses of the next chapter: "Let not your hearts be troubled; ye believe in God, believe also in me. In my father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and [not remain with you, but] *receive you unto myself, that where I am, there ye may be also*"—not that where you are, there I may be also. Hence, just before his departure he prayed for himself: "O, Father, *glorify* thou me with thine own self, with the *glory* which I had with thee before the world was." Then he prayed for his disciples: "Father, I will that they also whom thou hast given me *be with me where I am, that they may* BEHOLD MY GLORY which thou hast given me." (See John 17: 5, 24.) What folly to deny that the disciples of Jesus will eventually be "with him, to behold his glory"—in the same HEAVEN to which he has gone, and where he was "*received up into glory*." (I Tim. 3: 16.)

In addition to this, the apostle Paul thus speaks of our glorious HOPE: "Which hope we have as an anchor of the soul, both sure and steadfast, and which *entereth into that within the vail, whither the* FORERUNNER *is for us entered*, even Jesus." (Heb. 6: 19, 20.) "Within the vail" certainly is "heaven itself;" for there is where Jesus is gone. And our hope "enters to that within the vail." It reaches far beyond this earth, even into "heaven itself," where "God, and Christ, and the holy angels dwell." Jesus has not only gone to heaven; he has gone there *for us*. He has not only gone to heaven for us; he is gone there as our "FORERUNNER." This he could not be, or do, unless the saints go there afterwards. If the saints will not go to heaven, then Jesus has not gone there as their "FORERUNNER." Just so certain as Christ has gone to heaven as the "FORERUNNER"—the *prodromos*—FOR US, just so certain shall we go there also. Here, again, Bro. Phelps, you may try the power of your logical lever.

I now present the following summary:

1. The word *heaven* "is employed to designate a real place where God and Christ and the holy angels now dwell."

2. The saints have their *citizenship* in heaven; their *names* are *written* in heaven; their *treasures* are in heaven; their *reward* is in heaven; they have in heaven "a better and enduring substance;" and they have "an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven."

3. Jesus has gone to heaven; and has given the assurance, that though his disciples cannot *now* follow him to that place, they *shall do so afterwards*—that he will come again and receive them to himself, that where he is there they may be also.

4. Jesus has not only gone to heaven; but he has gone there as the FORERUNNER—*prodromos*—of his saints; which he could not be if they are not to follow him to the same place.

Candidly, Bro. Phelps, is not this entirely *conclusive*? E. E. ORVIS.

Benton, Pa.

NEGATIVE—No. 2.

My brother chides me for making any allusion to popular theology—of which his teaching on the place of reward forms an obvious part. The line of argument naturally led me to contrast "popular" theology with *Bible* theology; and if the advocates of the former do not like the conclusions to which they are logically driven, let them abandon the premises that are commonly assumed. It would surely not be unwarrantably harsh to say that my opponent relies upon the same principles of interpretation to prove his point, that are generally adopted by those who affirm the natural immortality of the soul, the consciousness of the dead, the happiness or misery of "disembodied spirits," the coronation of the righteous in a "spirit-land," and the endless duration of the sinner's torment in some distant part of God's universe. Indeed, though the proposition under discussion looks only to the place of *future* reward, he seems so fully imbued with the spirit of "popular theology" that he takes considerable pains to prove that at least two persons have already gone to heaven, which *he* understands to be the place of reward.

I am by no means prepared to adopt Dr. Clarke's mystical interpretation of John 3: 13, which my opponent so fully endorses. If "to ascend to heaven" means *to know the mysteries of the kingdom of God*, then the language, "he that came down from heaven," must mean, *that he became ignorant of the mysteries of the kingdom of God!* Was this true of Jesus Christ? This logical antithesis shows the absurdity of my brother's construction. "Nothing but the exigencies of a false position could ever lead so sensible a man as" Adam Clarke "to perpetrate such arrant nonsense." The passage evidently teaches that Jesus had been in heaven—that he came from heaven—that he was therefore qualified to teach heavenly truths—that this could be said of no mere man, for the reason that no man had ever been there to find out.

My disputant still claims the passages previously quoted, as proof that the saints are going to heaven to receive their reward. I think I have shown that those passages are in perfect harmony with the Bible doctrine that "the meek shall inherit the earth," when the wicked are "rooted out of it"—when the "New Jerusalem" comes down — when "the kingdoms of this world become our Lord's and his Christ's"—when "there shall be no more curse." It may be well, however, to call attention to a striking fact connected with the passage on which my brother places much dependence. I refer to Heb. 10: 34—"Knowing in yourselves that ye have in heaven a better and an enduring substance." The phrase, "in heaven," is undoubtedly spurious. We have the best authority for omitting it altogether. The Emphatic Diaglott reads: "Knowing that you have for yourselves a better and an enduring possession." The Bible Union gives it thus: "Knowing that you have for yourselves a better and an enduring substance." Dr. Noyes translates it the same as the Bible Union. Sawyer renders it thus: "Knowing that you have for yourselves a better possession, and one that endures." The Douay version reads: "Knowing that you have a better and permanent substance."

Great doctrines ought always to be founded upon plain, literal, and unquestionable declarations of God's word. If the phrase under consideration is spurious, as it undoubtedly is, the passage proves nothing to the purpose. If, on the contrary, it is genuine, the text may be readily explained on the same principle as I Pet. 1: 3, 4, which my differing brother adduces with such a triumphant air to prove his point. Because the saints have "an inheritance" which is said to be "reserved in heaven," he assumes that they are going to "heaven" in order to enter upon that "inheritance." But hold! Jesus Christ is reserved in heaven: does it follow that Christians must go to heaven in order to be united with their glorious Head? The Bible teaches exactly the reverse. The saints are not going to the Savior, but the Savior is coming to the saints. The New Jerusalem is reserved in heaven: but must we go to heaven to enter that city of light? No! *The city is coming to us*. It is not until it "descends from God out of heaven" that we have any prospect of possessing it. See Rev. 21: 1-3. This is the theology of Jesus and John. Paul proclaims the same sentiment: "For here we have no continuing city, *but we seek one to come*." (Heb. 13: 14.) When that glorious city *shall come*, as the capital of the redeemed earth, we shall know the full import of that "salvation ready to be revealed in the last time." Still further, our *eternal life* is reserved in heaven. Millions of the saints have mouldered to their mother dust. Their "life is hid with Christ in God." Christ is the great repository of life for all his saints. Hence he is called "our life." That *life* is to be restored when the Life-giver comes to raise the dead.

The home of the saints will not only include a *place to live*, but various delightful accompaniments also. Everything inherited may be considered "an inheritance." In this sense "life," the "holy city," and every blissful bestowment that awaits the glorified saint, may be regarded as so many *inheritances*. But, though there may be ten thousand things in heaven which the saints are yet to inherit, this does not invalidate the clear Scripture testimony that the earth is the *place* where all those blessings are yet to be enjoyed. Indeed, the sense of the passage may be clearly discovered by reading the 13th verse of the same chapter. The apostle encourages the suffering and toiling saints of his day in these words: "Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "*Brought unto you!*" How different from the modern sentiment that Christians are to be carried to their reward! Whatever of inheritance the saints now have *in heaven*, it will be *brought to earth*, "at the revelation of Jesus Christ," who has promised to bring their "reward" with him when he comes. It is in this way that "all the earth shall be filled with the glory of the Lord"—that "this poor earth is to be enriched by the overflowing of heaven's wealth"—that the earth, no longer poor, no longer cursed by sin, will be a "new earth wherein dwelleth righteousness."

I am challenged to try the strength of my "logical lever" in upsetting the construction which my opponent puts on John 13: 33, taken in connection with the 36th verse. If I succeed, it will not be so much because my lever is strong, as because his argument offers so slight a resistance. He makes the words of Jesus to the disciples in the 33rd verse, mean the same as the words spoken to Peter in the 36th verse. I utterly object to his construction, for the following reasons:

1. The two addresses are separated by the "new commandment," breaking the connection and changing the subject.

2. The persons who gave the Authorized Version its present shape understood that the subject was changed by placing a paragraph sign at the 36th verse.

3. In the 33d verse Jesus uses the word, "come," while in the 36th verse he uses the word, "follow."

4. His argument depends entirely upon the license he takes to add the word "now" to the 33d verse, as if it read, "Whither I go, ye cannot come *now*."

5. The very addition of that word, however, furnishes the fulcrum over which a very short lever can turn his argument bottom upward. Let us see: Whither I go, [to heaven,] ye [disciples] cannot come [*now*, but ye shall come afterward.] But Jesus was saying to the *disciples*, exactly and purposely, what he had said to the *Jews*. So, according to my opponent's exegesis, we have this generous promise made to those backslidden and hypocritical rejecters of Jesus Christ: *I am going to heaven; ye cannot follow me there at present, but ye shall come there after a little!!*

Opponent boldly says: "Just so certain as they [the disciples] cannot follow Jesus 'now' to the place 'whither' he went—that is, to heaven—just so certain they *will* follow him to that place *afterwards*.... If in all the word of God there is one distinct and definite promise that can be relied upon, Christ here promised his disciples that they should, at some future time, follow him to the place whither he was going—that is, to heaven."

It is my turn to *deny*, and I improve the opportunity. Jesus Christ *did not* promise the disciples that they should, at some future time, follow him to heaven. There was no promise that they should "follow" him *anywhere*—much less that they should follow him to "*heaven*." The Bible contains no such promise from beginning to end. If my opponent will produce it, I will give up the whole argument. He declared in absolute terms, "*Whither I go ye cannot come*." There was no "*now*" in the case. The language subsequently addressed to Peter doubtless referred to the manner in which that disciple should "follow" his Master to death. The same subject was again brought to Peter's notice, by the Lord Jesus, who foresaw the crucifixion that awaited both of them. See John 21: 18, 19. If the Bible contains nothing that approaches nearer to a "distinct and definite promise" that the saints will ultimately go to heaven to be rewarded, the theory ought to be abandoned at once. I would not, however, adjudge the Book to be "as unstable as a rope of sand," because it fails to support the current dogma in regard to the place of reward. The trouble is in the *dogma*—not in the *Book*.

My friend adduces Jno. 14: 2, 3. "I go to prepare a place for you." This language means either (1) that Christ by his mediatorship was to pave the way for the final salvation of his children in Paradise, or (2) that he went to fit up that glorious city which John, in prophetic vision, saw coming down from God out of heaven, *prepared* as a bride adorned for her husband." In either case, there was no provision for the saints to go to heaven in order to find the "place." On the contrary, Jesus expressly states, "*I will come again, and receive you unto myself*." Where was Jesus when he uttered these words? *On the earth*. Where will he be when he comes again? *On the earth*. Where then is the happy union of Bride and Bridegroom to take place? *On the earth*. Where is the "glory" of Christ to be manifested? *On the earth*. Where will Christ's kingdom be located, after it swallows up "the kingdoms of this world?" *On the earth*. Where will be the seat of Christ's government when he occupies "the throne of David?" *On the earth*. As Christ now sits on his *Father's* throne, in heaven, where will he be when he sits on his *own* throne, with a conquered world as the trophy of his redeeming love? *On the earth*. Where, according to inspiration, are the saints to "reign?" *On the earth*. Where will Christ be when he comes with "power and great glory" to judge the world? *On the earth*. Where will the saints behold the "glory" of Christ? *On the earth*. Where will Christians be when Jesus pronounces the word of acquittal and bestows the "final reward?" *On the earth*.

The fact that *Christ* has entered "within the vail," is a very sorry proof that the *saints* are going there. Christ is called a "forerunner" because he is the "first-fruits of them that slept—the "first-born among many brethren"—the first being that ever rose out of Death's dark dominion to an immortal life. "Because he lives, we shall live also." That living Jesus is "passed into the heavens to make intercession for us." He is the great anti-typical High Priest. As such he has entered "within the vail," or into the "holy of holies." But are we to infer that the saints for whom he pleads are also going "within the vail?" The way to settle this point is to look at the type. The high priest entered within the vail once a year to make intercession for the people. Did the people *follow* him into that sacred place? *Never!* When the priest came out, he blessed the waiting people. So will Jesus pronounce his blessing and confer the promised reward when he comes out of the "most holy place" at the close of his intercession. Hence we are assured that "unto them that look for him will he appear the second time, without sin unto salvation." Candidly, Bro. Orvis, is not this entirely *conclusive?* A. A. PHELPS.

Vineland, N. J.

MAN THE IMAGE OF GOD.

N. H. PALMER.

We hold the following propositions to be scriptural and rational:

1. The constitution of man's nature is trinal.

2. He is composed of matter and spirit, and from this union there results a wonderful constitution denominated "a living soul," which phrase is expressive of true manhood.

3. Man, so constituted, is the image and likeness of God. He is not an image of the person, or the attributes, or the moral character of God, but *his constitution is an "image and likeness" of the trine constitution of the divine nature;* and in whatever respect the image may represent the divine being, this is the basis and primary import.

The trinitarian aspect of these propositions is not adopted from any mere educational or sectarian bias of feeling, but from a candid consideration and thoughtful attention to the scriptural presentment of the subject.

God is revealed in Scripture, and manifested to the world, under the three personal distinctions of Father, Son, and Spirit. Throughout the books of revelation this distinction is kept clearly in view, and in speaking of the personal and official work of each there is no hint of interference—no confusion.

Jesus the Christ is shown to be the Son of God with power, both by his wonderful works, and by his more wonderful resurrection from the dead. By his command all his followers are baptized into the faith of these three personal agents who, together, constitute the Divine unity—the Godhead. The apostolic benediction also recognizes all good to man as flowing from the love of God the Father; from the Lord Jesus Christ, the Son of the Father; and from the Holy Spirit, the Comforter, sent by the Father.

On the subject of the development of a plurality of existence in the Divine nature, a distinguished theologian, who has no strong bias to trinitarian views, presents the following forcible utterances:

"The revelation of Father, Son, and Holy Spirit is not more clear and distinct than the different offices assumed by each in the scheme of redemption. In the distribution of official agency, as it presents itself to our apprehension, the Father designs and originates all; the Son executes all; the Spirit consummates all. Eternal volition and mission belong to to the Father; reconciliation to the Son; sanctification to the Spirit. The Father is the Author of Grace; the Son, of the blood of Atonement; the Spirit, of the written Word. Among these there is perfect equality; there is no priority or inferiority; there is no interference with the distinct offices of each in man's salvation."

We pass now to consider the narrative of man's creation, and the view it presents of the constitution of humanity.

"And God said let us make man in our own image after our likeness. So God created man in in his own image, in the image of God created he him." (Gen. 1: 26, 27.) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.)

We see from this inspired narrative that man is composed of matter and spirit—of mind and body. His body is formed of the dust of the ground, and is material. God breathed into this material organism the breath of life—a spiritual substance—and "man became a living soul."

The word "*became*," as defined by Webster, means, "To pass from one state to another, by new properties, qualities, or character. It marks progress and transition into some other state."

In this inspired narrative it is obvious that upon the union and combination of mind—spirit—the vital force—with the human body, is predicated the fact of his becoming "*a living soul;*" and it is manifest that it is *by* this *union* that man is constituted such.

Of all things, perhaps *life* is the most difficult to define, for we know not what it is; but when we attempt to consider the nature of material, vitalised organisms, whether of the animal or vegetable kingdom, we are compelled to "recognise both dynamical agency and material condition." Both these elements enter into all vitalized beings; they appear in great variety of character and manifestation; and we are left to mark their boundaries, and wherein and to what extent living things differ; and in the true spirit of reverence and humility we should say, "Even so, Father, for so it seemed good in thy sight."

The phrase, "a living soul," seems to be a generic description of man constituted of matter and spirit. It denotes, not so much a separate element of his constitution as, the constitution itself, the resulting product of the union of two natures. The motto of our country—"*E pluribus unum*," importing one government formed of many states, well illustrates the idea. The Federal government is not less a reality, with real attributes, because its constitutive elements are essentially different from each other, and from the the Federal government itself, for it constitutes, for them all, the solidarity of the states.

We know that matter and spirit, as they enter into the human constitution, are separable, and their union dissoluble. In that event the material organism soon dissolves into its earthy elements, and enters into other combinations. But the breath of life—the vital force—the spirit in man—is this, too, an organism? Is it capable of independent and voluntary action, of sensation and consciousness? and can it manifest itself, and develop its powers, without the aid of its material organ—the brain? Many believe that it can, and does; but it is not apparent, and where is the proof?

It seems of easy apprehension from the above narrative that, by the union of body and spirit in man's creation, there did result, by the will of the omnific Creator, a wonderful constitution denominated by inspiration "a living soul," which, as so constituted, is an "image and likeness" of the constitution of the Divine nature.

Let us, for the sake of perspicuity, view the subject analytically.

1. Man's body is the basis of his constitution. It is the seat of the senses; it has its organs and their functions, its appetites and propensities. In physical structure, as well as in complexity of nature, man is fearfully and wonderfully made.

2. Mind—the spirit in man—is truly a real substance. It does not, so far as we know, possess any of the properties of ponderable matter, hence we may say it is immaterial. It came immediately from God, not as the result of a formative process, but by inspiration. It is not the result of organism, but is intimately associated with it, and, for aught we know, can and may exist separately and independently of it.

It is believed that mind has motion, but whether innate or resultant we leave for others to decide. It is also believed that the result of its motion in man is thought, reason, and understanding. These are not mind, but they are the effects and manifestations of mind.

To man's spiritual constitution we usually refer the faculties called the powers of the understanding. The affections and volitions are also referred to the mind, or spirit, rather than the body, because they seem to be seated there, and because they are immaterial.

But it may be doubted if any action, passion, or intellection can be asserted of a single part of man's constitution. In all his activities there is such a combination of energies, such an intimate association and concert of faculties, that every act is the act of the whole man.

Constituted thus, man is capable of both physical and mental enjoyment or suffering, of moral character and personal responsibility. He is an intelligent being—a person—"a living soul."

In the most universal aspect "a living soul" is a real or substantive thing, the result of the union of a body and a spirit in one conscious selfhood. We believe that in this constitution, to a very great extent, lies the image of God in which man was made.

But man is the image and likeness only of the revealed constitution of the Divine nature; he is in no sense a counterpart or duplicate of that constitution. He is not constituted of three persons, or three real, distinct subjects, each possessing an individuality of being, each capable in its exalted nature of a separate personal existence and manifestation, and of intelligent and responsible action, as are the revealed personal distinctions of the Godhead.

It may be worth observing here that in the narrative of the divine consultation it is not proposed to make man in the personal image of God in the regard of either his form, essence, natural or moral attributes, as if it had been said, "in my image;" but it is said, "in our image after our likeness," which mode of speech specifically refers the image to the constitution of the Divine Trinity. This consideration explains the trinal character of man's constitution as an image, which, though so exalted, falls infinitely below the ineffable model.

Now as man, so constituted, and only as so constituted, is the image and likeness of the constitution of the divine nature, it is obvious that, when the constitutive elements of his manhood, or soul-life, are dissolved by death, he can no longer exist as a personal, active, intelligent being, making the image actual, much less can he exist as two or more persons. Nor are we authorized by Scripture or reason to conclude that the attributes and faculties of all the departments of his nature are transferred to, and stored up in one; or that the soul, constituting the solidarity of all, continues intact in death after its constitutive elements are dissolved; for it is certain that these attributes and powers inhere in man in his complexity only, and not in the mere elements of his constitution in their state of dissolution.

Whatever may be the abstract nature of matter and spirit, and whatever the laws of their separate existence and action, it is only in their *union* that they constitute man—"become a living soul," or are capable of any organized or functional exercise properly called human.

On the assumption that mind possesses innate activity, and that thought, volition, and affection are the result of such activity, many loosely conclude that when the spirit returns to God it will continue to manifest itself in thoughts and feelings, without the clogs of its material organs, and be intelligent and happy, or perchance miserable. This, to say the least, is a very visionary and unfounded assumption.

But it is objected: Angels are intelligent and active spirits; and why may not the disembodied spirit of man be as they, if they are not of the same nature?

To this objection we reply: "God maketh his angels spirits;" and God made man "a little lower than the angels." We know little of the nature of spirits, and we can only reason from what we know. It would not be accurate, therefore, to reason from the spirit in man to the nature of pure spirits, and to conclude that the spirit in man possesses like or equal attributes and capacities with angels. It would be equally valid to conclude that as beasts are now to some extent endowed with understanding, they will, after death, obtain the enlargement of the human mind.

We conclude with a few thoughts about death. "Man dieth—he giveth up the ghost, and where is he?" Sleep and death are at least as intimately related, as a symbol and the thing symbolized. Sound sleep, careful observers believe, is the result of nervous pressure on the brain induced by the exhaustion of the vital force. This pressure on the brain arrests the voluntary powers of the mind, and thought positively ceases.

Death results from a derangement of the voluntary and involuntary powers of both mind and body to that degree in which they cease to act. Here man dies. Matter and spirit are severed. Physical dissolution soon follows. "In that very day his thoughts perish." "The dead know not anything." They are destitute alike of passions, affections, or intellection, for all these appertain to him as "a living soul."

Death dissolves man's constitution—it obliterates his manhood. It is this that renders it so very repugnant to our feelings. It destroys the Divine Image, for that appertains not to the body or the spirit, specifically, but to the whole in union—to the "living soul."

If man is ever redeemed it must involve a restoration of his manhood. He must again become the image of God. The "*anastasis*" or resurrection, whatever sensible mode it may assume, must involve a restoration of that constitution in which he was made, and which is dissolved in death. This is the great boon of the gospel and the animating hope of man.

Spring Place, Ga.

WHAT CHRIST DID FOR US.

W. F. SMITH.

The question, "Did Christ suffer the penalty in the sinner's stead?" has already been pretty well discussed, but, inasmuch as the subject is an important one, and as it seems to me it has not been thoroughly treated, I venture to submit some additional thoughts.

In previous articles the question has been answered both in the affirmative and the negative. As in fabled story, the two knights, meeting near a great shield, one side of which was gold and the other silver, disputed and fought till well nigh dead as to whether it was a golden or a silver shield, until at last some mutual friend, showing them both sides, convinced them they were both right and both wrong; so it seems to me both these answers may be right, and both wrong, because neither fully fathoms the subject.

First, then, what did Christ's death gain for us as a race irrespective of character? Evidently, just what the race lost in Adam—*life*. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." (Syriac—victory unto life. Rom. 5: 12, 18.) And still more simply: "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15: 22.) In other words, Christ's death placed the race back again where they would have been if Adam had not transgressed. Adam was placed upon probation. He was given an opportunity to prove himself worthy of eternal life. He proved himself unworthy. He died, and the race died with him. Had God here left the race, there could have been no further hope; but he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *Christ suffered the penalty of the Adamic sin in the sinner's stead*, and thus all were placed upon probation again the same as if Adam had not sinned.

The question now becomes a personal one. God gave his righteous law. His commandment was, "Ye shall therefore keep my statutes and my judgments: which if a man do, he shall *live* in them." (Lev. 18: 5.) But the solemn word also came, "The soul that sinneth, it shall *die*." Life and death now depended upon individual obedience or disobedience. But here a grave difficulty presented itself. (I speak after the manner of men.) Man's moral nature was found wholly depraved. There were none found righteous, "no, not one." The law was holy, "the commandment holy, and just, and good;" "but sin, that it might appear sin" worked death in us by that which is good. A law in our members brought us into captivity to the law of sin. What should fallen man do? A righteous law was given—a way of gaining life eternal; but man through the sinfulness of the flesh was still in captivity to sin and death. Infinite wisdom and Infinite love provided a way of escape. Listen to the wondrous story: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. *For what the law could not do, in that it was weak through the flesh*, God, sending his own Son in the likeness of sinful flesh, and for sin, (by a sacrifice for sin—margin,) condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8: 1, 4.) What a great Physician! What a perfect remedy! The requirements of the law met, the penalty of its transgression paid for the sins of the past, (Rom. 3: 25) and the ability given to obey its precepts in the future. Relief from the disease, and safety from its return. Here we have another view of the penalty Christ suffered—not the penalty of the Adamic sin, but the penalty of the *individual* transgression. "The Lord hath laid on him the iniquity of us all." "With his stripes we are healed." God can now "be just, and the justifier of him which believeth in Jesus."

But there is another class for whom this sacrifice avails not—they who reject it; they who disbelieve. For them the penalty of individual transgression is not paid. They, in common with the race, were released from the penalty of Adam's sin—brought back from death, and placed upon probation that they might prove for themselves their obedience or disobedience. They disobeyed; they disbelieved. There remaineth for them no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

Is it not then clearly shown that, First: Christ paid the penalty, *for the race*, of the Adamic transgression. Second: Christ paid the penalty, *for individual transgression*, of all those who believe. Third: Christ *did not* pay the penalty for individual transgression for the unbelieving; but the finally impenitent shall receive the wages of his sin, *which is death*.

The Lord grant to reader and writer faith in the precious blood which cleanseth from all sin, and eternal salvation in the kindom of God.

PROMISES TO PAY

G. W. STETSON.

I hold in my hand a "Treasury Note," or a "Bond" of the United States, in which the government promises to pay "the bearer" one thousand dollars in gold, one, two, five, seven, or twenty years after date, on presentation of said Note or Bond at the Treasury of the U. S. in Washington, D. C., when due, as specified in the promise. Now I have *not* yet got the *gold*, but in that note or bond I have got one thousand dollars, for the bond *represents* that value, and is perfectly good, and passes "current" for that amount. One thousand dollars *is* in it. In precisely the same way has the believer in Christ *now* got eternal life, in God's promise; and the gold (life) is "on deposit," in the treasury. "For this is *the promise* that God hath promised us, even eternal life; and this life (eternal) is *in his Son*. (1 John 5: 11, 12.) He that that hath the Son hath life, (eternal,) and he that hath not the Son of God hath not life, (eternal). God's Word is the note or bond, and his Son is the treasury. The time of the resurrection (called "the last day") is "*the day of redemption*," or the time specified in the promise, when the "note" shall be redeemed, (paid,) or the "bond," cancelled with the value therein *represented*—eternal life. Every "believer" is a "holder" of such a note or "bond," guaranteed by prepayment of interest—joy and peace in the Holy Spirit—secured by pledge of Jehovah himself, registered with the blood of Jesus Christ, and loaded forever in "the rock" of the "eternal ages."

To whomsoever this may come, allow the writer to say that he has "taken stock," in this "everlasting scheme of salvation," is a "holder" of one of these "promises to pay," (held by *faith*,) and assures you that it is a good investment. Nothing pays better. You need not defer being a stockholder on the plea of poverty. Come right along and offer *yourself*. God will accept and enrich you. *Come!*

Edenboro, Pa.

"WISHES."

Christians are too little aware what their religion requires from them with regard to their wishes. When we wish things to be otherwise than they are, we lose sight of the great practical parts of the life of godliness. We wish and wish, when if we have done all that lies on us, we should fall quietly into the hands of God. Such wishing cuts the very sinews of our privileges and consolations. —*Cecil.*

Miscellany.

ONLY.

Only a poisonous drop from the cup,
But it gave a thirst for more,
And awoke a craving that wrecked a life
On a barren, desert shore.

'Twas only a glance, but a scornful glance,
But it fanned a dreaded flame.
It was only a kind, beseeching look,
But it won a heart from shame.

It was only a dying mother's kiss,
On a fair, pale, girlish face,
But a wave the thought of that sacred touch
Bore her from evil space.

'Twas only a draught from the limpid stream,
But it saved the hunter's life.
'Twas only the husband's familiar step,
But it cheered the gloomy wife.

'Twas only a smile—a pleading smile—
But it reached the hardened heart,
And roused a desire and an earnest will
That forever a change part.

It was only a tear—one pearly tear—
That stood on the maiden's cheek,
Yet it spoke a sweeter good-bye than words
Have ever managed to speak.

It was only a word—one single word,
But sweet as the summer's breath,
And it touched the spring of a thoughtless mind,
And rescued a soul from death.

WHAT SHALL WE DO WITH OUR DAUGHTERS?

We publish these sensible suggestions, clipped from an exchange, for the benefit of the parental portion of our readers.

Give them a good, substantial, common education.

Teach them how to cook a good meal of victuals.

Teach them how to darn stockings and sew on buttons.

Teach them how to make shirts.

Teach them how to make bread.

Teach them all the mysteries of the kitchen, the dining-room, and the parlor.

Teach them that the more one lives within his income the more he will save.

Teach them that the further one lives beyond his income the nearer he gets to the poor house.

Teach them to wear calico dresses—and to do it like a queen.

Teach them that a rosy romp is worth fifty delicate consumptives.

Teach them to wear thick, warm shoes.

Teach them to foot up store bills.

Teach them that God made them in his own image, and that no amount of paint and lacing will improve the mode.

Teach them, every day, hard, practical common sense.

Teach them self reliance.

Teach them that a good, steady mechanic, without a cent, is worth a dozen epaulet'd loafers in broadcloth.

Teach them not to have anything to do with intemperate and dissolute young men.

Teach them accomplishments—music, painting, drawing—if you have the time and money to do it with.

Teach them not to paint and powder.

Teach them not to wear false hair.

Teach them to say no, and stick to it; and stick to it.

Teach them to regard the morals not the money of their beaux.

Teach them the essential of life—truth, honesty, uprightness—then at a suitable time to marry.

Rely upon it, that upon your teaching depends in great measure the weal or woe of their after-life.

THE DEBTS OF THE WORLD.

The nations of the world owe, in round numbers, $21,000,000,000—a sum so vast that finite minds can no more comprehend it than they can infinity itself. And nearly all this amount is the result of bloodshed and extravagance, for the revenues of the world are sufficient for all necessary expenditures. Great Britain heads the list of debtors to the tune of $8,000,000,000; France is now but little behind Britain, the lowest estimates being $7,750,000,000; the United States is third, being $2,200,000,000; Italy owes $1,500,000,000; Russia about the same; Austria, $1,500,000,000; Spain, $1,300,000,000; Turkey, $600,000,000; Holland, $500,000,000; Brazil, $335,000,000; Portugal, $320,000,000; Belgium, $135,000,000; Greece, $90,000,000. By continents the figures would stand about as follows: Europe, $17,000,000,000; America, $2,000,000,000; Asia, $675,000,000; Africa, $325,000,000; Australasia, $190,000,000. The United States, Germany, and one or two other minor countries, perhaps, are the only ones that are decreasing their debts; the others are increasing. The rate of interest which these debts bear is out of all proportion. Italy, for instance, with less than half the debt of England, pays $150,000,000, annual interest, while England pays but $135,000,000.

NEW YORK CITY.

To-day, New York city proper contains about one million inhabitants, and with its sister cities and suburban towns, which are as much a part of the metropolis as the suburbs of London are a part of that city, it numbers roundly two millions. This is the growth of two centuries and a half. London, which boasts of a population of over three millions, was a city of some importance in the time of our Savior, and hence is about two thousand years old.

Manhattan Island was discovered by Henry Hudson, in 1609, but no permanent settlement was made on it till in 1623, when the Dutch founded New Amsterdam. Peter Minnits, the first Dutch governor, arrived here in 1626, and purchased the whole island of the Indians for $24. Rather a profitable investment; but some curious body has calculated the compound interest of $24 for two hundred and fifty years at seven per cent., and announces that it would have been much more profitable. It is doubtful whether the benefits to the world would have been as great. The value of all the the real estate in the city is now about $700,000,000. With these data the curious reader can ascertain for himself which would have been the best financial speculation.

We give an engraving of this first financial operation in New York city, which, insignificant as it appears now, has not been excelled in important results by any operation in Wall street since. The engraving is an exact copy of a painting in possession of the New York Historical Society.

PURCHASE OF THE ISLAND OF MANHATTAN.

In 1636, the city had 120 houses, and 1000 inhabitants. A windmill was built in 1664. Our engraving represents the appearance of the city at that time. In 1664 it was surrendered to the English, who changed the name from New Amsterdam to New York. Nine years later the Dutch recaptured the island and named the city New Orange, but the next year it was restored to the English again, and resumed the name it has retained ever since. In 1700 the population was 5,000; two years later Wall street was paved, and in 1711 a regular slave market was established. Running forward ninety years, we find the northern limits of the city about where the *Herald* building now stands, and its population about 30,000. The first free school was established in 1762, and the first newspaper was published in 1725.

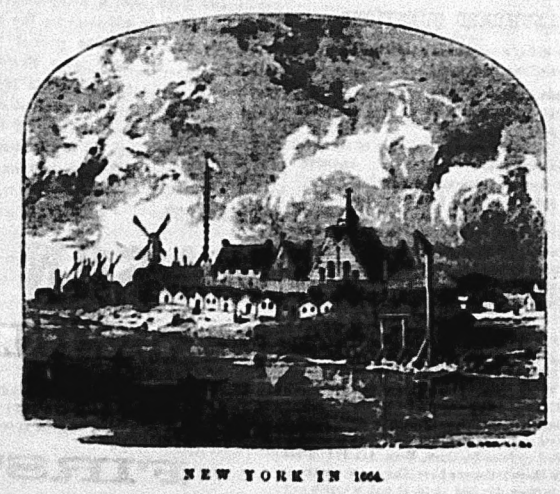
The following statistics compiled from the last census will give the reader a good idea of what New York city is now:

There are 350,556 persons in New York city who earn their daily bread, of which number 264,385 are men, and 86,171, women. 1,401 persons are engaged in agriculture; 115,259, in professional and personal service; 146,285, in manufacturers mining and mechanical pursuits; and 86,611 in trade and transportation.

There are in the city, 40 dairymen; 213 farmers, 855 gardeners; 2549 barbers; 42 billiard and bowling saloon keepers; 1535 boarding house keepers; 715 clergymen; 49,440 domestics; 4,832 hotel and restaurant keepers; 316 journalists; 28,451 laborers; 5604 laundresses and launderers; 1283 lawyers; 1298 livery-stable keepers; 4,222 politicians; 1,741 physicians; 669 soldiers; 551 persons who teach painting, dancing and music; 2960 school teachers; 23,872 merchants; 4,744 hucksters, pedlers and runners: 27,550 clerks (in stores); 2,625 clerks (in banks, etc); 730 insurance agents; 924 express agents and employees; 2,003 employed by railroad companies; 917 on street railroads; 298, telegraph employees; 9813 carmen, draymen, etc; 4463 sailors; 3,855 bakers; 3,293 blacksmiths; 2276 bookbinders and finishers; 6960 shoemakers; 686 brewers; 6586 masons; 4870 butchers; 686 wagon-makers; 5071 cabinet-makers; 18,427 carpenters; 5550 cigar-makers and tobacco workers; 1,701 confectioners; 1606 coopers; 1477 workers in cotton and wool mills; 307 tanners; 142 distillers; 239 fisherman; 897 harness-makers; 1744 hat and cap makers; 2 296 iron and steel workers; 3787 machinists; 9747 milliners and dress-makers; 5824 painters; 1432 plasterers; 2584 plumbers; 5134 printers; 1353 ship-riggers, carpenters, etc.; 18,564 tailors, tailoresses, and seamstresses; 1562 tinners; and 347 wheelwrights.

Of the whole number thus employed, 132,733 were born in the United States; 78,410, in Germany; 106,362, in Ireland; 13,064 in England and Wales; 4284 in Scotland; 1582 in Sweden, Norway and Denmark; 4360 in France; 1,450 in Italy; 2,261 in countries south of Europe; 2286 in British America; 84 in China and Japan, and 941 in countries unknown.

If Brooklyn and surrounding suburban towns, cities and villages are taken into the report, some of these numbers would be nearly doubled.



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Never get angry. It does no good. Some sins have a seeming compensation or apology in present gratification of some sort, but anger has none. A man feels no better for it. It is really a torment. Another reason for never getting angry is that there is so little that can happen that is worth getting angry about. God can take the anger out of us.

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AMONG

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AND OTHER CHRISTIANS,

AND

A MANIFESTATION OF CHRISTIAN UNION
BY THE COMMUNION OF SAINTS
RATHER THAN THE COMMUNION OF SECTS
AT THE LORD'S TABLE.

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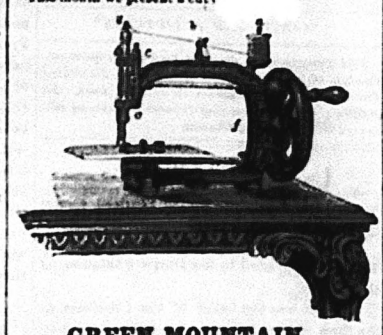

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Jewish Faith.

"For the Sadducees say there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. (Acts 23: 8.)

I will answer the questions of Timothy Wheeler, appended to the above quotation, in their order.

1. What was the belief of the Pharisees in the time of Christ, in relation to the resurrection? Did they believe in the resurrection of the body?

The verse quoted says that the Sadducees did *not* believe in the resurrection. They also believed in the existence of angels, or spirits. But the Pharisees confessed both. Therefore it follows from this passage of Scripture alone, that the Pharisees did believe in a resurrection. "Bp. Bull, in his Harmonia Apostolica, has clearly proved that they held a resurrection of the body, and they supposed a certain bone to remain uncorrupted, to furnish the matter of which the resurrection body was formed." (Buck's Theol. Dict.: Art., Pharisees.) Josephus says: "They have an immortal vigor in them, and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but the former shall have power to revive and live again." (Ant., B. 8. C. 1, 3)

2. What did the Sadducees believe in relation to the resurrection? The Bible very clearly states their belief regarding the resurrection, as follows: "The Sadducees say there is no resurrection." "And the same day came to him the Sadducees, which say there is no resurrection. (Matt. 22: 23) See the references. We find an account more in detail in Kitto's History of the Bible, page 458, as follows: "This was either misunderstood or wilfully [illegible] some of his scholars, and in [illegible]ly perverted by [illegible] Baithos, who declared particular by Sadoc and [illegible] their disbelief that there was any future state of reward or punishment. Perhaps they stopped at this; but the views ultimately embodied in the creed of the sect which took its name from the first of these persons, inculcated that the soul was mortal like the body, and perished with it, and consequently that there was not, nor could be any resurrection. They also believed that there was no spiritual being, good or bad."

3. Did Paul indorse the sentiments of the Pharisees on the resurrection? Only in part. The Pharisees did not believe in a resurrection of the wicked dead; but that they "are to be detained in an everlasting prison," but the virtuous "shall have power to revive and live again." Buck's Theological Dictionary further states: "*They did not, however, believe that all mankind were to be raised from the dead.* A resurrection was the privilege of the children of Abraham alone," &c. Paul taught that "there shall be a resurrection of the dead, both of the just and unjust." (Acts 24: 15) The Diaglott renders the whole verse as follows: "Having a hope in God, which even they themselves are looking for, that there is to be a resurrection both of the righteous and unrighteous." They had a hope like Paul's, but their theory of the resurrection, not being based on the law and the prophets, did not embrace any but the virtuous of their own race. Their views of the soul and the future state were thoroughly impregnated with the Greek philosophy.

4. "The Pharisees confess both"—both what? Resurrection of spirits and the resurrection of angels? Or did they believe in the doctrine of a *resurrection*, and also in the existence of *spirits* and *angels*? The latter undoubtedly. It has been clearly proved that they believed in a resurrection. It will be seen by a reference to the quotation from the History of the Bible, that the Sadducees denied the existence of spiritual beings, good or bad, as well as the resurrection, hence the force of Paul's saying: "The Sadducees say there is no resurrection, neither angel nor spirit: *but the Pharisees confess both.*" You will find this view confirmed in the 9th verse. "And there arose a great cry: and the scribes that were of the Pharisees part arose and strove, saying, we find no evil in this man: but if a *spirit* or an *angel* hath spoken unto him, let us not fight against God." E. H. RIPLEY.

The Brethren of Jesus.

Did Christ have any brothers according to the flesh? L. D. SOLLISS.

"And it came to pass that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man these things?" (Matt. 3: 53, 56.) "There came then his brethren (according to the flesh) and his mother, and standing without, sent unto him, calling him. .... He replied, Who is my mother, or my brethren?" (Mark 3: 30, 33) From these and many other passages of like import, it seems clear that Mary, the mother of Jesus, was the mother of several other children, called his "brethren," who did not believe in him, but thought him beside himself. "And when his friends (margin *kinsmen*) heard of it, they went out to lay hold on him: for they said, he is *beside* himself." (Mark 3: 21. See also John 7: 3, 5) Christ being "begotten by the Holy Ghost," Joseph was not his father, and *technically* speaking, they were his *half brothers.* A. F. MOORE.

A Dangerous Reference.

A stoutly orthodox journal remarks editorially:

DECLINED.—We have received the third or fourth of a series of three paged fool-cap articles on this question: "What is man?" We have lived over half a century, and all that we know about him is that he is a totally depraved being, and the most uncertain of all created beings. Instead of publishing the the series, for which we have no room, we refer our readers to Job and Ecclesiastes.

Now this is decidedly unevangelical. When we quote Job as authority on the nature and destiny of man, we are sometimes coolly reminded that he was full of bold imagery and hence an unsafe teacher. And as for Solomon, has not every one heard of the report that he wrote Ecclesiastes while in "a backslidden," state and gave an infidel's view of the case, and not that of the Holy Spirit?

Seriously, it seems "the world *does* move." Orthodox readers are referred by "Landmark" editors to Job and Ecclesiastes for light on the nature of man. Who knows but some bold evangelical may yet suggest that even Genesis might throw light on the difficult question and attach some certainty to our ideas of the nature of "the most uncertain of all created beings?" Let us hope that this editorial slip of the pen may lead some soul into the light as to his own nature. SYNTYCHE.

Death of Adam and Christ.

It appears that many Bible students understand that the world is to remain in a probationary state 6000 years. It appears to be inferred from the week-day type, and Peter 3: 8, that the seventh thousand will be a *rest-day, or Sabbath* for God's people, in which they will reign with Christ a thousand years on the earth.

1. Did not Adam die the same day?
2. Did not God intend that we should so understand Adam's day, (for he died in less than one thousand years,) instead of saying that God compromised the matter with Christ?
3. Would not such a compromise impute short-sightedness or prevarication to the Almighty?

J. LOCKHART.

1. Adam incurred the doom of death by the act of eating—on that day he was *death-doomed*, but its *culmination* was later.

2. Christ's death does not ward off the death that Adam incurred by eating. If a "compromise" had been introduced, neither Adam nor his posterity would have died. Adam incurred temporal death for himself and posterity by eating of a tree which *imparted a dying nature*; but in order to eat of that tree he had to *sin* by disobeying God; and for that sin he must give an account at the future judgment; and right here the remedial economy comes in, and Christ, by his death, wards off the future punishment for our sins, if we accept him as our sacrifice.

3. God is not to be regarded as "short-sighted" because he allowed his Son to make a just "*purchase*," by which he could exempt us from the punishment our sins incur, by obeying him. W. S

Beast, Dragon, and False Prophet.

A writer in your paper signing himself WEST has undertaken to give a view of the Dragon, the Beast, and the False Prophet. His views may be correct as to the external or outside; please allow me to give the *inside* view. The Dragon is the military powers of the world. The Beast is all the corrupt civil powers of the world. The False Prophet is all the false ecclesiastical powers of the earth. How plain and simple and easy to be understood is this view. It may be made still clearer by another explanation, "the lust of the eye, the lust of the flesh, and the pride of life;" or "*the World, the Flesh*, and *the Devil.*" It is these great powers—*Sin, Death*, and *Hell*—that have brought all the trouble among us and made the earth to groan and bleed; and not until they are overcome shall we have peace and love. INDEX.

First Gentile Convert.

Who was the first converted gentile? L. A. R

Cornelius, a resident of Cesarea, was the first convert to Christianity from among the Gentiles. He was a centurion, or captain belonging to the Italian band. "By birth he was a Gentile, probably of the *Cornelii* at Rome. He was a devout man, perhaps a proselyte of the gate to the Jewish religion."

God saw fit to favor him in a wonderful manner with an introduction to the gospel; an angel directed him to send for Peter from whom to receive instructions. This he did and while the apostle was talking gospel truths the Holy Spirit fell upon him and his family, and they were added to the church—the first fruits of the Gentiles. See Acts, tenth chapter. CYRUS MENDENHALL.

Criticism.

In the August number a writer in the Bible Class states that God's word tells us of only one kind of death—that which is thus described: "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." This statement is certainly open to criticism. What does the Bible mean by such language as the following? "She that liveth in pleasure is dead while she liveth." "You hath he quickened who were dead in trespasses and in sins." "We know that we have passed from death unto life." These and other passages clearly teach that there is such a thing as *moral* or *spiritual* death, as well as literal or physical death. S. D. P.

Tree of Life.

1. Have we any reason to believe that our first parents ate of the tree of life before their fall?
2. If eating of the tree of life after the fall would have made man immortal, would not eating of it before the fall have planted the seeds of immortality?

SUSCRIBER.

1. I think not. Read Gen. 3: 22—"Lest he put forth his hand and take *also* of the tree of life, etc. This implies that he had eaten of *one* of the two specified trees, but had not eaten of the *other*.

2. I think so. The logic seems to be sound. Eating of the right tree would have rendered him immortal, as eating of the wrong tree rendered him mortal. He was created with a nature capable of either result, according to the decision of his unfettered will. A. A. P.

To J. C. Wright.

Will some one give an exposition of Isa. 7: 8-17?

J. C. WRIGHT.

According to Usher's chronology this was about 742 B. C.; and by referring to II Kings 15: 30 and 16: 9, we see that in B. C. 739 Samaria and Syria both lost their kings: hence the prophecy (v. 14-16) must have a primary reference to Hezekiah the son of Ahaz, who was born about B. C. 741, but a still greater reference to Christ. The margin renders it, "and thou, O Virgin." Soon after the birth of Christ, the first taxing of the tetrarchies commenced by the Romans; proving that Shiloh had come and they were a conquered people subject to tribute. I. LAMB.

Kneeling.

The practice of kneeling in confession, in prayer, and in adoration, is of *great antiquity.* See Gen. 27: 29; 42: 6; 41: 43. Exodus 20: 5. Psa. 95: 6; 132: 7. I Kings 8: 54. Ezra 9: 5 15. Dan. 6: 10. See, also, Matt. 17: 14. Mark 1: 40; 10. 17. Luke 22: 41. Acts 7: 60; 9: 40; 20: 36; 21: 5. Eusebius says of St. James, that he had, by the continual exercise of his devotions, contracted a hardness on his knees. The practice was altogether so common that prayer itself was termed "*bending the knees.*" It is a very indecent and irregular thing, that when the minister cries out, "Let us *bend the knee*," the people should stand or sit *erect as pillars* in the church.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

Please explain Gen. 49: 16-19. Has this prophecy been fulfilled? If so, where do we find the multitude of nations? D. S. C.

Will there be any degrees in the bliss of the saved or in the punishment of the lost? ALONSO

Is the year-day rule of interpreting prophecy so well established as to exclude all reasonable doubt of its correctness? I would like to have this question carefully and critically answered. YAUTE-LOVER.

2. What noun (for there is no pronoun in the passage) is qualified by the adjective *aphtharto*, rendered "not corruptible," in I Peter 3: 4? Does it qualify *kardia*, "heart," *anthropos*, "man," or *pneuma*, "spirit?"

3. The word *apollos*, or *apolluni*, is variously rendered *lose, perish, destroy*, etc. What is the difference in its meaning as applied to *Jesus*, Matt. 2 13; 12: 14, and 27: 20—to the *antediluvians* and *Sodomites*, Luke 17: 27, 29—to the *disciples* of Jesus, Matt. 9: 25—to the sheep of the house of Israel, Matt. 10: 6—to both saints and sinners, Matt. 10: 39—and to believers misled by false brethren, Rom. 14: 15? Does the word in these instances have the same meaning that it has in Matt. 10: 28? And if not, wherein and on what account does the meaning vary? J. L.

In Rev. 11: 19, John saw in vision the temple of God opened in heaven, "and there was seen in his temple the ark of his testament." What relation, if any, does the "*ark of his testament*," (there brought to view under the sounding of the seventh trumpet,) bear to the "*ark of the covenant*" borne by the Israelites, and which was afterward placed in the temple which Solomon built? S. C. STONE.

What Pope was first invested with civil authority, and what was the date of the act? J. CHAPMAN.

If God was satisfied with the punishment that he inflicted on the wicked Jews in the destruction of their city, why should they not share equally with the righteous in the resurrection? NATHAN COLEMAN.

A clear and satisfactory explanation of Rev. 20: 10, is humbly and earnestly requested by J. S. L.

1. If Christ died the death due to sinners, why do they suffer the penalty of death?

2. If he suffered the penalty in the stead of sinners, why do they have to suffer?

3. If sin is a debt and Christ paid it, how much does God forgive? D. P. MASON.

Will some one please give an exposition of 1 John 3: 9—"Whosoever is born of God doth not commit sin; for his *seed* remaineth in him, and he cannot sin, because he is born of God?" C. C. SOWLEY

An explanation of Isa. 59: 11 is desired.

F. W. POTTER.

Light on the 20th chapter of Revelation is needed. Especially the first nine verses. S. W. POTTER.

Please explain Matt. 11: 11. SOLLY STEARNS.

In what way were the children of Israel baptized "in the cloud and in the sea?" ALEXANDER.

Items of Interest.

Paul furnishes the Christian with one method of argument for his faith that no disputant can rebut. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

The Evangelical Alliance is now in session in New York, commencing on the 2nd and closing on the 12th inst. Representatives are present from various portions of the world. Look for extended remarks on the subject next month.

Friday evening, September 19, the stage No. 393 of the Fifth Avenue line was driven some distance through Broadway by a *dead driver.* He was seated upright, his hands tightly grasping the reins, but *dead*, amid all that stir and noise and revelry—a startling tragedy in real life.

The *Independent* calls the "Augustinian fatalism," "these old cobwebs spun by scholastic spiders in the dark ages." It also sets up that it "knows too much" to be entangled or blinded by said cobwebs of theology. Well, it is making good progress out of them. Let us hope its progress may not be into—more cobwebs.

The Spiritist annual camp meeting in Plymouth, Mass., was this year attended on the last day by some ten thousand persons. A generous contribution for their tract society was asked for. The boxes were passed, and the vast audience responded—to the amount of $63 82! That may be the *spirit* of liberality, but it is a long way from the *substance.*

The progressive party among the Jews is a large and wealthy one. It believes in having organs; in pewed synagogues; in the sitting together of families in worship; the eating of Cincinnati hams and saddle-rock stews; contending that the law of food in the Mosaic code is sanitary, and not moral; that these were measures of health, and not arbitrary laws binding on the people for all time.

While camp-meetings are more popular than ever, the number of conversions which they report dwindles yearly, and this year very few are reported. Now many of the camp-meeting grounds are simply watering-places for Christians and their households. Elegant cottages are built. The wealthy bring up their carriages, horses, and servants; the piano sounds out its merry lays; pleasure grounds are fenced off, and in some instances even the billiard table is not forgotten.

The Southern Methodists have repudiated the Methodist institution of "probationers." Dr. J. Z. Edwards says of the change: The transition was easy, and without any friction. Pastors became more careful and guarded in receiving members. The fruits of our revivals were gathered in with caution and with solemn and impressive ceremonies, and the result has been that a comparatively small percentage of their additions to the church is lost. The experiment has proved perfectly satisfactory.... I have never heard, to my recollection, a solitary preacher or layman express any regret that the probation system was abolished in our branch of the great Methodist family; but, on the contrary, in interchanging views with pastors and people, have everywhere heard unqualified gratification expressed at the change.

Spurgeon says: We wish our Episcopal friends all success in keeping the confessional out of their churches, but we are not at all sanguine of their success. The church is semi-Popish, and only demi-semi-Protestant. Why do not the gracious men come out in a body, and clear their consciences of all complicity with Romanism? This is the only remedy. Government will not help them, Bishops dare not, public meetings cannot. Who would be free himself must strike the blow.

The editor of a Western religious journal recently received a peculiar letter. Read what he says about it:

Among the peculiar *experiences* of editors—even of religious papers—are such things as the following, which we hope may be followed by more of the same figures, if not in the same tantalizing words. Its verbiage is rather fiery, but bringing a "cool hundred" in one of the coolest days of last week, we stood the fire very well. Being obligated to the sender for other favors not in dollars and cents, we publish his letter in full without request:

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OBJECT AND SCOPE.

THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Prophecy, and Practical Duty. Special attention will be given to the Nature of Man, the Atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. It shall be the aim of the paper to ring out the clarion notes of truth as the living issues of the age, and to promote a type of Christianity that shall abide the test of the coming Judgment.

Miscellany.

LOST AND FOUND.

ALICE CAREY.

A soul as bright, and a heart as bright,
In the time of the sin and frost;
And a nice soft bed for his weary head—
Ah! these are what he has lost!

Neighbors and friends, to make him amends
When his sky with clouds was crossed,
And the honor and trust of the good and just—
Ah! these are what he has lost!

A wife whose love shone rubies above,
When he heart was torn and tossed;
And children whose ways reflected his praise—
Ah! these are what he has lost!

A purse without gold, a heart that is cold,
And a heart that aches like a wound;
The sign of disgrace in his eyes and face—
Ah! these are what he has found!

A mind that is wrecked by his own neglect,
And a will evil habit has bound!
A tongue slow to speak, and a hand that is weak—
Ah! these are what he has found!

Some ragged clothes, and a great red nose,
And the right to be called a sot;
A big brown jug, and a pewter pint mug—
Ah! these are all he has got!

CATHEDRAL OF NOTRE DAME AT RHEIMS.

M. E. WILLIAMS.

There are a few notable church edifices that are known all over the Christian world. Some are famous for their history, some for their antiquity, some for their architecture, and others for all these things. St. Peter's, Rome; St. Paul's, London; the various Notre Dame's of Europe; the Pantheon; Trinity, New York; and many others, are notable examples. *Notre Dame* is the French for "Our Lady," hence, in France, whenever a church is dedicated to the Virgin Mary, it is a *Notre Dame*. This explanation accounts for the numerous churches bearing that name, and also reveals the fact that all of them are Roman Catholic.

The Notre Dame we illustrate, is that at Rheims, a city of France, situated about one hundred miles a little northeast of Paris. The city has a population of about 60,000, and is noted for its Library of 25,000 volumes, its Botanical Gardens, and for its woolen manufactories, employing 50,000 workmen. We notice this last item from the fact that much of the famous French goods worn in this country, is brought from Rheims.

The Cathedral is one of the largest and most magnificent in Europe. It is particularly noted, however, from the fact that here the coronation of the Bourbon kings has taken place, ever since Philip Augustus, who ascended the throne in 1179.

The construction of this edifice was commenced in 1212, and was finished in 1242, being thirty years in building. It is 479 feet in length, 99 feet in breadth, and 141 feet in height. The two towers flanking the front are each 263 feet in height. The great bell in the tower weighs 23,000 pounds. The interior contains costly paintings of Tintoretto and Titian, two of the most celebrated painters of the fifteenth century.

The Catholic Church exceeds all others in the splendor of its buildings. In this, as in everything else connected with its worship, there is much more of outward show than inward piety. These costly surroundings, though they strike the observer with sublimity and awe, serve to detract the mind from the Creator, to the works of the creature, and are thus conducive to anything else than the proper frame of mind for sincere and humble worship.

Bible students generally regard the the Catholic church as the great apostasy of which Paul spoke, and judging from the signs of the times and the fulfillment of prophecy, they look for the speedy destruction of the Papacy and all its splendid churches, in the coming and kingdom of Him whose right it is to reign.

SINAI—CALVARY—ZION.

FRANK BURR.

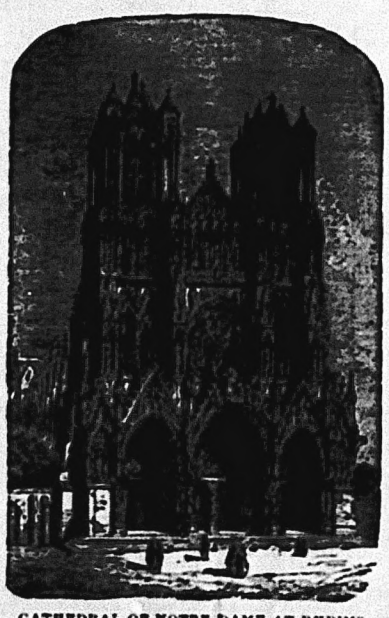
Three noted places in sacred history, the first in the desert lands of Arabia, the others in Judea. The first high and rocky, with its top amid the clouds; the second lowly and scarcely even with the hills around; the third sloping and beauteous, but separate, and a stronghold against enemies. Mt. Sinai, barren and desolate; Calvary, a place of skulls and death; Mt. Zion, fertile and fruitful, and a safe dwelling place.

Their natural contrasts and condition seem fit for their place in the economy of God for the scenes to transpire upon them. Sinai for the law—Calvary for the crucifixion—Zion for the throne and the eternal glory. Each seems well chosen for its peculiar events.

Sinai was in the border of the land of Sin. It is the place where God gave the people his law on tables of stone. He came down upon its summit in the midst of fire, and tempest, and thunder, and the whole mount trembled at his presence. The people were gathered at its base, and were terribly afraid when they saw the fiery presence of Jehovah. Their natural hearts feared the destruction which seemed so near as to be ready to overwhelm them all, and they besought God to depart.

How significant is this of the feelings of the unrenewed heart at the presence of God. While in sin, as were the Hebrews at the foot of Sinai, the human heart sees God only as a "consuming fire." He trembles before him and fears destruction. The giving of the law is a cause of terror, and every time the sinner contemplates it he fears the presence of God. But in the very midst of the things so significant of God's power and presence, he may forget him and turn away to idols, as the Hebrews did at Sinai, and feast and revel in idolatry. The unrenewed heart will not long meditate upon the things of God, for they are unpleasant to its feelings. It was so at Sinai; it is the same now. Sinai's thunderings and fearfulness could not save the people from the worst form of ungodliness.

Moses, the meek and spiritual man of God, could abide with God as long as was necessary, and the Levites as priests of the Lord could wait his return, but the people must have their worldly amusements. Thus spiritual people only will pay due



CATHEDRAL OF NOTRE DAME AT RHEIMS.

regard to God's word and work, while sinners will insult him to his face.

Sinai is Sin. Sinai is in the desert. Sinai is a place of terror to man, and concerning which God says, "Ye have dwelt long enough in this mount." And he led them to the borders of Canaan, but they had not faith to enter, and so they returned to the mount, until the Lord drove them thence to wander in the wilderness and perish because of their unbelief.

Sinai is no place for a Christian. Jesus offers a Canaan of rest to be entered by faith, and the apostle writes, "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." See Israel in the wilderness of Sin, first murmuring, then trembling and praying, and then careless and heedless of the future. So is the man who is under the law. To-day he doubts, to-morrow he is fearful, then he is determined to go on to Canaan, but is overcome, and like Israel retreats to Sinai or the law, that he may escape his foes. And when Israel went into Canaan they carried their Sinaitic bondage with them and it disturbed their rest, until they were at last swept away as a people and left desolate; but the world was not left desolate.

Calvary, the place of skulls, was a great contrast to Sinai, but it brought peace. It was not a mount, but an humble place only noted for being the place outside the city of Jerusalem where criminals were executed. It was a forsaken spot, only remembered for its blood, and groans, and pitiless torture. And on one morn in the spring time they led out one there to die who bore all the virtues of Sinai. The law was holy and good, but it must die in the person of Jesus. Why? Because it failed to save. Grace alone could save, and there was no grace in the law. For two thousand years it had borne rule only to be a weapon for sin unto death. Every day its offerings had been repeated, and every year renewed, and yet it failed to bring permanent blessings. No lasting righteousness, no eternal life was ever wrought out by means of it. It must die.

And Calvary was its appointed place of decease. Hand in hand with Sin for ages past the law had been the means of slaying many a victim. Never had sin been separated from it since first the union commenced in Eden's bowers. But here was Jesus in whom was no sin, but in whom the law dwelt in its purity and holiness. With the pure law of Sinai within, and the sin of the world laid upon him, he is nailed to the rugged tree. When he died the law was slain, and sin was powerless. For the first time in four thousand years an eternal separation was made between the two. Sinai is humbled in Calvary, its thunderings are passed forever away, its terror and fearfulness become a place of skulls and blood, and the power of sin is forever gone. In Christ, the man of God becomes dead to sin, and the law becomes dead to him.

In Golgotha or Calvary (see John 19: 41,) was the sepulchre where life was received. God's Holy Spirit could meet the slain at Calvary and give the power of an endless life. There, separate from sin, and with the law dead wherein he was held in bondage, the life of God could have full away and find no hindrance. There, grace and truth could meet the outcast and find him just fit for eternal life. The offering on Calvary was holy and pure, and in it alone is salvation. There, in that once reproachful but now hallowed spot, in behalf of the child of God, Sinai's thunderings are forever hushed, and its terrors forever passed away. There the law lies dead, the power of sin is gone, and the grace of God's Holy Spirit finds a lodgment in the pure and holy one, and there the new and living one is made manifest.

O Calvary, thou blessed, hallowed spot, where God and man unite to make of twain one new body, thus making peace, thou art the tomb of Sinai, and the birthplace of immortal life to man. There the law ends, then grace begins. Come then, O sinner, come to the sacrifice! come to the blood! come to the death! and there find condemnation dead and life begun. There find the healing fountain, and an empty tomb.

But Calvary belongs to a mortal state, and when the scenes of earth are changed to glory, the place of sacrifice shall pass away. But of Mt. Zion we read that it "cannot be removed but abideth forever." (Ps. 125: 1.) Mt. Zion is a place of but little esteem at present, for the time of its glory has not yet come. Nevertheless, it will yet be crowned as the dwelling-place of God, according to the never-failing word of Jehovah. Zion was the stronghold of David, and within the walls of Jerusalem, the city of David. It has passed through many vicissitudes of war and devastation, and now it awaits in ignominy the time of its glorification. Blood-stained and battle-scarred, it has passed from one victor to another in the days of Israel's waning power, and the Gentiles' rising might.

The crusaders fought for its possession again and again, but now it rests in gloom, and few regard it except in the light of history. Yet the light of prophecy shines upon it, and according to the word of God, Zion shall yet become glorious. "Beautiful for situation, the joy of the whole earth, is Mt. Zion on the sides of the north, the city of the great King." (Ps. 48: 2.) Also read Psalms 102, and 132, and similar Scriptures throughout the word, and all will see that "glorious things are spoken of thee, O city of God." (Ps. 87: 3.)

Zion is a fertile place, a beautecus location, and is very significant of the work of Jehovah in causing his peaceful glory to rest upon the earth. There the kingdom of God shall be established, with the king of kings upon the throne. Thence shall the law go forth, and his enemies shall lick the dust. There shall the "city which hath foundations whose builder and maker is God," come down in glory. There shall the saints of all ages past and the saved ones from every clime be gathered and surround the throne of God and the Lamb.

There peace shall wave her scepter high,
And love's fair banner greet the eye."

Sinai, Calvary, Zion; law, grace, glory! Who would not leave the first by the way of the second, to receive the third? The first is sin, but the last is salvation. Between them is death, but there Jesus brought life from above, and robbed the tomb of its victory, and prepared the way for glory. And as the law has spoken from Sinai, and grace been revealed from Calvary, so glory shall shine upon Zion, and, "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."

Norwalk, O.

PALM TREES.

The palms are the largest of all endogenous plants, some of them being magnificent forest trees, which add a charm to tropical forests altogether peculiar, and furnish a number of useful products to men. There are over 400 species, but the most important are the date, the cocoanut, and the sago. They furnish many useful articles of economical importance—wine, oil, wax, flour, sugar, salt, thread, utensils, weapons and habitations. The date is the daily bread of the inhabitants of parts of Africa, Egypt and Arabia. Most of the sugar used in the East is made from the *wild-date* palm. This is a native of India, and 130,000,000 pounds of sugar is annually produced from it in that torrid country. Another species yields sago, which is much used by the East Indians.

Palms are essentially tropical plants, and all but two, are trees of considerable, and often of great size. There are two dwarf varieties, however, natives of temperate climes. One grows in Italy, Greece, Spain, and the the south of France; while the other is a native of our own continent.

Most tropical localities possess each its peculiar species of palm, and they seldom thrive when removed from it, even though planted in the same latitude, and in similar soil. The date, and the cocoanut, are two important exceptions to this rule. The latter is now grown successfully in many tropical countries where it is not indigenous; and the former is grown successfully in Southern Spain and Italy. The most of palms like water, and the cocoanut will not grow at all beyond a certain distance from the sea.

The cocoa palm lives to be nearly one hundred years old, and during that time produces annually a hundred nuts. The sago palm yields annually 8,000 fruits, and the date produces in one year 100,000 dates. The banana produces still more. The two latter are as essential to the inhabitants of their peculiar climes, as rice to the Hindoo or Chinese, or wheat to the American or European.

Have you read the "Ancient Mariner?" I dare say you thought it the strangest imaginations ever put together, especially where the old mariner represents the corpses of dead men rising up to man the ship—dead men pulling the rope—dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see it done? I have gone into churches; I have seen a dead man in the pulpit; a dead man as a deacon; a dead man handing the plate; and dead men sitting to hear.

CITY OF THE DEAD.

N. D. BABCOCK.

It was a calm, clear afternoon in the month of June, that I found myself invited by the wide open gate to enter the city of the dead. How silent and still are all its inhabitants! No jar, no confusion, no war, no fighting. All are quiet. The high, the low, the rich, the poor—all lie side by side. All alike, no difference. No landlord duns the tenant—no tenant moves away.

As I wandered from grave to grave, I found some made but yesterday, and others a hundred years ago. As I wound my way onward, I saw, a little in the distance, one dressed in the habiliments of mourning, kneeling in front of a new-made grave, arranging fresh flowers over some loved one. I thought how soon the flowers would fade. And how soon would the loved one be forgotten even by the one that was kneeling there, for God hath ordered that we should not always grieve, even for the one we love best. But there is one that never forgets! "He watches our very dust!"

Being tired of wandering, I seated myself on a green mound to meditate among the silent dead. I had scarcely seated myself, when I saw directly in front of me, a large tombstone on which were written these words: "*Our Dear Father.*" Tears came into my eyes, for these are the very words that are written on my own father's tombstone, in a cemetery far from here! While I sat weeping, I thanked God deep in my heart, that the dead will not always sleep." "The hour is coming," said Jesus, "when *all* that are in the graves shall hear his voice and come forth; they that have done good, unto the resurrection of life"—never to die again. "Heaven and earth will pass away" but Jesus' words, never!

How forcibly was my mind carried back to the prophet Job, who breaks forth from the depths of his heart, "Oh that my words, were written in a book!" and then, as if a sudden thought had struck him that a book might be burned or lost, he exclaims more earnestly, "Oh that my words were written with an iron pen and lead in the rock forever!" Hardly have we time to wonder what these important words might be, when the calm assurance comes from his inspired lips, "*I know* that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and my eyes shall behold and not another." Then this is what Job would have written with an iron pen and lead in the rock forever, *that the dead would live again.* (Job 19: 23-26.) Again, we hear him exclaim, "Man lieth down and riseth not till the heavens be no more. O that thou wouldest hide me in the grave. Appoint me a set time, and remember me. Call and I will answer." (Job 14: 12-15.) I long for that day, but James tells us to "be patient," and so I will. Whether I live until Jesus comes, or fall asleep before that grand event, *I am the Lord's.* Reader, meet me there where the loved of earth will never part again, where the flowers will ever bloom, and where death can never come.

THE BEST DOCTORS.

An eminent physician on his death-bed, comforted his friends who were lamenting the loss of his professional skill to the world, by telling them that he should leave behind him far better physicians than he was; and when they asked him to tell their names he replied: 'Dr. Diet, and Dr. Quiet."

It is well remarked that "The best medicines in the world, more efficient in the cure of disease than all potencies of the apothecary's shop, are warmth, rest, cleanliness, and pure air. Some persons make it a virtue to defy disease, 'to keep up' as long as they can move or bend a finger, and they in some cases succeed in braving it through, but in others the powers of life are thereby so completely exhausted that the system has lost all ability to recuperate, and slow and typhoid fevers set in and carry the patient to a premature grave. Whenever walking or work is an effort, a warm bed and a cool room are the very first indispensable steps to a sure and speedy recovery. Instinct leads all beasts and birds to quietude and rest the very moment disease or wounds assail their system." And the wisdom that God has given to man should teach him the same lesson, and doubtless would, were it not that by constant stimulants and excitants in various forms he keeps himself blinded to his true condition, and rushes madly on, depending on borrowed strength, until capital and credit are alike exhausted, and physical bankruptcy lands its victim in the grave.

No one but a fool would think to repair a machine by running it, or while running it, and yet many men keep the human machinery in such restless motion that nature cannot get a chance to repair it or restore it to its natural state, and then they purchase slops, stimulants, opiates, drugs, and deadly poisons, and think by turning them down their throats to escape the due reward of their unrighteous modes of life.

"Try Dr. Diet, and Dr. Quiet."—*The Christian.*

DEAF AND DUMB ALPHABET.

DEAF MUTES.

The boys and girls who read the BIBLE BANNER will remember that we gave them, in the September number a brief account of the method of instructing the blind, with a partial promise to tell them something about deaf mutes, that is about persons who can neither hear nor speak. That such persons have lived in all ages is abundantly proved both by profane and sacred history. The hardships imposed upon these unfortunate beings, were anciently of the most cruel character; and even at the present day in heathen countries they are classed with the insane and the idiot, many being destroyed in early childhood by their parents or relatives, because of their misfortune. In our own and other Christian countries, they are cared for, educated, and qualified to take responsible positions of honor and trust. How terrible the condition of these children of silence during the long, dark ages of ignorance and superstition, preceding the advent of Christianity! Disinherited of parents, disowned of friends, cast out by the state, they were indeed alone in a terrible world. Deaf and unable to speak, they received no instruction, and could gain no knowledge, except through the power of imitation, and even in this they met only with discouragement. With outstretched arms they were compelled to seek the alms for which they could not ask.

But with Christianity came better things for these poor children. Good men soon began to devise means for their education.

As early as A. D. 690, John, bishop of Hagulstad, taught a deaf mute to repeat after him words and sentences, although the *law* had pronounced this to be an impossibility. In 1442 a deaf mute was known to be able to write and read intelligently. A hundred years after that Ponce de Leon, began the instruction of mutes in Spain. He was very successful. One of his pupils became a priest, and strange as it may seem, another became a military commander. The single hand-sign alphabet which we illustrate in this number was not invented until a hundred years after De Leon began his school. It was invented by Juan Paulo Bonet, a Spaniard, in the year 1620; at least the first engraving and explanation of it was published in that year. This alphabet has been somewhat modified, but it remains essentially as prepared by Bonet 250 years ago. The double hand alphabet in general use in England was invented fifty years later by Delgarno, a Scotchman.

No particular efforts were made in our own country in behalf of the deaf until the year 1815, when with Prof. Gallandet as principal, assisted by a deaf mute from the Royal Institution, Paris, a school was opened at Hartford, Conn., which from the beginning has been successful, having graduated over a thousand deaf pupils. The methods employed in this school, and indeed, throughout the country, differ considerably from the methods employed in Europe.

By the utmost patience and care, constant and persistent practice and drill, deaf mutes are now taught to speak, and even converse fluently—indeed some have become such experts that a stranger would not suspect that they were or ever had been deaf. In the course of six or seven years, almost any deaf and dumb child can be taught to talk, read, and write, and have a good general idea of many other things. Some are much more proficient than others. Those born deaf are the most difficult to teach. There are very few, even of these who cannot be taught to read and write intelligently.

The ratio of deaf mutes to the whole population is about as follows; England, 1 in 1600; France, 1 in 1200; Switzerland, 1 in 600; Austria, 1 in 1000; Prussia, 1 in 1400; Russia, 1 in 1600; the United States, 1 in 2300.

The very best facilities are now afforded in every Christian country by which this class of unfortunates may be lifted into independence and usefulness.

Many deaf mutes have become eminent in law, divinity, medicine, the fine arts, &c.; successful as inventors and manufacturers; prominent as legislators; efficient as men caring for the public good.

POTATO HISTORY.

Strange as it may appear to the non-botanical reader, the potato is, nevertheless, a member of the Nightshade family. Every one has heard of "Deadly Nightshade," the *Atropa belladonna* of the doctors. Every part of the plant is narcotic and poisonous; it is used extensively in medicine, in neuralgia and pulmonary affections. The juice of the plant was at one time used as a cosmetic, by ladies, hence its name, *bella-donna*, "Beautiful Lady."

The common potato, *Solanum tuberosum*, was first brought from Quito by Sir Walter Raleigh, who caused the roots to be planted in his own garden, in Youghal, Ireland. When the plants arrived at maturity, his gardener gathered some of the *fruit*, or "potato-balls," as we call them, and tasted one. All our readers who have tasted these little balls know how nasty and nauseous they are, and it is no wonder the old gardener's ire was raised. Breaking in unceremoniously on his master's studies, he exclaimed, "If this is your fine foreign fruit, I would not give it garden room, not I." "Well," said Sir Walter, "if it is as bad as you say, dig it up at once; but if you find any roots worth looking at, bring them to me." The gardener accordingly dug them up, and made the discovery that the "fruit" was in the root. No regular potato crops were grown, however, till in 1732, in Scotland. England soon began to cultivate it, after this. So deep was the prejudice against the new plant, in the minds of the ignorant, that when the Russian government issued seed potatoes to the native cultivators, with orders to cultivate it, the new tubers were called the "Devil's Apples," a name they still bear in remote districts of the Oural.

In its wild state the potato grows its tubers near, and often on the surface of the ground. They are small, acrid, and by no means tempting in appearance. The Spaniards and Portuguese appear to have discovered its value before Raleigh introduced it into Britain. The word "potato," pronounced by the Spaniards *Batata*, is a corruption of the original native name.

The tomato or "love-apple" (*Solanum lycopersicum*) is a member of the same family. The Egg-plant, Jew's apple, or Mad apple (*Solanum melongena*) is another; tobacco is another; and the Mandrake or common May-apple, is another. This latter was regarded with great superstition in early times, and by many of the ignorant, even yet. This arose partly from its poisonous properties, and partly from its irregularly shaped roots, which often grow in the uncouth form of a man. Shakespeare writes:

"And shrieks like mandrake torn out of the earth,
That living mortals hearing them run mad."

There was a widely entertained notion in those days, that the mandrake uttered sounds of complaint when torn up by root. Misfortune of the most serious kind was believed to be the portion of any one bold enough to disturb it. An old proverb says:

"He who gathereth the mandrake shall die,
Blood for blood is his destinie."

The mandrake of Scripture was undoubtedly another species, very different, perhaps; but its identity can not now be determined. Over four hundred species of Solanum have been enumerated by botanists.

There is dew on one flower and not on another, because one opens its cups and takes it in, while the other closes itself and the drop runs off. God rains his goodness and mercy as wide-spread as the dew, and if we lack them it is because we will not open our hearts to receive them.

READING VS. STUDYING.

T. L. SCOTT.

If I should allot to my son one hour every seventh day for the purpose of learning arithmetic, and he should, on the first day, *read* all about Addition, on the second, all about Subtraction, the third, Multiplication, the fourth, Division, and so on till he had *read* through his arithmetic, how many years of schooling, think you, would be necessary for him, to know how to measure a load of wood or compute the interest on a fifty dollar note for four years at the legal rate?

Suppose he were to *read* his grammar through twenty times; think you his language would not conform to that of his playmates? Is it any wonder, then, that Christians, who *read* their Bibles instead of *studying* them, should embrace the theology of the day, and be conformed to the world and its popular views of the future.

Instead of pursuing this superficial course, my son *studies* his books—and why? Because he realizes that his *living in the future* may somewhat depend upon his knowledge of the sciences.

Christian, does not *your future life* depend upon what you know of revealed truth? If so pursue the same course in obtaining it as a schoolboy does to obtain scientific truth. Search out its mysteries—pry into its teachings—"prove all things, hold fast to that which is good." Never mind turning down the Bible leaf where you left off. If you have *studied* it well, you can find the leaving-off place just as a scholar does his next lesson, without a mark.

Fiction, like beautiful flowers, is only for the eye, but truth, like food, must be inwardly digested, or it will cause no growth in grace. Should all schoolboys read their school-books as the great mass of professing Christians do their Bible, the world would be as replete with *scientific* fools, as it now is with *theological* ones.

THE VALUE OF TIME.

One fine morning when Benjamin Franklin was busy preparing his new paper for the press, a lounger stepped into the store and spent an hour or more looking over the books, &c. Finally taking one in his hand he asked for the price.

"One dollar."

"One dollar!" said he. Can't you take less than that?"

"No, indeed; that is the price."

Another hour was nearly passed when the lounger said:

"Is Mr. Franklin at home?"

"Yes, he is in the printing office."

"I want to see him."

The boy immediately informed Mr. Franklin that there was a gentleman in the store waiting to see him.

Franklin was soon behind the counter, when the lounger, book in hand, addressed him thus:

"Franklin, what is the lowest you can take for this book?"

"One dollar and a quarter."

"One dollar and a quarter! Why, your young man asked only a dollar."

"True," said Franklin, "and I could have better afforded to take a dollar than to have been taken out of the office."

The lounger seemed surprised, and wishing to end the parley of his own making, said:

"Come, Mr. Franklin, what is the lowest you can take for it?"

"One dollar and a half."

"A dollar and a half! Why, you offered it yourself for a dollar and a quarter."

"Yes," said Franklin, "and I had better taken that than a dollar and a half now."

The lounger paid down the price and went about his business—if he had any—and Franklin returned to the printing office.

NONE OF HIS BUSINESS.

A minister asked a little boy who had [illegible] ted,

"[illegible] the devil tell you that you [illegible]?"

"Yes, [illegible]."

"Well, what do you say to him?"

"I tell him," replied the boy, with somethidg of Luther's spirit, "that whether I am a Christian or not, it is none of his business."

The superiority of some men is merely local. They are great because their associates are little.—*Johnson.*

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

GOD THE GIVER.

Blessed be thy name forever,
Thou of life the guide and giver;
Thou canst guard the creatures sleeping,
Heal the heart long broke with weeping,
God of stillness and of motion,
God of desert and of ocean,
Of the mountain, rock, and river—
Blessed be thy name forever.
Thou who slumberest not, nor sleepest,
Blest are they thou kindly keepest;
God of evening's parting ray,
Of midnight's gloom, and dawning day,
That rises from the azure sea
Like breathings of eternity;
God of life that faileth never—
Blessed be thy name forever!

YEAR-DAY THEORY.

J. B. COOK

In the year-day rule of interpreting prophecy so well-established as to exclude all reasonable doubt of its correctness, I would like to have this question carefully and critically answered. TRUTH-LOVER.

In reply much might be said; but the sum of the proof may be briefly stated. The manner and measure of Revelation, on all points may admit of doubt! Nay, it is all doubtful and doubted by all doubters. "When the Son of man cometh shall he find faith on the earth?" This implies but very little faith, in contrast with a world full of doubt—"as it was in the days of Noah." Of course we need not expect to be overwhelmed by evidence on such a point of Scripture truth. The salient points alone are noted.

I. Writers against "the year-day theory" against taking the 2300, 1260, and 1335 days to represent so many years—move one side of and away from the facts in the case. They dwell on the doubtful aspects of it, and insist on instances where day is only "a day," and year is also a full year; which is all easily said, without reaching the merits of the question.

II. The designation of time by hour, day, and year, are not always given with precise limitation. (John 5: 25-28. Gen. 2: 4. Luke 4: 19.) "The hour" is the whole range of the hearing of the voice of the Son of Man. "The day," the entire creation period, and "the year" is all o' the acceptable years of the Lord."

III. We are then obliged to accept God's use of terms, so far as we believe his Word at all. Hence we ask, Does God give us examples of his use of days so as to tally with year? And does he fulfill his word by so many years, where "day" is the term used to express the time in prophecy?

IV. "The DAYS of Adam were 930 years" (Gen. 5: 5.) Thus days tally with years, TEN times over in their own context.

Laban said to Jacob, "Fulfill her *week*—serve with me *seven other years!*" (Gen. 29: 27-30.) Here in a historical text, a week is answered by "seven years."

"The space [days] of the seven Sabbaths of years shall be forty-nine years!" (Lev. 25: 8.) The seven times seven "*days*" tally with the forty-nine full "*years*." (See Ezek. 4: 4-8.) "I have appointed unto thee each *day* for a *year*." Thus from the first man, Adam, to the time of Daniel the Prophet, we have days and years used as tag and tally! Nay, we have the duration of the "2300, 1260, and 1335 *days*" extending through as many "years," in the fulfillment of prophecy! !! Without the least special pleading, I note the undoubted fact that "the time for the sufferings of Christ and the glory that should follow," (I Peter 1: 10, 11,) seem to embrace "the seventy weeks," and the 2300 days of Dan. 8 and 9. The subject of the prophecy, the revealing angel and the range taken in its accomplishment, make it unmistakably true that the apostle refers to Daniel. Then the first period did embrace the first advent of Messiah; and Dan. 8: 14 reaches to "*the end*—the time appointed." (Dan. 8: 17-19. Acts 17: 31.)

As certainly as "the time was fulfilled" for Christ to commence his ministry, (Mar. 1: 15. Dan. 9: 25,) so faith affirms "the end of the times of the Gentiles," when "the time appointed—the 2300 days" expire, and "the glory" becomes due.

True, I cannot explain every iota, as I can measure so many feet, or weigh so many pounds; but I do see and say, "with all boldness," that the grand outline of prophecy is as unmistakable as the cardinal points of the compass.

But if any insist on my making the matter plainer still, I refer them to the prophecy accomplished—in detail, down to "*the time of the end*." (Dan. 12.)

This is the truth, as a whole, or we are compelled to abandon faith in God's Word! It is this, in its sum, or we have *nothing* left on which faith can rest! For Rome did rule the world at the first advent, and thence on till now, when it is declining to its foretold doom." (Rev. 17 to 19.)

But allow that Rome is "the fourth kingdom," as it is the last in every symbol series; then the truth that "the days" do represent so many "years" is inscribed by the finger of God's Providence on the face of creation. Then also "*the fourth*" symbol, (Dan. 7. Zech. 1: 18-22,) cannot be construed literally of some future "oppressor," but by assuming that God will empower one more infuriated—by some thousand fold—than all the Roman Neros, of which the Word of God says nothing! *Rome is the fourth and last.* This the world has had. Now its dooms impends. Amen.

THE DREADFUL SURPRISE.

J. CHAPMAN.

By some means this vast world with its teeming masses, its wealth, its wisdom, and its many false religions, is to be taken as in a snare, by "the day of the Lord," as truly as the old world was so taken by the flood in the days of Noah, or Sodom in the day that righteous Lot fled from it.

Of the day of doom, the great preacher said: "For as a snare shall it come upon all them that dwell on the face of the whole earth." That is, on all mere dwellers on the earth, who seek and have their portion here, and neglect to secure the "eternal life" of the great hereafter. Not so with those who accept Christ, and thus become "joint heirs with" him. These are "strangers and pilgrims on the earth;" they "seek a better country, that is a heavenly." These "are not in darkness, that that day should overtake them as a thief."

Our world was never so self-confident and never so blindly rushing on to its final catastrophe, as now. Even the Christian would appear to apprehend no danger near, and lifts up no warning voice. Worldly resources are mainly relied upon for religious purposes. We are assured that the wonderful progress of our day is in the right direction. True, we are living in times of unparalleled light. It is no less true that light is not comprehended by the blind. "God has made foolish the wisdom of this world." It is wholly unreliable as an element of religious success, as the history of the past fully proves.

Who so well informed and seemingly able to arrive at correct conclusions in all things pertaining to true religion as the doctors of the law, and the high priests of the Jewish church, whose special business it was to know and promulgate sacred truth? And yet who so blind to the great truths of the Scriptures which were constantly read before them? This was their punishment, in part, for their gross perversion of the word of God by means of their long-cherished traditions. Having the key of knowledge, they were but "blind leaders of the blind," and wholly failed to discern the signs of their times, so clearly foretold by their own prophets! With a growing self-conceit they progressed in self-deception, until finally they became the malicious, and deliberate murderers of "the Prince of life and glory"—their long-promised and looked for Messiah. Such is our poor humanity, no more trust-worthy now than then.

The deceptive peace-cry is now all abroad, and this in the name of the Lord, though he has neither spoken nor sent it. In brief, it is nothing less than the great latter-day heresy: "*My Lord delayeth his coming*"—at least until our world is converted by human instrumentality! Truly, if the future progress in this direction may be calculated from the past, none need be alarmed in reference to the judgment near. Just at this point, in the human planning of worldly wisdom, outside of God's record, is to be found the fatal snare in which our world is some day to be taken. Yes! "My Lord delayeth his coming," until poor mortal man has done it all, and therefore there is no real need of his coming. How flattering to human pride and vain ambition are these day-dreams! How soundly the so-called Christian world sleeps on under the soothing influence of this opiate! How true the anti-type to its type: "Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind and naked." Such is the sad result of trifling with and abusing God's revealed truth. The inner eye becomes weakened, and the ear heavy. Hence the seven-times repeated charge: "He that hath an ear let him hear what the Spirit saith unto the churches." When the power of spiritual discernment is lost, those thus darkened in mind, will be taken in the snare.

Having briefly noticed the coming snare, and the dreadful surprise awaiting our doomed world, it remains to notice the only escape. Hear then the precious words, of the great infallible Teacher—how plain, and right to the point: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 36.) Significant words—"stand before the Son of man." The prophet inquires: "Who shall stand when he appeareth?" Every one will either stand or fall. "Watch and pray always." The prayerless never can have spiritual discernment, nor will the Spirit "show them things to come." Present, unconditional surrender to God, and unbounded confidence in him through Christ, are the essential steps by which sinners may "escape the wrath to come." More than this, there is "a crown of righteousness which the Lord the righteous judge shall give all those who love his appearing, in that day."

Dear reader, are you of the happy number who "have strong consolation, who have fled for refuge to lay hold upon the hope set before us?" (Heb. 6: 18.) As the ark bore up high above the ruin of the perishing masses who had turned a deaf ear, so will Christ our ark be faithful to his promises, and his redeemed ones shall be caught above the burning world "to meet the Lord in the air." Thus shall they escape all those things that shall come to pass when our sin-cursed world shall be wrapped in its winding-sheet of fire, as were the cities of the plain when righteous Lot fled to Zoar. The "unquenchable fire shall accomplish its great mission," burn up the chaff, consume the tares; and thus "thoroughly will Christ purge his floor" True to the ancient standing promise, the last Adam will make an end of sin and bring in everlasting righteousness."

Our Lord, in his parable of the tares of the field has made these great truths so very clear that it would seem to be wholly inexcusable to misunderstand him. He says in so many words, "The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that soweth them is the devil." These will "grow together until the harvest. The harvest is the end of this world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire." Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Newark, N. Y.

The subject of giving was up in a church in the vicinity of Boston lately, and elicited a new rule, which, we presume, has not yet been adopted to any wide extent. A gentleman, well known for his large benefactions, was asked what part of his income he was in the habit of contributing to the Lord's treasury. "I do not know," said he; "I do very much as the woman did who was famous for the excellence of her rhubarb pies. She put in as much sugar as her conscience would allow, and then shut her eyes and put in a handful more. I give all my conscience approves, and then add a handful without counting."

Church statistics show that throughout Christendom, the *majority* of worshipers are *women? Criminal statistics* show that in the various prisons in Christendom the *majority* of prisoners are *men!!!* Therefore, while *Church* statistics form a garland of *honor* for virtuous woman, *Prison* statistics form a brand of *disgrace* for criminal man!

A solemn rebuke was recently administered to nominal Christians by a murderer while standing on the scaffold. Said he, "If I had received half the attention before I got into this place that I have since, I never would have been here.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

"AT THY WORD."

All night long Simon Peter and his companions had dragged their net through the sea of Galilee and had caught nothing. Weary and disheartened, they drew in their nets and anchored by the shore. Christ was in the neighborhood, though not on board the ship. He had seen their toiling and rowing, and when they brought their ship to land he went on board to teach them an important lesson.

After preaching a sermon to those who were standing on the shore, he said to Simon, "Launch out into the deep and let down your net for a draught." Simon answered, "Master, we have toiled all night and have taken nothing; nevertheless, at thy word, I will let down the net." He had labored all night in his own strength to no purpose, but Christ had now taken command of the ship, and at *his word*, Peter was willing to try once more. So they let down the net and "inclosed a great multitude of fishes." Simon was astonished and almost frightened; but Jesus said, "Fear not; from henceforth thou shalt catch men."

When the ship was brought once more to land, Simon, with his partners, James and John, forsook all and followed Jesus. They could leave their boats and fishing tackle behind, for their faith was now in Christ. It was because Jesus was on board that the fishes were taken; and if he possessed such power, they could trust him for the future.

"I will make you fishers of men!" Those poor fishermen could hardly have understood that promise when it was spoken, and it seems to me they must have pondered it over. "Fishers of men! What does he mean?" Their faith in him, as yet, only extended to earthly things. Perhaps they thought, by following him, they might become rich without much labor; or, *at most*, they only looked for earthly power and an earthly kingdom. They needed to be instructed concerning the nature and design of the gospel, before they could understand in what way, or for what purpose they should "catch men."

They listened to Christ's teachings for three years, and then he saw the necessity of enforcing this same lesson once more upon their minds. After his death and resurrection, as the disciples wandered around, hardly knowing what to do with themselves in their loneliness, influenced by Peter, they again tried the experiment of fishing without the Master; and again they toiled all night and caught nothing. "And when the morning was come, Jesus stood on the shore." And he said, "Cast your net on the right side of the ship." *At his word* they cast the net and caught of large fish "a hundred and fifty and three."

"Now when they had dined, Jesus said to Peter, Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord; thou knowest that I love thee." "Feed my lambs." There was rebuke in Christ's question—Simon, is this your right employment? Have I not called you to a higher rank? Do you remember my promise? Would you rather fish in the sea of Galilee than to go out into the world and fish for men? I have chosen you, my disciples, as my ambassadors to win me a bride from among the children of men—will you serve me? "Yea, Lord!" Then, "Go into all the world, and preach the gospel to every creature."

They understood something about it now: but they could do nothing without Christ and he had said, "I go my way to Him that sent me." How can they catch men if he goes away? Listen, O disciples of Christ the Lord! "I tell you the truth: It is expedient that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.... When he, the Spirit of truth is to come, he will guide you into all truth;.... and he will shew you things to come." "And behold, I send the promise of my Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high." You are not to go alone—wait for the Comforter who will go with each of you, and abide with Peter in his Asiatic travels, with James in Jerusalem, with John on the isle of Patmos, and with all my faithful disciples scattered abroad. So they waited the fulfillment of the promise, and it came—the blessed Comforter, the essence of Divinity, an emanation from the Father himself. O how they could preach after receiving tongues of fire!

I wonder if Peter did not think, on that memorable day of Pentecost, when three thousand souls were gathered into the gospel net in one day, of that draught of fishes taken in lake Gennesaret! The gospel ship was fairly launched—Christ came on board by his Spirit—the disciples (apostles now) rowed out into deep water—the net was let down on the *right side*, and three thousand souls were brought on board! Fishing in the sea of Galilee must have looked small to Peter after that! From thenceforth his fish-pond was the world! I have not learned that he ever got discouraged and "hauled up" on shore after that Pentecostal draught.

As he went out into the regions beyond, sometimes it was stormy and rough, and the prospect looked dark—sometimes he was put in prison, and often was he exposed to persecution and death—yet he was always ready at the "bidding" of his Lord to let down the net, and many were gathered in. To be sure, some worthless fish got into his net, not fit for the Master's use; but he remembered, when he fished in Gennesaret, that there were always some to cast away when they reached the shore; and Jesus had said it should be so at the end of the world; so he obeyed the Master and left the result with him.

O ye fishers of men, who have been commissioned by the Most High to go out with the gospel net, be not disheartened. Christ is watching your efforts to "catch men." Have you sometimes toiled long and caught nothing? Perhaps in human weakness you did not cast your net on the "right side." Though Christ was in the neighborhood, he might not have been on board; or you might have been too near the shore. Look about the ship. Be sure the "Spirit of truth is there; then launch out into deep water and let down your net on the *right side*—the sunny side. Present God's love and mercy as bait to draw them in. If the Spirit of Christ is aboard it will draw hard on that side—draw steady now, by faith, and you will soon find there are fish in your net.

Don't cast out the net on the *shady* side, where the law is written, and the sword of justice hangs, and Sinai's guns are muttering threats of vengeance on transgressors. You may on that side fight with pirates, sharks, sea-serpents and such monsters as will not be reached by goodness, love, and mercy; but *fish* will be driven away by such heavy artillery.

Are you ready to go into all places, even though sometimes dark and dangerous, and fish in all waters at the Master's bidding, and leave the result with him? Suppose you do catch some horned-pout, catfish and slippery-eels: "what is that to *thee?*" Toil on! The angels will separate them in the great inspection day.

A man of God was once walking through the streets of a large city, and as he passed by a theatre, something whispered, "Go hire a theatre, and preach Christ and his truth to this people." He stopped. What an idea! Whence did it come? The impression grew strong. "I don't know what the result will be," said he, "nevertheless *'at thy word'* I will make the effort." He obtained the theatre, commenced to work for God, and souls were saved.

A dear sister was impressed to go far from home and friends to labor for a poor, afflicted, and destitute people. "Oh," said she, "how can I leave my family? What can I accomplish if I go?" But the command was imperative—"Launch forth!" She bowed her head meekly—"At 'thy bidding' I will go." She went. Sad hearts rejoiced—suffering was relieved—the eyes of those who were blind in ignorance were opened—ears which had never heard the gospel, caught the joyful sound. "The parched pond became a pool, and the thirsty land, springs of water." We might speak of many who have trusted in God, obeyed his "word" and seen glorious results.

Will you say, ye fishers, "It is of no use to go here or there, for we have toiled long and have caught nothing?" What is *that* to you? At the Master's word, launch out in his name. Do *your* part of the work faithfully, and though you may not be permitted to see all the fruit of your labor here, in the resurrection morn, when you reach the shining shore, you may find a multitude among the redeemed, who have been brought in throughyour instrumentality. E. P. F.

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True, I cannot explain every iota, as I can measure so many feet, or weigh so many pounds; but I do see and say, "with all boldness," that the grand outline of prophecy is as unmistakable as the cardinal points of the compass.

But if any insist on my making the matter plainer still, I refer them to the prophecy accomplished—in detail, down to *"the time of the end."* (Dan. 12.)

This is the truth, as a whole, or we are compelled to abandon faith in God's Word! It is this, in its sum, or we have *nothing* left on which faith can rest! For Rome did rule the world at the first advent, and thence on till now, when it is declining to its foretold doom." (Rev. 17 to 19.)

But allow that Rome is "the fourth kingdom," as it is the last in every symbol series; then the truth that "the days" do represent so many "years" is inscribed by the finger of God's Providence on the face of creation. Then also *"the fourth"* symbol, (Dan. 7. Zech. 1: 18-22,) cannot be construed literally of some future "oppressor," but by assuming that God will empower one more infuriated—by some thousand fold—than all the Roman Neros, of which the Word of God says nothing! *Rome is the fourth and last.* This the world has had. Now its dooms impends. Amen.

THE DREADFUL SURPRISE.

J. CHAPMAN.

By some means this vast world with its teeming masses, its wealth, its wisdom, and its many false religions, is to be taken as in a snare, by "the day of the Lord," as truly as the old world was so taken by the flood in the days of Noah, or Sodom, in the day that righteous Lot fled from it.

Of the day of doom, the great preacher said: "For as a snare shall it come upon all them that dwell on the face of the whole earth." That is, on all mere dwellers on the earth, who seek and have their portion here, and neglect to secure the "eternal life" of the great hereafter. Not so with those who accept Christ, and thus become "joint heirs with" him. These are "strangers and pilgrims on the earth;" they "seek a better country, that is a heavenly." These "are not in darkness, that that day should overtake them as a thief."

Our world was never so self-confident and never so blindly rushing on to its final catastrophe, as now. Even the Christian would appear to apprehend no danger near, and lifts up no warning voice. Worldly resources are mainly relied upon for religious purposes. We are assured that the wonderful progress of our day is in the right direction. True, we are living in times of unparalleled light. It is no less true that light is not comprehended by the blind. "God has made foolish the wisdom of this world." It is wholly unreliable as an element of religious success, as the history of the past fully proves.

Who so well informed and seemingly able to arrive at correct conclusions in all things pertaining to true religion as the doctors of the law, and the high priests of the Jewish church, whose special business it was to know and promulgate sacred truth? And yet who so blind to the great truths of the Scriptures which were constantly read before them? This was their punishment, in part, for their gross perversion of the word of God by means of their long-cherished traditions. Having the key of knowledge, they were but "blind leaders of the blind," and wholly failed to discern the signs of their times, so clearly foretold by their own prophets! With a growing self-conceit they progressed in self-deception, until finally they became the malicious, and deliberate murderers of "the Prince of life and glory"—their long-promised and looked for Messiah. Such is our poor humanity, no more trust-worthy now than then.

The deceptive peace-cry is now all abroad, and this in the name of the Lord, though he has neither spoken nor sent it. In brief, it is nothing less than the great latter-day heresy: *"My Lord delayeth his coming"*—at least until our world is converted by human instrumentality! Truly, if the future progress in this direction may be calculated from the past, none need be alarmed in reference to the judgment near. Just at this point, in the human planning of worldly wisdom, outside of God's record, is to be found the fatal snare in which our world is some day to be taken. Yes! "My Lord delayeth his coming," until poor mortal man has done it all, and therefore there is no real need of his coming. How flattering to human pride and vain ambition are these day-dreams! How soundly the so-called Christian world sleeps on under the soothing influence of this opiate! How true the anti-type to its type: "Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind and naked." Such is the sad result of trifling with and abusing God's revealed truth. The inner eye becomes weakened, and the ear heavy. Hence the seven-times repeated charge: "He that hath an ear let him hear what the Spirit saith unto the churches." When the power of spiritual discernment is lost, those thus darkened in mind, will be taken in the snare.

Having briefly noticed the coming snare, and the dreadful surprise awaiting our doomed world, it remains to notice the only escape. Hear then the precious words, of the great infallible Teacher—how plain, and right to the point: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 36.) Significant words—"stand before the Son of man." The prophet inquires: "Who shall stand when he appeareth?" Every one will either stand or fall. "Watch and pray always." The prayerless never can have spiritual discernment, nor will the Spirit "show them things to come." Present, unconditional surrender to God, and unbounded confidence in him through Christ, are the essential steps by which sinners may "escape the wrath to come." More than this, there is "a crown of righteousness which the Lord the righteous judge shall give all those who love his appearing, in that day."

Dear reader, are you of the happy number who "have strong consolation, who have fled for refuge to lay hold upon the hope set before us?" (Heb. 6: 18.) As the ark bore up high above the ruin of the perishing masses who had turned a deaf ear, so will Christ our ark be faithful to his promises, and his redeemed ones shall be caught above the burning world "to meet the Lord in the air." Thus shall they escape all those things that shall come to pass when our sin-cursed world shall be wrapped in its winding-sheet of fire, as were the cities of the plain when righteous Lot fled to Zoar. The "unquenchable fire shall accomplish its great mission," burn up the chaff, consume the tares; and thus "thoroughly will Christ purge his floor" True to the ancient standing promise, the last Adam will make an end of sin and bring in everlasting righteousness."

Our Lord, in his parable of the tares of the field has made these great truths so very clear that it would seem to be wholly inexcusable to misunderstand him. He says in so many words, "The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that soweth them is the devil." These will "grow together until the harvest. The harvest is the end of this world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire." Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Newark, N. Y.

The subject of giving was up in a church in the vicinity of Boston lately, and elicited a new rule, which, we presume, has not yet been adopted to any wide extent. A gentleman, well known for his large benefactions, was asked what part of his income he was in the habit of contributing to the Lord's treasury. "I do not know," said he; "I do very much as the woman did who was famous for the excellence of her rhubarb pies. She put in as much sugar as her conscience would allow, and then shut her eyes and put in a handful more. I give all my conscience approves, and then add a handful without counting."

Church statistics show that throughout Christendom, the *majority* of worshipers are *women!* *Criminal statistics* show that in the various prisons in Christendom the *majority* of prisoners are *men!!!* Therefore, while *Church* statistics form a garland of *honor* for virtuous woman, *Prison* statistics form a brand of *disgrace* for criminal man!

A solemn rebuke was recently administered to nominal Christians by a murderer while standing on the scaffold. Said he, "If I had received half the attention before I got into this place that I have since, I never would have been here.

Practical Piety.

"BLESSED ARE THE PURE IN HEART."

"AT THY WORD."

All night long Simon Peter and his companions had dragged their net through the sea of Galilee and had caught nothing. Weary and disheartened, they drew in their nets and anchored by the shore. Christ was in the neighborhood, though not on board the ship. He had seen their toiling and rowing, and when they brought their ship to land he went on board to teach them an important lesson.

After preaching a sermon to those who were standing on the shore, he said to Simon, "Launch out into the deep and let down your net for a draught." Simon answered, "Master, we have toiled all night and have taken nothing; nevertheless, at thy word, I will let down the net." He had labored all night in his own strength to no purpose, but Christ had now taken command of the ship, and at *his word*, Peter was willing to try once more. So they let down the net and "inclosed a great multitude of fishes." Simon was astonished and almost frightened; but Jesus said, "Fear not; from henceforth thou shalt catch men."

When the ship was brought once more to land, Simon, with his partners, James and John, forsook all and followed Jesus. They could leave their boats and fishing tackle behind, for their faith was now in Christ. It was because Jesus was on board that the fishes were taken; and if he possessed such power, they could trust him for the future.

"I will make you fishers of men!" Those poor fishermen could hardly have understood that promise when it was spoken, and it seems to me they must have pondered it over. "Fishers of men! What does he mean?" Their faith in him, as yet, only extended to earthly things. Perhaps they thought, by following him, they might become rich without much labor; or, *at most*, they only looked for earthly power and an earthly kingdom. They needed to be instructed concerning the nature and design of the gospel, before they could understand in what way, or for what purpose they should "catch men."

They listened to Christ's teachings for three years, and then he saw the necessity of enforcing this same lesson once more upon their minds. After his death and resurrection, as the disciples wandered around, hardly knowing what to do with themselves in their loneliness, influenced by Peter, they again tried the experiment of fishing without the Master; and again they toiled all night and caught nothing. "And when the morning was come, Jesus stood on the shore." And he said, "Cast your net on the right side of the ship." *At his word* they cast the net and caught of large fish "a hundred and fifty and three."

"Now when they had dined, Jesus said to Peter, Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord; thou knowest that I love thee." "Feed my lambs." There was rebuke in Christ's question—Simon, is this your right employment? Have I not called you to a higher rank? Do you remember my promise? Would you rather fish in the sea of Galilee than to go out into the world and fish for men? I have chosen you, my disciples, as my ambassadors to win me a bride from among the children of men—will you serve me? "Yea, Lord!" Then, "Go into all the world, and preach the gospel to every creature."

They understood something about it now: but they could do nothing without Christ and he had said, "I go my way to Him that sent me." How can they catch men if he goes away? Listen, O disciples of Christ the Lord! "I tell you the truth: It is expedient that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.... When he, the Spirit of truth is to come, he will guide you into all truth;.... and he will shew you things to come." "And behold, I send the promise of my Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high." You are not to go alone—wait for the Comforter who will go with each of you, and abide with Peter in his Asiatic travels, with James in Jerusalem, with John on the isle of Patmos, and with all my faithful disciples scattered abroad. So they waited the fulfillment of the promise, and it came—the blessed Comforter, the essence of Divinity, an emanation from the Father himself. O how they could preach after receiving tongues of fire!

I wonder if Peter did not think, on that memorable day of Pentecost, when three thousand souls were gathered into the gospel net in one day, of that draught of fishes taken in lake Gennesaret! The gospel ship was fairly launched—Christ came on board by his Spirit—the disciples (apostles now) rowed out into deep water—the net was let down on the *right side*, and three thousand souls were brought on board! Fishing in the sea of Galilee must have looked small to Peter after that! From thenceforth his fish-pond was the world! I have not learned that he ever got discouraged and "hauled up" on shore after that Pentecostal draught.

As he went out into the regions beyond, sometimes it was stormy and rough, and the prospect looked dark—sometimes he was put in prison, and often was he exposed to persecution and death—yet he was always ready at the "bidding" of his Lord to let down the net, and many were gathered in. To be sure, some worthless fish got into his net, not fit for the Master's use; but he remembered, when he fished in Gennesaret, that there were always some to cast away when they reached the shore; and Jesus had said it should be so at the end of the world; so he obeyed the Master and left the result with him.

O ye fishers of men, who have been commissioned by the Most High to go out with the gospel net, be not disheartened. Christ is watching your efforts to "catch men." Have you sometimes toiled long and caught nothing? Perhaps in human weakness you did not cast your net on the "right side." Though Christ was in the neighborhood, he might not have been on board; or you might have been too near the shore. Look about the ship. Be sure the "Spirit of truth is there; then launch out into deep water and let down your net on the *right side*—the sunny side. Present God's love and mercy as bait to draw them in. If the Spirit of Christ is aboard it will draw hard on that side—draw steady now, by faith, and you will soon find there are fish in your net.

Don't cast out the net on the *shady* side, where the law is written, and the sword of justice hangs, and Sinai's guns are muttering threats of vengeance on transgressors. You may on that side fight with pirates, sharks, sea-serpents and such monsters as will not be reached by goodness, love, and mercy; but *fish* will be driven away by such heavy artillery.

Are you ready to go into all places, even though sometimes dark and dangerous, and fish in all waters at the Master's bidding, and leave the result with him? Suppose you do catch some horned-pout, catfish and slippery-eels: "what is that to *thee?*" Toil on! The angels will separate them in the great inspection day.

A man of God was once walking through the streets of a large city, and as he passed by a theatre, something whispered, "Go hire a theatre, and preach Christ and his truth to this people." He stopped. What an idea! Whence did it come? The impression grew strong. "I don't know what the result will be," said he, "nevertheless *'at thy word'* I will make the effort." He obtained the theatre, commenced to work for God, and souls were saved.

A dear sister was impressed to go far from home and friends to labor for a poor, afflicted, and destitute people. "Oh," said she, "how can I leave my family? What can I accomplish if I go?" But the command was imperative—"Launch forth!" She bowed her head meekly—"At 'thy bidding' I will go." She went. Sad hearts rejoiced—suffering was relieved—the eyes of those who were blind in ignorance were opened—ears which had never heard the gospel, caught the joyful sound. "The parched pond became a pool, and the thirsty land, springs of water." We might speak of many who have trusted in God, obeyed his "word" and seen glorious results.

Will you say, ye fishers, "It is of no use to go here or there, for we have toiled long and have caught nothing?" What is *that* to you? At the Master's word, launch out in his name. Do *your* part of the work faithfully, and though you may not be permitted to see all the fruit of your labor here, in the resurrection morn, when you reach the shining shore, you may find a multitude among the redeemed, who have been brought in through your instrumentality. B. F. F.

THE BIBLE BANNER.

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Each Editor will be responsible for his own productions.
The Conducting and Business Editors will be responsible for editorial matter without any signature.
None of the Editors will be responsible for every sentiment set forth in the BANNER.

OUR EDITORS.

It will be seen that the editorial staff of the BIBLE BANNER has been considerably augmented. We trust that each of our newly chosen editors will "magnify his office," by contributing such excellent matter for our columns as shall make the BANNER, more emphatically than ever, *a great missionary advocate of Bible truth.* Though we cannot expect an article from *each* editor in *every number*, we hope to receive communications from all with considerable frequency. A. A. Phelps will still act as conducting editor of the paper, and H. A. King as business editor. They will be responsible for all matter on the editorial page without a signature. All articles from the other editors that may appear on this page will be distinguished by the writer's initials.

EVANGELICAL ALLIANCE.

This great body has just held its sixth session in New York, commencing on the 2d and closing on the 12th of October. Representatives of various denominations, and from many different countries, were present. This is probably the largest and most interesting conference yet held since the Alliance was first organized, in 1846. Men of eminent learning and varied theological training and tastes, came to compare notes on the present *status*, perils, and demands of Christendom. It is safe to say that more Doctors of Divinity came together on this occasion than ever before assembled since divinity needed to be doctored.

The themes for discussion took a wide range, and many of the papers and speeches were able and stirring. The general subjects for consideration were the following: Reports of the work by the foreign delegates; Christian Union; Chistianity and its Antagonisms; Christian Life; Protestantism and Romanism; Christianity and Civil Government; Christian Missions; Christianity and Social Reforms. These general topics were sub-divided into numerous heads, so that many different speakers were selected to canvass the various phases of the subjects introduced.

So far as we are informed, there was no distinct recognition of the personal and proximate coming of our Lord Jesus Christ, but a constant assumption that the world is to be converted by the gradual spread of evangelism. It is sad to think that the titled teachers of the religious world should be so poorly taught themselves in some of the grandest truths unfolded in the Book of God! It is doubtful whether a clear, earnest proclamation of great prophetic truths, involving the hopeless degeneracy of the last days and the speedy coming of Christ to Judgment, would have been tolerated—certainly it would not have been received with enthusiasm. So prevalent is the Whitbyan dogma becoming, that Dr. Hitchcock, of the New York Union Theological Seminary, indulged in the following hopeful views in regard to the reform of even the old harlot church: "The Church of Rome has denied her Lord, not so much for want of courage as for want of wisdom. *By and by she will repent, and her last days will be her best days.*"

We rejoice in any movement that really tends to Christian unity on a Bible basis. Perhaps some good in this direction may result from the meetings of the Alliance. We greatly fear, however, *that the whole thing lacks heart.* The Conference was characterized with too much of cold *etiquette*, and too little of *Christ*—too much deference to each other, and too little devotion to God. There was a lack of *spirituality and power.* What would a mechanical union be worth, without the melting and baptizing power of heaven-born love? The Alliance does not touch bottom. It is too tame. It does not aim at radical results and glorious victory. It does not even see the *evil* of sectarian walls, and of course it has no thought or desire to abolish them. In this respect Father Hyacinthe is in advance of them, for he believes in a *real, organic unity of the Christian Church.* We give an extract from his letter to the Alliance:

For a long time already I have counted friends among your ranks; indeed, I can call you all by that name, for, united by faith in the same Christ, the only Son of God, and the Redeemer of men, you are laboring to bring together, on a common ground, the different Christian confessions, which have been so sadly, and, until now, so irremediably separated. My ambition, I confess, is still higher. Where you are satisfied with an Alliance, I would desire an organic and and vital unity. I believe this unity to lie in the future destinies of the Christian Church, because I discover it in its primitive traditions, and, above all, it is in the will of its Divine Founder. If, like that weakened Church of the Apocalypse, all Christianity were not fallen from its first love, it would not be so difficult for it to realize, or even, alas, to conceive the joyous mystery of its unity.

Many important steps must yet be taken, before the Alliance arrives at the point where Christ designed all his followers to stand—*in abiding union with himself and with each other.* They have as yet scarcely broken through the outer walls. Denominationalism is so strong, and creeds are so cramping, and bigotry is so cruel, that this great body of Christians could not even observe the external bond of union, by partaking of the Lord's supper together! Do they expect such a state of things to exist *after the world is converted?* If it does, *it will need to be converted over, and converted to a better type of Christianity!* Indeed, the fact that the Episcopalian members of the Alliance—Dr. Smith, the Dean of Canterbury, and Bishop Cummins of Kentucky—joined with some Presbyterian brethren in their communion service, has stirred up a very unlovely commotion. O how beautiful the condition of things, when it is considered a great breach of propriety for "our church" and "your church" to unite in eating and drinking the emblems of a common Savior's death!! "Tell it not in Gath."

It is much to be regretted that the Evangelical Alliance started out with a *Creed,* which is designed to shut out all who, according to their measurement, are not "evangelical." The adopted "Creed is here appended:

1. The divine inspiration, authority and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The unity of the Godhead and the trinity of the persons therein.
4. The utter depravity of human nature, in consequence of the fall.
5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.
9. The divine institution of the Christian ministry and the obligation and perpetuity of the ordinances of baptism and the Lord's Supper.

It being, however, distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the alliance.

Unless this narrow basis of union can be liberalized, some real Christians must necessarily be shut out from their fellowship and co-operation. Our views on this point are expressed in the following brief article which we recently prepared for the New York *Herald,* and which appeared in that paper, Oct. 5th. We give it now to our readers, by way of criticism on the narrowness of the Alliance:

WHO ARE "EVANGELICAL?"

I hail with special delight any movement that tends to obliterate the lines of partyism, shatter sectarian walls and unite all Christians around the common cross of Christ. In so far as the Alliance now in session accomplishes this work, I greet it with a hearty "God-speed." I can but fear, however, that the great convocation is doomed to suffer a partial defeat by its own self-imposed restrictions. Why should it be thought necessary to place in the very ante-room of this Christian council an unsightly "iron bedstead" on which to measure each other's theological make up? Have human creeds ever been found specially serviceable in removing religious asperities and fusing the Christian world into one blessed mould of love? Exactly the reverse. Creeds have divided and subdivided the ranks of Christ's professed followers, until the shriveling bigotry and unhallowed rivalries of the hundreds of existing sects have exerted a most withering influence and furnished the very food on which infidelity has gloated and grown fat.

Must it be confessed that Christendom is so creed-bound as to make it impossible to have a great and glorious gathering of Christians, with the Bible as the only bond of union and Christian character as the only basis of fellowship? How ravishing would be such a scene! Angels might well condescend to grace it with their presence. But instead of this we have various points of doctrine designated to which all must subscribe before they become eligible to election as members of the Evangelical Alliance. As if half ashamed of such a cramping policy the projectors wish us to understand that this summary is not to be regarded exactly as a creed, "but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance."

Why is it not "desirable to embrace" all real Christians? Will they contend that a man must swallow every article they have served up for our theological breakfast in order to be "Evangelical?" Who delegated to them the wonderful authority to decide just what belongs to orthodoxy? Do they not know that men and women can be found as deeply devoted to God and as fully in sympathy with the divine Son of God as any that earth can produce, who yet reject the doctrine of the "Trinity?" and are they still unaware of the fact that a growing number of earnest Christians—diamonds of the first water—reject as unscriptural the doctrine of "the immortality of the soul," because they believe it to be irreconcilable with "the resurrection of the body?"

I know of several faithful misisters of Jesus Christ—men of talent, culture and piety—who have been elected as delegates to the Alliance, and who are from a distance to attend; but they cannot be admitted because the prescribed creed effectually shuts them out. They believe in Christian union—ay, they believe in more union than has yet become fashionable. A large number of Christians are coming to see that there is but one true Church of Christ on earth, and that Church is composed of all the saints, whether inside or outside of existing organizations. May God roll on the ball of Christian union! Yours for Gospel liberty. A. A. P.

HELP IN THE TRYING HOUR.

There have been times in the experience of every one of us, when the load of trial weighed so heavily that another straw would seem to have increased the load beyond our power of endurance; but just then help came and brought deliverance. It is well to have help at all times but it is most appreciated in the trying hour. It is not so much the amount of help rendered that makes it appreciated, as the time when it comes. Abraham's trial was great from the hour the Lord commanded him to sacrifice his son, and help would have been welcome at any time during the three days of that sad journey; but his trial was the greatest when he lifted the knife that in another moment was to descend to the heart of his beloved and only son. But, at that moment, how welcome the angelic voice uttering the words, "Abraham! stay thy hand!" Deliverance in such a trying hour was a thousand-fold sweeter than a greater deliverance in a time of prosperity. God sends deliverance in the trying hour. It was when Daniel had been cast into the lion's den that the angel of the Lord was sent to afford protection, and not until the three Hebrew worthies were cast into the fiery furnace tnat the form of the "fourth" appeared like unto the Son of man, and prevented even the smell of fire upon their garments. It was his last night in prison, just before Herod's great feast day, that the Lord sent his angel to deliver Peter from Herod and all the expectation of the Jews. The famine was doing its last work in besieged Samaria when the king's mourning was discovered by the appeal of the woman who had eaten her son and cried for the child of her nighbor. His mourning in secret was "rewarded openly when the king's favored lord who had probably sought the life of Elisha, was crushed to death under the feet of the throng who brought provisions from the deserted camp of the besieging army. Jesus fed the four and the five thousand from a few loaves and fishes when they would have fainted from their long fasting had he sent them away hungry. Let us be *helpers,* and if we can help but little, see that we follow the divine example and help in the trying hour. Then shall our two mites not only be like the widow's, in the eyes of the Lord, more than all the offerings of the rich, but we shall afford substantial help when most needed and appreciated by the receiver.

Reader, carry out these suggestions through life, but especially in these "panic" times, please remember that the *little helps* rendered by renewing subscriptions and sending new subscribers are our only means of meeting heavy bills, and are a thousand times more welcome than orders to stop the paper. Yet we would not treat unkindly those who cannot continue to assist us, but thanking them for past favors we push on, relying upon him who helps in "The trying hour!"

H. A. K.

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OUR DISCUSSION.

The present number closes our discussion with E. E. Orvis, on the "Place of Reward." By mutual agreement the discussion was limited to six articles on each side—three under each proposition. We have now traversed the ground, and our readers must judge of the merits of the case. Either disputant is at liberty to make such use of the discussion as he may choose. We cannot now say whether it will be put in a more permanent form or not. The expense of publishing it is the chief barrier in the way, so far as we are concerned.

A. A. P.

BOOK NOTICES.

The American Cyclopedia: A Popular Dictionary of General Knowledge. Published by D. Appleton & Co., 549 Broadway, New York.

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The Rochester Discussion, on the subject of Definite Time. By Charles C. Barker and James H. Whitmore. Paper covers, 136 pages. Price 30 cents. For sale at this office.

We have as yet had time only to glance over this work, which has just dropped from the press. Externally, it presents a fair appearance; and, from what we know of the ability of the disputants, the reader may expect to find it full of vigorous thought and stirring utterances. The subject of discussion involves a sharp and radical issue: *"Is the definite time of the Second Advent revealed in the Holy Scriptures?"* Such a question ought to be carefully examined, on both sides, before coming to a decision. Get the book and then compare it with the Bible.

The Seven Churches. A pamphlet of sixty pages, giving an exposition of the second and third chapters of Revelation. By W. N. Fyle. Price 15 cents. For sale at this office.

We have read this book with no little interest. There is much valuable information interwoven with the exposition. The work is neatly executed, and will abundantly pay for the money it costs and the time required to perase it.

FOR DISTRIBUTION.

We will send a package of the tract, "The Bible Theory of the Good Time Coming," for free distribution, upon receipt of stamps to pay return postage. We will send back numbers of the BIBLE BANNER by mail, ten copies for twenty-five cents, fifty copies for $1.00; or per express, 100 copies for $1.

Doctrinal.

"PROVE ALL THINGS."

PLACE OF REWARD.

PROPOSITION II.—*The Scriptures teach that the saints will go to heaven to receive their final reward.*

E. E. ORVIS *affirms*; A. A. PHELPS *denies*.

AFFIRMATIVE—NO. 3.

My opponent's excuse for indulging in that most vicious of all processes of argumentation—dragging in other subjects than those properly under discussion—is not at all satisfactory. No proper, or even justifiable, line of argument on the subject at issue, did or could lead to a contrast between "popular theology" and Bible theology on other and different subjects. Whether the position which I occupy, or that occupied by my opponent, is the "popular" one, I neither know nor care. The only question is, which is according to the Bible? It certainly would "not be unwarrantably harsh" for Bro. Phelps to say of his opponent, that he *"relies upon the same principles of interpretation* to prove his point, that are generally adopted by those who affirm" certain other things to which he refers; but it would be *untrue!* I rely upon no *"principles of interpretation* to prove my point;" but upon the clear utterances of God's word, in their plain and obvious meaning.

In support of the proposition, that "the Scriptures teach that the saints will go to heaven to receive their final reward," I have shown:

I. That the word heaven "is employed to designate a real place where God, and Christ, and the holy angels now dwell." And this is admitted by my opponent.

II. That the saints have their *citizenship* in heaven: their *names* are *written* in heaven; their *treasures* are in heaven; their *reward* is in heaven; they have in heaven "a better and enduring substance;" and they have "an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven."

This is also admitted except one item, to wit: "Ye have *in heaven* a better and an enduring substance." My opponent says: "The phrase 'in heaven' is undoubtedly spurious." *"Undoubtedly?"* Is not that rather strong? Many of the best critics do not reject it as spurious. I know that some do; but whether on sufficient grounds or not, I do not feel competent, at this time, to decide. But I can afford to be accomodating. There is enough for my purpose without it.

My opponent claims that all these things that are now *in heaven*, are to be brought to the earth. Has he proved this, in reference to any one of them? Not one! Where is the proof that our *citizenship* is to be removed from heaven to earth? It has not been produced, and will not be. Where is the proof that our *treasures* will be removed from heaven to earth?—that our *reward* will be brought from heaven to earth?—that our *inheritance* will be brought from heaven to earth? No such proof has been adduced; nor can it be; for nothing of the sort is taught in the Bible. This is my opponent's *imaginative theology*, "but it is not Bible theology."

But it is not exactly true that "because the saints have an inheritance which is said to be reserved in heaven, I ASSUME that they are going to heaven in order to enter upon that inheritance." I *"assume"* nothing. I PROVE by Christ and his apostles, *that the saints are going to heaven.*

III. That Jesus has gone to heaven; and has given the assurance that though his disciples cannot *now* follow him to that place, they shall do so afterwards.

1. My opponent is wholly mistaken when he says he is challenged to try the strength of his logical lever in upsetting "the construction" which *I put* on the words of Christ, in John 13:36. *I put* no *construction* on these words; I simply receive them as true. My opponent says: "Jesus Christ *did not* promise the disciples that they should, at some future time, follow him to heaven." But the inspired John says, he did. It is simply an issue of fact between my opponent and the Holy Spirit, and with all due respect, I prefer to believe the Holy Spirit instead of my opponent.

2. Peter said: "Lord *whither* [*pou—where, to what place*] I go, thou canst not follow me NOW; BUT THOU SHALT FOLLOW ME AFTERWARDS." Now that Jesus went to HEAVEN when he left this earth, is affirmed so frequently in the New Testament, that I shall not cite texts to prove it. If then, HEAVEN was the *place* (*hopou*) where Jesus was going—and it was—then the promise is clear, distinct, and unequivocal: "Whither I go"—TO THE PLACE I GO—"thou canst not follow me *now; but thou shalt follow me* [*to that place*] afterward."

3. This declaration of Christ is "Bible theology;" but it does not harmonize with my worthy friend's *imaginative theology*. Hence he must set it aside. How? Hear him: "The language subsequently addressed to Peter *doubtless* referred to the manner in which that disciple should follow his master *to death*." "Doubtless!" Bless you! There is much more than a doubt of it. Such an idea is ridiculously absurd. Christ was crucified in Jerusalem. Peter was not crucified in Jerusalem. The question of Peter was as to the *place* where Jesus was going; and the answer was in reference to the same PLACE. To that PLACE—"Whither I go thou canst not follow me *now*; but thou shalt follow me afterwards." Did Jesus mean, I am going to Jerusalem, and will be there put to death; but whither I go *i. e.* to Jerusalem to be crucified—thou canst not follow me now; but thou shalt follow me (to Jerusalem to be crucified) afterwards? Nonsense! The question of Peter in the 36th verse, was clearly based upon what Christ had said in verse 33. The same PLACE is evidently referred to by the adverbs *pou* and *hopou* (*whither*, where, or *to what place*) in both of these verses; and it is simply attempting to set aside the unequivocal testimony of Christ, to deny that when Jesus said, "Whither I go," he referred to HEAVEN, and to no other place.

4. But my opponent files five several objections to the plain and obvious meaning of John 13: 36, as being logically connected with verse 33: (1) "The two addresses are separated by the 'new commandment,' breaking the connection and changing the subject." True; but this question—"Lord whither goest thou?"—reviews the subject of verse 33, and restores the connection. (2) "The persons who gave the Authorized Version its present shape understood that the subject was changed, by placing a paragraph sign at the 36th verse." True; and that was right; but they should also have placed one at the beginning of the 34th verse; for the subject of verses 34 and 35 is not the same as that of verses 33, and 36. But the fact that these two verses relate to a different subject from verse 36, does not even tend to prove that verse 36 does not relate to the same subject as verse 33—especially since any man of ordinary perspicacity can see that it does. (3) "In the 33d verse Jesus uses the word 'come,' while in the 36th verse he uses the word 'follow.'" True; but what is the difference in sense between *coming* to the place that Jesus was going to, and following him to that place? If they "come" to that place after he goes to it, they will "follow" him to it; and if they "follow" him to it, they will "come" to it. (4) "His argument [i. e. my argument] depends entirely upon the *license he takes to add* the word 'now' to the 33d verse, as if it read, 'Whither I go ye cannot come *now*.'" This is untrue; I took no such *"license,"* and did not *"add"* any thing to the text. Jesus himself took the *license* to *add* the word *"now."* "As I said to the Jews, Whither I go ye cannot come; so NOW [i. e. at present] I say to you." In the original, *arti—now*—is the last word in the sentence; and it might be doubtful whether it referred only to the time when he was speaking, or to that and the preceding clause of the sentence; but for the construction which Christ himself gives it by the language in the 36th verse: "Where I am going thou canst not follow me *now* [*nun*;] but thou shalt follow me afterwards." After this there can no longer be any doubt concerning the import of the 33d verse. (5) "The very addition of that word, however, furnishes the fulcrum over which a very short lever can turn his argument bottom upwards. Let us see: Whither I go [to heaven] ye [disciples] cannot come [*now*, but ye shall come afterwards.] But Jesus was saying to the *disciples* EXACTLY and purposely what he had said to the *Jews*." No; not *"exactly."* What Jesus said to the Jews he did not, either at the time, or any other time, qualify by either of the words *arti* or *nun*—"NOW;" but he did so qualify what he said to his disciples. To the Jews he said, without any qualification: "Where I go ye *cannot come*." He said the same to his disciples, qualified by the words *arti* and *nun:* "As I said to the Jews, that where I am going you cannot come; [*kai humin legoo* ARTI;] even to you I say NOW." "Where I am going, thou canst not follow me [NUN] NOW; *but thou shalt follow me afterwards.*" My worthy brother proceeds: "So *according to my opponent's exegesis*, we have this generous promise made to those backslidden and hypocritical rejecters of Jesus Christ: *I am going to heaven; ye cannot follow me there at present, but ye shall come there after a little!!*" [illegible] person with half an eye can see that [illegible] is nothing of this sort in my "exegesis," but the very reverse. I trust my brother did not *intend* to misrepresent me. But in his extreme anxiety to "turn my argument bottom upward," and in his vehement haste, he got his lever under a "man of straw" of his own construction, instead of getting it under *my argument;* and when he threw his ponderous weight upon it, his own "man of straw" went up so suddenly that it left the operator floundering on the ground.

My brother says further, in reference to the language of Jesus in verse 33: "He declares in *absolute terms*, 'Whither I go ye cannot come.' There was no *'now'* in the case." That is simply a question of fact between my opponent and the apostle John; the inspired apostle says there was a [*arti*] NOW in the case; and hence, that Jesus did not declare this in "absolute terms;" he qualified it by the word *arti*—NOW. But suppose the language in the 33d verse had been in "absolute terms"—wholly *unqualified*, so far as the phraseology of that verse was concerned—would it be doing justice to the language of Jesus to refuse to recognise the qualification which he himself supplies in verse 36? Is it any unusual thing for language in the Bible, which, if taken by itself—disconnected from pre-existing facts, and the language of the context—would seem to be absolute and unqualified, yet which is really qualified both by preceding and subsequent language? For what reason did Jesus say to the Jews, "in absolute terms," "Whither I go ye cannot come?" When the Jews raised questions as to this saying, Jesus replied: "Ye are from beneath; I am from above; ye are of this world; I am not of this world; I said therefore unto you, *that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.*" (John 8: 23, 24.) This state of facts did not exist in reference to the disciples; they did believe in Christ, and hence would not die in their sins. This would naturally suggest a qualification of the language of John 13: 33, even if the word *arti*—NOW—had not been there used; and, therefore, when he subsequently uttered the language of verse 36, the *qualification* of the language of verse 33, would have been clear and distinct. But when this *difference* between the Jews and the disciples is remembered, in connection with the qualifying word *arti*, in verse 33, and *nun* in verse 36, there ought to be no difficulty in seeing that the language addressed to the Jews, without qualification, is clearly and distinctly *qualified*, by Christ himself, when it is addressed to the *Disciples:* "*Whither* I go, thou canst not follow me *now;* BUT THOU SHALT FOLLOW ME AFTERWARDS."

Before my opponent can "turn bottom upward" my argument, he must have a lever long enough and strong enough to overthrow the words of Christ. Until he can impeach the veracity of the Holy Spirit, and set aside the authority of Christ, the promise will stand secure: "BUT THOU SHALT FOLLOW ME [to the PLACE '*Whither I go*,'] AFTERWARDS."

IV. That Christ will come again and receive his disciples unto himself, that where he is, there they may be also.

The language of Jesus is: "In my Father's house are many mansions [*monai—dwellings;*] but if not, I would have told you. [i. e. I would have answered Peter's question categorically, and told you definitely where I am going.] *I go to prepare a place for you.* [If the *place* were here, on this earth, why *go away* somewhere to prepare it?] And if I go AND PREPARE A PLACE FOR YOU, I will come again, and receive you unto myself; that where I am, there ye may be also." He does not say, I will come again, *to remain with you where you are.* When he says *"receive you unto myself,"* the plain and obvious meaning of the language—taken in connection with the context—is, that he will receive them unto himself, in that PLACE which he has gone to prepare for them; and that place is in the "Father's House."

My opponent's effort to get rid of this plain and unambiguous testimony is a total failure.

1. It does not mean "that Christ, by his mediatorship, was to pave the way for the final salvation of his children in Paradise," unless "Paradise" be a *"place"* in his Father's house, to which he will receive them when he comes again.

2. Nor does it mean, "that he went to fit up that glorious city which John in prophetic vision saw 'coming down from God out of heaven, *prepared* as a bride adorned for her husband." For John saw this more than eighteen hundred years ago, when he was on the Isle of Patmos; but Christ has not yet come to receive unto himself—in that place which he has gone to prepare—his devoted followers. By what right does my opponent assume as a "principle of interpretation" of the Apocalypse, that what John saw, *in vision*, eighteen hundred years ago, will occur *in fact* at some time in the future, just as it was seen in the vision? By what right does he change *"I saw,"* into *"Men will see?"*—the *past* into the *future?*—and the *first person* into the *third person?* By what right does he assume that the *objects* seen by John in his visions were simple *realities*, that, at some time in the future, will exist *in fact*, just as John saw them *in vision;* and the acts which he saw those objects perform, will be performed *in fact*, just as he saw them performed *in vision?* Is this the way to understand the visions of John? I am persuaded that my opponent does not so understand the visions of the 12th and 13th chapters. Why does he so understand the 21st chapter?"

3. My opponent further says: "Where was Jesus when he uttered those words? *On the earth.* Where will he be when he comes again? *On the earth.* Where then is the happy union of Bride and Bridegroom to take place? *On the earth.* The Bible does not so teach. So far as Jesus and his inspired Apostles and Evangelists inform us, *Christ will never be "on the earth" again!* The tribes of earth "shall see the Son of Man coming *in the clouds of heaven* with power and great glory." (Matt. 24: 30.) "Behold he cometh *with clouds*, and every eye shall see him," etc. (Rev. 1: 7.) "For the Lord himself shall *descend from heaven*, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain SHALL BE CAUGHT UP *together with them in the clouds* TO MEET THE LORD IN THE AIR; *and so shall we ever be with the Lord.*" (I. Thes. 4: 16, 17.) If there is any text that teaches that the saints will *ever return to the earth*, after they are thus "caught up"—"to meet the Lord in the air," or that Christ will come *nearer to the earth* than where they *meet* him *in the air*, it has escaped my notice.

V. Christ, after praying for himself, "O, Father, *glorify* thou me with thine own self, with the *glory* which I had with thee before the world was," prayed for his disciples: "Father, I will that they also whom thou has given me, be *with me where I am*, that they may *behold my glory.*" This, in connection with the fact that when he was received up into heaven, he was "received up into *glory*," is conclusive.

My opponent asks, "Where is the glory of Christ to be manifested?" and answers: "*On the earth.*" But "this is not Bible theology." The Bible affords no evidence that Christ will ever again be *on* the earth. But if it did—and that his *glory* would be then and there manifested, it is evident that this is not the meaning of Christ in this place. He was to be *immediately* "received up into *glory.*" In John 7: 39, we read that "Jesus was not yet *glorified.*" In chap. 13: 32, in immediate prospect of his glorious return to heaven, he said, "Now is the Son of man *glorified*, and God is glorified in him. If God be glorified in him, God shall also *glorify* him in himself, and shall straightway glorify him." Hence he commences this prayer with these words: "Father the hour is come; *glorify* thy Son, that thy Son may also glorify thee." And John, writing years afterwards, says: "These things understood not the disciples at the first; but when *Jesus was glorified*, then remembered they that these things were written of him, and that they had done these things to him." The *glory* into which Jesus was to enter *in heaven*, when he should leave this world, is clearly the glory to which he refers when he says: "Father, I will that they also whom thou hast given me, *be with me where I am that they may behold my glory* which thou hast given me." He does not say, I will *that I may be with them*, that they may behold my glory; but that "they may be with me where I am," and he was immediately going up *into heaven*—up *into glory.*

VI. Jesus has not only gone to heaven; but he has gone there as the FORERUNNER—*prodromos*—of his saints; which he could not be if they are not to follow him to that place.

My opponent says: "Christ is called a 'forerunner' because he is 'the first fruits of them that slept'—'the first-born among many brethren—the first being that ever rose out of death's dark dominion to an immortal life." But this would not make him our FORERUNNER as regards ENTERING HEAVEN; and this is what Paul affirms: "Which [hope] we have as an anchor of the life, both sure and firm, and *entering the place within the vail*, where Jesus A FORERUNNER ON OUR BEHALF ENTERED." (See Emphatic Diaglott.) It may be true that Jesus is our *Forerunner* in regard to the resurrection from the dead. But this is not what Paul here affirms. It is in regard to "entering the place within the vail" that Jesus is "a Forerunner on our behalf." My opponent cannot set aside this clear and explicit testimony of the apostle, by any analogical reasoning in regard to types and antitypes. If Jesus is the *Forerunner* of the saints in regard to their resurrection, then that proves that they will be raised; and if he is their *Forerunner* in regard to entering "the place within the vail," then that proves that they will enter the place within the vail. He cannot be their *Forerunner* in regard to entering that place, if they do not enter there after him, my opponent's analogical argument to the contrary notwithstanding. My argument here cannot be overthrown without overthrowing the truth of what the apostle says. If Jesus entered heaven as the *prodromos* of the saints—and Paul says he did—*then the saints will enter there also.*

And now, at the risk of making this article a little longer than it should be, I desire briefly to review some of the points that have passed under examination.

1. *As to the earth.* It is true that the Scriptures say that God "laid the foundations of the earth, that it shall not be removed forever"—that "the earth abideth forever," etc. But the word *"forever"* does not always express duration without end; and these texts, taken in their contexts, do not teach that *God* cannot, or that he will not, *remove* the earth and its foundations. It is also true that the Scriptures say that "the upright shall dwell in the land"—that "the meek shall inherit the earth," &c., &c., and that John in prophetic vision heard the four beasts and the four and twenty elders say, "And *we* shall reign on the earth," &c. But not one of these promises says that *this earth* will "become the everlasting home of the saints;" or in any manner refers to their *final* place of abode. Nor do they, or any other Scriptures, intimate that either the saints or their Master will ever be *on the earth* for a single hour after the second coming of Christ. And the Bible no where says anything about *the earth* being *renewed, renovated,* or *refitted up.* The "*new earth*" is not the *old earth remodeled!*

On the other hand the Scriptures teach (1) That "heaven and earth shall pass away;"—that the earth shall be *removed*"—"shall fall and not rise again"—shall "be burned up." (2) My opponent himself quoted: "Behold the righteous shall be recompensed *in the earth*; MUCH MORE the wicked and sinner." Hence there is an *inequality* in the recompense of the righteous and the wicked "in the earth." If this inequality is ever rectified—and it will be, for God is just—it must be somewhere else than "in the earth."

2. *As to the kingdom.* It is true the Scriptures say: "*In the days of these kings* shall the God of heaven set up a kingdom." But not one of "those kings" now exists; their "days" have long since past. If this prophecy has not been fulfilled it never can be. Besides, John the Baptist, Christ, his twelve apostles, and his seventy disciples, all preached that the kingdom of heaven was then at hand. John was "in the kingdom" when he wrote the Apocalypse, and the Colossians had been translated "into the kingdom." And Paul teaches that the period of Christ's *reign* would be the period during which he sits at the right hand of the Father. He must *sit there* until his enemies are made his footstool; and he must *reign* until they are put under him. When he ceases to sit there, he ceases to reign: "Then comes the *end*," when he surrenders up the kingdom to the Father. The *throne* on which Christ now sits is *his*, as really as it is the Father's; for it is "the throne of God and of the *Lamb*." Rev. 22: 1.) The same power and authority indicated by Christ sitting on the "*throne* of David," is indicated by his having "the *key* of David," and this he had when John wrote the Apocalypse.

But one of the seven questions which my opponent asks, and answers by the words—"On the earth"—and that the first one—is correctly answered, in the sense intended by him. The kingdom will never be "on the earth," in any other sense than it is now, and has been for eighteen hundred years. Christ will never be "on the earth" again; and the saints will not be "on the earth," when Christ "pronounces the words of acquittal and bestows the final reward." They will have been "caught up—to meet the Lord in the air; and "so shall they ever be with the Lord"—not "on the earth;" but in "that place within the vail" "where Jesus a *Forerunner on our behalf entered.*" Adieu. E. E. ORVIS.

Benton, Va.

NEGATIVE—No. 3.

The above "deliverance" denotes great mental disquietude. What is the matter of my agitated brother? Has all material for argument failed, so that nothing is left him but denial and denunciation? Some of his statements are so reckless that they forcibly remind me of a drowning man desperately grasping a straw, in the absence of any substance more reliable. These wild and unfounded assertions may *possibly* be indicative of a mind half-convinced of its error, but unwilling to renounce it until it has gone to the utmost verge of desperation in trying to defend it. Thousands have had just such an experience. But they have felt a great deal better after giving up all their prejudices and preferences, and accepting the simple truth of God. I have been over the ground, and know how to appreciate my brother's position. May God grant him a speedy emancipation from the thralldom of error!

My disputant appeals to the reader thus: "Where is the proof that our *citizenship* is to be removed from heaven to earth? It has not been produced, and will not be. Where is the proof that our *treasures* will be removed from heaven to earth?—that our *reward* will be brought from heaven to earth?.... Nothing of the sort is taught in the Bible."

It *has* been proved that our citizenship is to be transferred from heaven to earth, because our *city*—New Jerusalem—is to be so transferred. It would be an awkward arrangement for the *city* to come to earth, and the *citizens* to forsake it and go to heaven. Christians are born of God; hence their *birth register* is now in heaven. But when the Judge comes to adjust the destinies of the race, that birth-register will not be left behind. Jesus Christ expressly says: "Behold I come quickly; *and my reward is with me*, to give every man according as his work shall be." (Rev. 22: 12.) This is in perfect harmony with several other passages; and yet, in the face of this positive testimony, my opponent has the temerity to affirm that "*nothing of the sort is taught in the Bible.*"

It avails nothing to show that Christians have *treasures* in heaven, unless it can be proved that they are *going* there to *enjoy* those treasures. That they have treasures in heaven, is gloriously true; for *Jesus* is there, and our "eternal life" is deposited with him, to be actually imparted to the saints when he comes. "God hath given to us eternal life, *and this life is in his Son.*" (I Jno. 5: 11.) "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 4.) "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Pet. 5: 4.) Do these promises look like our going to heaven in order to be crowned and rewarded? My opponent *assumes* and *asserts* that the saints are thus going after their treasures, and then asserts again that he "assumes nothing." But if his *assertions* in this direction are not *mere assumptions*, then no man ever indulged in that sort of fanciful luxury! The reader may decide whether the "imaginative theology" does not belong to *the other side of the house.*

I will now pay my respects to the passage which has exhausted so much of my brother's time and energy, to so little profit. After *twisting* and *construing* the words of Christ to the disciples and to Peter, as recorded in John 13: 33, 36, he gravely tells us that he "*puts no construction*" on these words—he simply receives them as true. Let us see. In the first place he *assumes* that Christ is talking about the same thing in the 36th verse that he did in the 33d. This is *mere assumption*, for it has not been proved, *and never can be.* The objections which I urged in my last against this position remain in full and unabated force. My opponent thinks that any man of "ordinary perspicacity" can see that these two verses do relate to the same subject. I respectfully beg leave to differ from him, and will venture the assertion that the real learning and "perspicacity" of the Christian Church is arrayed against him, and in favor of the position that in the 36th verse Christ alluded prophetically to Peter's death. It is hardly modest to come down upon the opinion of so many pious and able expositors of Scripture with the charge of its being "ridiculously absurd." True, it is not a question of *authority*, but of *fact.* Very well. What are the facts? Did Peter "follow" Jesus to *death*—to *hades*? Yes. Did Peter "follow" Jesus to death by *crucifixion*? History says *he did.* In the last chapter of John, the allusion to the mode of Peter's death is still more clear and touching: "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. *This he spake, signifying by what death he should glorify God.*"

In this view of the subject it is easy to see the propriety and force of the word "follow," as distinguished from the word "come." *This* signifies simply a change of position—a motion toward another object. *That* conveys the idea of *imitation.* My opponent argues that because Peter was not crucified in *Jerusalem*, it cannot be said that he followed Jesus to *death.* Herein consists the fallacy. It was no more necessary that Peter should be crucified in *Jerusalem* in order to follow Jesus to death, than it was that he should die on *Calvary*, between two *thieves*, at precisely *three o'clock in the afternoon.*

I wish to repeat, with emphasis, the denial which I made in my last article: "*Jesus Christ did not promise the disciples that they should, at some future time, follow him to heaven.*" To this my disputant responds: "But the inspired John says, he did. It is simply an issue of fact between my opponent and the Holy Spirit." *Where* does John say so? If such a testimony is recorded, it is easy to produce it. It has not been produced, and cannot be, for the very good reason that *it does not exist.* In the absence of such testimony, my opponent tries to palm off John 13: 36. But this is a sorry substitute. 1. This language was not addressed to the *disciples*—it was addressed only to *Peter.* 2. There is not a word in the address about following Jesus to *heaven.* As my brother's argument depends entirely upon his success in making the 33d and 36th verses teach the same thing, it is no wonder that he lays out all his strength in the attempt. For the credit of the Scriptures, it is fortunate that this struggling Titan fails, for if it could be shown that Christ was teaching the same lesson in those two passages, *he would be involved in a serious self contradiction.*

I still insist, with double emphasis, that my opponent's success in handling the 33d verse depends entirely upon the UNWARRANTED LICENSE he takes to ADD the word, "*now*," to the plain proposition of Christ, "Whither I go, ye cannot come." That declaration is *not* qualified by the word, "now," either in the English or in the Greek. 1. *The English.* "As I said to the Jews, Whither I go ye cannot come; so now I say to you." The adverb "now" does not and cannot qualify the verb "come," but it *does* qualify the verb "say." He had *previously* said to the *Jews*, "Whither I go ye cannot come." He *now* makes *exactly the same* statement to the *disciples.* The "now" simply expresses the chronological antithesis of the two utterances. The very fact that his words to the disciples were a *repetition* of his words to the Jews, created a rhetorical necessity for the word "now." As if he had said: *On a former occasion* I said to the *Jews*, "Whither I go, ye cannot come;" *on the present occasion* I say the same thing to *you.* "As I [*then*] said to the *Jews*; so *now* I say to *you.*" It would be a violation of all laws of language to so *construe* the passage as to make it read, or mean, Whither I go, ye cannot come *now.* I would gladly submit the question to ten thousand of the best grammarians in the land, and agree to give up the point if *one* of the ten thousand decided against me. Yes, my dear brother, you take a terrible *license* and a terrible *responsibility* when you thus, in violation of the very first principles of language, *add* to the words of Jesus Christ. 2. *The Greek.* When we turn to the Greek text, we find [illegible] reasoning not only sustained, [illegible] *confirmed and intensified.* The [illegible] last clause is this: *kai humas [illegible]so arti.* The word *arti* rendered "*now*," is placed at the *end* of the sentence, and in immediate connection with the word *legoo*, "I say." Now, my confident brother, I will submit this language to ten, or ten thousand, of the best Greek scholars in the world, and agree to give up the point if *one* of them decides that *arti* does not qualify *legoo!* My opponent must be hard pushed when he will resort to such expedients. He might succeed in cramming such logic down some people's throats, but he is unfortunate in making such an attempt in the present case. The plain facts are all against him. But he will probably say, with the Frenchman, "So much the worse for the *facts*," while he still clings to a baseless theory!

My opponent tries to set aside my proof that the New Jerusalem is "coming down from God out of heaven," by robbing the book of Revelation of its prophetical character, and turning it into mere allegory or actual history. He wishes to know by what right I assume "that what John saw *in vision*, eighteen hundred years ago, will occur *in fact* at some time in the future." I reply, *on the authority of the Bible itself.* The very first verse reveals its prophetical character. It purports to be a revelation of "things that must shortly come to pass." In the third verse it is called a "prophecy." In the fourth chapter and third verse it is said, "I will show thee *things which must be hereafter.*" The sixth verse of the last chapter declares: "The Lord God of the holy *prophets* sent his angel to shew unto his servants *the things that must shortly be done.*" I now ask my opponent "by what right" *he doubts or denies* the future fulfillment of the very things which passed in panoramic vision before the apostle's eyes. He seeks to create an impression that what is said about the "holy city" had its fulfillment *at the time of the vision!* The reason for this strange position is the declarative form [illegible] past tense of the language—"I saw," e[illegible] Does he not know that his mode of reasoning would destroy many of the grand prophecies of Scripture? The careful Bible student must have observed how common it is for the language of prophecy to be put in the past or present tense. More than seven hundred years before the incarnation of Christ, there was a prophetical announcement of it in these words: "Unto us a child *is born*, unto us a son is *given.*" Was that a *historic fact*, at the time the words were uttered? Turn to the 7th of Daniel for another illustration: "Behold, one like the Son of man came with the clouds of heaven.... And there was given him dominion and glory and a kingdom." Was this fulfilled more than five hundred years before the Christian era? I am *astonished* that any man, who has any knowledge of and faith in the Scriptures, should throw himself so directly across the path of inspiration. Let us try his rule on Rev. 21: 1—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." This verse immediately precedes the one under consideration. My opponent, from his own self elected premises, is forced to one of two conclusions. Either (1) the "new heaven" and the "new earth" are not to be taken as *realities*, so that we may dismiss all thought of any such future realization; or, (2) because John says, "I saw," we are to understand that the "new heaven" and the "new earth" were *at that time* in existence, and that "the first heaven and the first earth were passed away," eighteen hundred years ago, "and there was no more sea." Which horn of the dilemma will he take?

After such specimens of my opponent's logic, it will not be so surprising that he should gravely conclude that "*Christ will never be on the earth again!*" And this is argued from I Thess. 4: 16, 17. The Apostle in this passage made several points: 1. "The Lord himself shall descend from heaven." 2. "The dead in Christ shall rise" before any other event occurs. 3. Then those saints who are alive on the earth when Jesus comes shall join the resurrected ones, and be caught up "to meet the Lord in the air." 4. "And so shall we ever be with the Lord." "So"—that is, in this way, or by this process, namely, by the *resurrection* of the *dead* and by the *change* of the *living*; for "we shall not all sleep, but we shall all be changed." (I Cor. 15: 51.) To force the word "*so*" to mean *locality* in *the air*, would be as fatal to the theory of the saints living in *heaven*, as to that of their living on the *earth.*

My disputant is very much afraid to touch my argument founded on types and anti-types; and well he may be, for it deals a death blow to his spiritualistic philosophy. Surely our "*hope* enters to that within the vail." It takes hold of the living *Jesus*, who there pleads for us. But this fact does not prove that we are going there. Prophecies, promises, plain teachings, and typical analogies, unite in proving that the saints are never going to heaven after their reward, but that Jesus is coming out of the "holy of holies," or "heaven itself," at the end of time, *to bring the reward with him.*

The sad muddle which my opponent makes of I Cor. 15: 24-28, confounding the reign of the Father with that of the Son, and thus concluding that Jesus is not to reign in any sense after his priestly office is over, *is its own best answer.* I have driven him to the desperate declaration that "the kingdom will never be on earth, in any other sense than it is now, and has been for eighteen hundred years;" and also, that "Christ will never be on the earth again." If the reader cannot see that there is a radical error underlying such a theology and leading to such anti-scriptural conclusions, then this discussion has been in vain.

Among the Scriptural arguments that I have presented in the progress of this discussion, I would briefly call attention to the following points:

1. "The earth abideth forever." It may undergo various changes, and even radical revolutions, but the planet will never be annihilated.

2. "The heavens and earth which are now" are "reserved unto fire, against the day of judgment and perdition of ungodly men." The earth will thus be melted, and every hateful thing consumed.

3. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." It is still *Earth*, though refined and renewed. Is there any other planet in God's universe called *Earth? No!* The Christian is a "new creature," but he is not a different personality. So this planet may undergo a thousand changes, but it it will still be *Earth.*

4. The earth will not only be refined by fire, but it will also be made glorious: "As truly as I live, all the earth shall be filled with the glory of the Lord."

5. God promised to give all the land to *Abraham and to his seed for an everlasting inheritance.* Paul interprets this promise to mean, that Abraham should be the "heir of the world." Abraham did not possess a foot of the promised land during his natural life, for "*God gave him none inheritance in it*, no, not so much as to set his foot on, *yet he promised that he would give it to him for a possession.*" This proves that Abraham must have a resurrection and that the promise cannot be fulfilled till the next dispensation, or the new-earth state. Then he will possess the land.

6. The earth is promised not only to *Abraham*, but also to *his seed.* By way of eminence that seed is *Christ.* He is the royal Heir. All the followers of Christ are accounted *joint heirs.* "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." So all Christians are to inherit and possess the earth, in connection with Abraham and Christ.

7. In giving a prophetic outline of earth's civil history, four great governments are pointed out in Daniel, that should continue through the present dispensation. At the close, the God of heaven is to set up a kingdom, which shall break all the others in pieces and be itself enduring. This *supplanting* kingdom must be on the earth. (Dan. 2: 44.)

8. That kingdom is to be given to *Christ.* (Dan. 7: 13, 14.) Then the kingdoms of this world will have become *our Lord's and his Christ's.*" "And he shall reign forever and ever." (Rev. 11: 15.)

9. That glorious kingdom will also be given to the *saints.* (Dan. 7: 27.) This will be when Jesus comes as Judge and King, and says to his children, "Come, ye blessed of my Father, inherit the kingdom."

10. Positive promises: "The righteous shall be recompensed in the earth." "Blessed are the meek, for they shall inherit the earth." "The upright shall dwell in the land, and the perfect shall

remain in it." "The righteous shall inherit the land and dwell therein forever." "Thou hast made us unto our God kings and priests; and we shall reign on the earth."

I will not take time to recapitulate my arguments in the negative. I have not quoted a single passage merely for the sake of victory, and contrary to my honest conviction of its meaning. Truth compels me to confess that my opponent's arguments have utterly failed to convince me that my position is wrong. On the contrary, they have confirmed my faith in what I previously believed to be true. If I have seemed to be a little sharp, at times, the sharpness was aimed at the arguments used—not at the man who used them. Toward him I have nothing but love and good will. May God overrule all for good, and bring writers and readers to share the fadeless glories of a renovated earth! Amen.

Lowell, N. J. A. A. PHELPS

THE INTELLECTUAL MAN.

C. C. MARSTON.

Man is an intellectual being. He is endowed with mind in a degree that no other earthly being is. He is capable of great mental work. There are signs of mentality in the lower orders of creation, but none so noble and grand and perfect as man. He is emphatically and in the fullest sense that mortality will admit of, a mental being.

There are several characteristics of man, mentally considered, that require our attention. The mind in infancy is weak, puerile and undeveloped. Everything is indefinite and confused. There are no clear ideas, except of course what nature would indicate: and these are as perfect in the brute as in the human. Now is it to be supposed that this indefinite, undeveloped mind is immortal?

The years pass quickly by and the body is developed and *with it, the mind*. As the body matures, the mind develops and asserts its strength. The years of physical maturity bring with them mental activity and power. The man that in infancy was so weak and puerile intellectually, is now a towering giant in the great empire of mind. It is claimed that the mind is the "immortal soul." Is it possible that an immortal soul must be obedient to the behests of a frail and dying body, so that until the body matures the soul itself must remain in an abnormal and weakly condition.

We go on again. The shadow of old age is entered. The body begins to fail. It becomes infirm, and tremblingly inclines toward the dreamless sleep of death. The strength of manhood is gone. The elastic step of former years is exchanged for the clumsiness of decrepit and failing mortality. *How with the mind?* AH! IT GOES DOWN WITH THE BODY. The man so grand and imposing in mental strength in the time of his prime, has become "childish." His mind is shocked and shattered by the effect of *old age*. He can no longer reason with the acuteness and clearness of former years. The giant has become a child. And often death is preceded by utter imbecility. Such a mind as that immortal! Immortal means deathless; and anything that is immortal has no tendency to death. But man's mind reaches its maturity, and tends downward to death. From these facts we are driven to the conclusion that the mind of man is not immortal.

A healthy and well developed brain always produces a clear and vigorous intellect. If the brain is diseased, the mind will be insipid and undeveloped. By interfering with the action of the brain the mind is arrested and thought is suspended in proportion as the brain is interfered with. The following actual case illustrates this point fully: Rev. Mr. Hendrix, when visiting the patients in a Canadian hospital a number of years since, discovered therein a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady, he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from a falling limb of a tree. Procuring surgical aid, Mr. Hendrix caused the depressed skull to be raised to its natural position, when the patient uttered the concluding words of a sentence that he had begun to address to his son, with whom, fourteen years before, he was splitting rails under the tree where he had received the injury that deprived him of his senses—"Put in the wedge."

Here was a man without thought or intelligence for fourteen years, simply because of an injured brain. Where was the immortal soul during all those years? It is clearly evident both from science and history that man's mind is dependent upon his brain for his life and vigor. If this be not so, why should the mind suffer when the brain is injured? If the mind is independent of the body, then the mind ought to pay no heed to the ailments and calamities of the body. But instead of this being the case, we have found the mind to be in perfect sympathy with the body both in its reverses and successes.

If the mind is the immortal soul, where are we to look for immortality in the case of the natural born idiot? He has no mind, and never had, yet he is human and there exists some reason somewhere for his mental deficiency.

Again, what explanation can be made in the case of *insanity?* If the mind is immortal, why does it become deranged? If the mind is dependent upon the brain, it is easy to see how it might be affected and totally deranged. Anything that would affect the brain, in that case would have its influence over the mind. But if the mind is entirely independent of the body, and in itself is immortal, it is certainly a strange and remarkable fact that it should be impaired and interfered with by any physical indisposition or decay. To talk about an immortal mind becoming insane, is to talk nonsense.

Theology would have us believe that the body is only at best a clog and hindrance to the mind, and that at the death of the body the mind is set at liberty. To such I suggest a careful reading of Ps. 146:4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The Psalmist is undoubtedly alluding to death. It is natural to suppose that if disease of the body would impair the mind, the death of the body surely would be a still greater calamity to it. If in the case of *suspended thought*, given above, the man had been *killed* what would have been the effect on his mind? Certainly his mind would have been totally extinct. So the inspired writer says, "his thoughts perish." We have seen the mind pining away with the body, and now to close the scene the Bible declares they both die together.

We are told that after we die we shall know more than ever before. Death will open to us eternal fields of knowledge, and we shall go on, and on—while the body moulders in the grave—ever learning and never reaching the end. Is this in harmony with the Scriptures? Does the Bible teach that the dead know more than the living? Read Eccl. 12:5, 9. Here it is declared that "the dead know not anything," "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Finally, while it is true that man is an intellectual being, it is also true that his mind is dependent upon the body. During the healthy vigor of the body, the mind is active and vigorous. With the decline of the body the mind loses its vitality and energy. And at last the body, cold and rigid, sinks into the silent tomb, while the thinking part, according to David, *perishes.*

WHAT MUST I DO TO BE—LOST?

"What must I do to be lost?" "Neglect so great salvation." It is not necessary *to do* anything. We are lost already. Jesus offers to save us; but if we reject his offer, we remain as we were. "How shall we escape, if we NEGLECT so great salvation?" Escape is impossible, if we neglect the only means of safety. If a deadly serpent bites you and you refuse the only remedy, you die. If you are drowning and will not seize the life-buoy thrown to you, you sink. Neglect is ruin. Jesus alone can save the soul! "Neither is there salvation in any other." Oh, sinner, your damnation is sure if you neglect Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God! Dost thou think God will not execute his threatenings, that thou canst escape his piercing eye, or that the rocks will cover thee? Vain hopes! There is no escape but to come to Jesus, and simple neglect is certain perdition! "Because I called, but ye refused .... then shall they call but I will not answer; they shall seek me, but shall not find me!" Oh, sinner, escape this awful threatening! Jesus *now* stands with open arms. He entreats you to be saved! Come with all your sins and sorrows—come just as you are—come at once! He will in no wise cast you out. Come to Jesus.—*Newman Hall.*

Study the graces; not the graces of the dancing master, of bowing and scraping; nor the foppish, infidel etiquette of a Chesterfield, but benevolence, the graces of the heart, whatever things are true, honest, just, pure, lovely, and of good report. The true secret of politeness is to please, to make happy—flowing from goodness of heart—a fountain of love.

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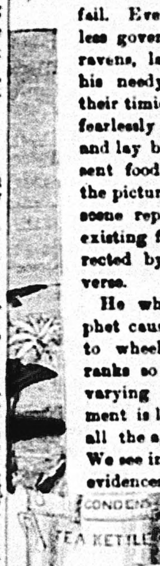

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I will not take time to recapitulate my arguments in the negative. I have not quoted a single passage merely for the sake of victory, and contrary to my honest conviction of its meaning. Truth compels me to confess that my opponent's arguments have utterly failed to convince me that my position is wrong. On the contrary, they have confirmed my faith in what I previously believed to be true. If I have seemed to be a little sharp, at times, the sharpness was aimed at the arguments used—not at the man who used them. Toward him I have nothing but love and good will. May God overrule all for good, and bring writers and readers to share the fadeless glories of a renovated earth! Amen.

Fairfield, N. J. A. A. PHELPS.

THE INTELLECTUAL MAN.

C. C. MARSTON.

Man is an intellectual being. He is endowed with mind in a degree that no other earthly being is. He is capable of great mental work. There are signs of mentality in the lower orders of creation, but none so noble and grand and perfect as man. He is emphatically and in the fullest sense that mortality will admit of, a mental being.

There are several characteristics of man, mentally considered, that require our attention. The mind in infancy is weak, puerile and undeveloped. Everything is indefinite and confused. There are no clear ideas, except of course what nature would indicate; and these are as perfect in the brute as in the human. Now is it to be supposed that this indefinite, undeveloped mind is immortal?

The years pass quickly by and the body is developed and *with it, the mind.* As the body matures the mind develops and asserts its strength. The years of physical maturity bring with them mental activity and power. The man that in infancy was so weak and puerile intellectually, is now a towering giant in the great empire of mind. It is claimed that the mind is the "immortal soul." Is it possible that an immortal soul must be obedient to the behests of a frail and dying body, so that until the body matures the soul itself must remain in an abnormal and weakly condition.

We go on again. The shadow of old age is entered. The body begins to fail. It becomes infirm, and tremblingly inclines toward the dreamless sleep of death. The strength of manhood is gone. The elastic step of former years is exchanged for the clumsiness of decrepit and failing mortality. *How with the mind?* Ah! IT GOES DOWN WITH THE BODY. The man so grand and imposing in mental strength in the time of his prime, has become "childish." His mind is shocked and shattered by the effect of *old age.* He can no longer reason with the acuteness and clearness of former years. The giant has become a child. And often death is preceded by utter imbecility. Such a mind as that immortal! Immortal means deathless; and anything that is immortal has no tendency to death. But man's mind reaches its maturity, and tends downward to death. From these facts we are driven to the conclusion that the mind of man is not immortal.

A healthy and well developed brain always produces a clear and vigorous intellect. If the brain is diseased, the mind will be insipid and undeveloped. By interfering with the action of the brain the mind is arrested and thought is suspended in proportion as the brain is interfered with. The following actual case illustrates this point fully: Rev. Mr. Hendrix, when visiting the patients in a Canadian hospital a number of years since, discovered therein a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady, he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from a falling limb of a tree. Procuring surgical aid, Mr. Hendrix caused the depressed skull to be raised to its natural position, when the patient uttered the concluding words of a sentence that he had begun to address to his son, with whom, fourteen years before, he was splitting rails under the tree where he had received the injury that deprived him of his senses—"Put in the wedge."

Here was a man without thought or intelligence for fourteen years, simply because of an injured brain. Where was the immortal soul during all those years? It is clearly evident both from science and history that man's mind is dependent upon his brain for his life and vigor. If this be not so, why should the mind suffer when the brain is injured? If the mind is independent of the body, then the mind ought to pay no heed to the ailments and calamities of the body. But instead of this being the case, we have found the mind to be in perfect sympathy with the body both in its reverses and successes.

If the mind is the immortal soul, where are we to look for immortality in the case of the natural born idiot? He has no mind, and never had, yet he is human and there exists some reason somewhere for his mental deficiency.

Again, what explanation can be made in the case of *insanity?* If the mind is immortal, why does it become deranged? If the mind is dependent upon the brain, it is easy to see how it might be affected and totally deranged. Anything that would affect the brain, in that case would have its influence over the mind. But if the mind is entirely independent of the body, and in itself is immortal, it is certainly a strange and remarkable fact that it should be impaired and interfered with by any physical indisposition or decay. To talk about an immortal mind becoming insane, is to talk nonsense.

Theology would have us believe that the body is only at best a clog and hindrance to the mind, and that at the death of the body the mind is set at liberty. To such I suggest a careful reading of Ps. 146:4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The Psalmist is undoubtedly alluding to death. It is natural to suppose that if disease of the body would impair the mind, the death of the body surely would be a still greater calamity to it. If in the case of *suspended thought,* given above, the man had been *killed* what would have been the effect on his mind? Certainly his mind would have been totally extinct. So the inspired writer says, "his thoughts perish." We have seen the mind pining away with the body, and now to close the scene the Bible declares they both die together.

We are told that after we die we shall know more than ever before. Death will open to us eternal fields of knowledge, and we shall go on, and on—while the body moulders in the grave—ever learning and never reaching the end. Is this in harmony with the Scriptures? Does the Bible teach that the dead know more than the living? Read Eccl. 12:5, 9. Here it is declared that "the dead know not anything," "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Finally, while it is true that man is an intellectual being, it is also true that his mind is dependent upon the body. During the healthy vigor of the body, the mind is active and vigorous. With the decline of the body the mind loses its vitality and energy. And at last the body, cold and rigid, sinks into the silent tomb, while the thinking part, according to David, *perishes.*

WHAT MUST I DO TO BE—LOST?

"What must I do to be lost?" "Neglect so great salvation." It is not necessary *to do* anything. We are lost already. Jesus offers to save us; but if we reject his offer, we remain as we were. "How shall we escape, if we NEGLECT so great salvation?" Escape is impossible, if we neglect the only means of safety. If a deadly serpent bites you and you refuse the only remedy, you die. If you are drowning and will not seize the life-buoy thrown to you, you sink. Neglect is ruin. Jesus alone can save the soul! "Neither is there salvation in any other." Oh, sinner, your damnation is sure if you neglect Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God! Dost thou think God will not execute his threatenings, that thou canst escape his piercing eye, or that the rocks will cover thee? Vain hopes! There is no escape but to come to Jesus, and simple neglect is certain perdition! "Because I called, but ye refused .... then shall they call but I will not answer; they shall seek me, but shall not find me!" Oh, sinner, escape this awful threatening! Jesus *now* stands with open arms. He entreats you to be saved! Come with all your sins and sorrows—come just as you are—come at once! He will in no wise cast you out. Come to Jesus.—*Newman Hall.*

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We go on again. The shadow of old age is entered. The body begins to fail. It becomes infirm, and tremblingly inclines toward the dreamless sleep of death. The strength of manhood is gone. The elastic step of former years is exchanged for the clumsiness of decrepit and failing mortality. *How with the mind?* Ah! IT GOES DOWN WITH THE BODY. The man so grand and imposing in mental strength in the time of his prime, has become "childish." His mind is shocked and shattered by the effect of *old age*. He can no longer reason with the acuteness and clearness of former years. The giant has become a child. And often death is preceded by utter imbecility. Such a mind as that immortal! Immortal means deathless; and anything that is immortal has no tendency to death. But man's mind reaches its maturity, and tends downward to death. From these facts we are driven to the conclusion that the mind of man is not immortal.

A healthy and well developed brain always produces a clear and vigorous intellect. If the brain is diseased, the mind will be insipid and undeveloped. By interfering with the action of the brain the mind is arrested and thought is suspended in proportion as the brain is interfered with. The following actual case illustrates this point fully: Rev. Mr. Hendrix, when visiting the patients in a Canadian hospital a number of years since, discovered therein a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from a falling limb of a tree. Procuring surgical aid, Mr. Hendrix caused the depressed skull to be raised to its natural position, when the patient uttered the concluding words of a sentence that he had begun to address to his son, with whom, fourteen years before, he was splitting rails under the tree where he had received the injury that deprived him of his senses—"Put in the wedge."

Here was a man without thought or intelligence for fourteen years, simply because of an injured brain. Where was the immortal soul during all those years? It is clearly evident both from science and history that man's mind is dependent upon his brain for his life and vigor. If this be not so, why should the mind suffer when the brain is injured? If the mind is independent of the body, then the mind ought to pay no heed to the ailments and calamities of the body. But instead of this being the case, we have found the mind to be in perfect sympathy with the body both in its reverses and successes.

If the mind is the immortal soul, where are we to look for immortality in the case of the natural born idiot? He has no mind, and never had, yet he is human and there exists some reason somewhere for his mental deficiency.

Again, what explanation can be made in the case of *insanity*? If the mind is immortal, why does it become deranged? If the mind is dependent upon the brain, it is easy to see how it might be affected and totally deranged. Anything that would affect the brain, in that case would have its influence over the mind. But if the mind is entirely independent of the body, and in itself is immortal, it is certainly a strange and remarkable fact that it should be impaired and interfered with by any physical indisposition or decay. To talk about an immortal mind becoming insane, is to talk nonsense.

Theology would have us believe that the body is only at best a clog and hindrance to the mind, and that at the death of the body the mind is set at liberty. To such I suggest a careful reading of Ps. 146:4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The Psalmist is undoubtedly alluding to death. It is natural to suppose that if disease of the body would impair the mind, the death of the body surely would be a still greater calamity to it. If in the case of *suspended thought*, given above, the man had been *killed* what would have been the effect on his mind? Certainly his mind would have been totally extinct. So the inspired writer says, "his thoughts perish." We have seen the mind pining away with the body, and now to close the scene the Bible declares they both die together.

We are told that after we die we shall know more than ever before. Death will open to us eternal fields of knowledge, and we shall go on, and on—while the body moulders in the grave—ever learning and never reaching the end. Is this in harmony with the Scriptures? Does the Bible teach that the dead know more than the living? Read Eccl. 12: 5, 9. Here it is declared that "the dead know not anything," "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Finally, while it is true that man is an intellectual being, it is also true that his mind is dependent upon the body. During the healthy vigor of the body, the mind is active and vigorous. With the decline of the body the mind loses its vitality and energy. And at last the body, cold and rigid, sinks into the silent tomb, while the thinking part, according to David, *perishes*.

WHAT MUST I DO TO BE—LOST?

"What must I do to be lost?" "Neglect so great salvation." It is not necessary *to do* anything. We are lost already. Jesus offers to save us; but if we reject his offer, we remain as we were. "How shall we escape, if we NEGLECT so great salvation?" Escape is impossible, if we neglect the only means of safety. If a deadly serpent bites you and you refuse the only remedy, you die. If you are drowning and will not seize the life-buoy thrown to you, you sink. Neglect is ruin. Jesus alone can save the soul! "Neither is there salvation in any other." Oh, sinner, your damnation is sure if you neglect Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God! Dost thou think God will not execute his threatenings, that thou canst escape his piercing eye, or that the rocks will cover thee? Vain hopes! There is no escape but to come to Jesus, and simple neglect is certain perdition! "Because I called, but ye refused .... then shall they call but I will not answer; they shall seek me, but shall not find me!" Oh, sinner, escape this awful threatening! Jesus *now* stands with open arms. He entreats you to be saved! Come with all your sins and sorrows—come just as you are—come at once! He will in no wise cast you out. Come to Jesus.—*Newman Hall.*

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remain in it." "The righteous shall inherit the land and dwell therein forever." "Thou hast made us unto our God kings and priests; and we shall reign on the earth."

I will not take time to recapitulate my arguments in the negative. I have not quoted a single passage merely for the sake of victory, and contrary to my honest conviction of its meaning. Truth compels me to confess that my opponent's arguments have utterly failed to convince me that my position is wrong. On the contrary, they have confirmed my faith in what I previously believed to be true. If I have seemed to be a little sharp, at times, the sharpness was aimed at the arguments used—not at the man who used them. Toward him I have nothing but love and good will. May God overrule all for good, and bring writers and readers to share the fadeless glories of a renovated earth! Amen.

Haviland, N. J. A. A. PHELPS

THE INTELLECTUAL MAN.

C. C. MARSTON.

Man is an intellectual being. He is endowed with mind in a degree that no other earthly being is. He is capable of great mental work. There are signs of mentality in the lower orders of creation, but none so noble and grand and perfect as man. He is emphatically and in the fullest sense that mortality will admit of, a mental being.

There are several characteristics of man, mentally considered, that require our attention. The mind in infancy is weak, puerile and undeveloped. Everything is indefinite and confused. There are no clear ideas, except of course what nature would indicate: and these are as perfect in the brute as in the human. Now is it to be supposed that this indefinite, undeveloped mind is immortal?

The years pass quickly by and the body is developed, and *with it, the mind*. As the body matures the mind develops and asserts its strength. The years of physical maturity bring with them mental activity and power. The man that in infancy was so weak and puerile intellectually, is now a towering giant in the great empire of mind. It is claimed that the mind is the "immortal soul." Is it possible that an immortal soul must be obedient to the behests of a frail and dying body, so that until the body matures the soul itself must remain in an abnormal and weakly condition.

We go on again. The shadow of old age is entered. The body begins to fail. It becomes infirm, and tremblingly inclines toward the dreamless sleep of death. The strength of manhood is gone. The elastic step of former years is exchanged for the clumsiness of decrepit and failing mortality. *How with the mind?* Ah! IT GOES DOWN WITH THE BODY. The man so grand and imposing in mental strength in the time of his prime, has become "childish." His mind is shocked and shattered by the effect of *old age*. He can no longer reason with the acuteness and clearness of former years. The giant has become a child. And often death is preceded by utter imbecility. Such a mind as that immortal! Immortal means deathless; and anything that is immortal has no tendency to death. But man's mind reaches its maturity, and tends downward to death. From these facts we are driven to the conclusion that the mind of man is not immortal.

A healthy and well developed brain always produces a clear and vigorous intellect. If the brain is diseased, the mind will be insipid and undeveloped. By interfering with the action of the brain the mind is arrested and thought is suspended in proportion as the brain is interfered with. The following actual case illustrates this point fully: Rev. Mr. Hendrix, when visiting the patients in a Canadian hospital a number of years since, discovered therein a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from a falling limb of a tree. Procuring surgical aid, Mr. Hendrix caused the depressed skull to be raised to its natural position, when the patient uttered the concluding words of a sentence that he had begun to address to his son, with whom, fourteen years before, he was splitting rails under the tree where he had received the injury that deprived him of his senses—"Put in the wedge."

Here was a man without thought or intelligence for fourteen years, simply because of an injured brain. Where was the immortal soul during all those years? It is clearly evident both from science and history that man's mind is dependent upon his brain for his life and vigor. If this be not so, why should the mind suffer when the brain is injured? If the mind is independent of the body, then the mind ought to pay no heed to the ailments and calamities of the body. But instead of this being the case, we have found the mind to be in perfect sympathy with the body both in its reverses and successes.

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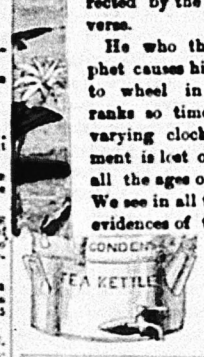

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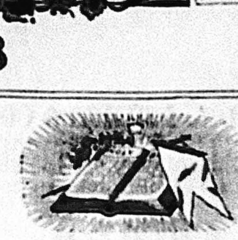

The Bible Class.

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Explanation.

Please explain Gen. 48: 16-19. Has this prophecy been fulfilled? If so, where do we find the multitude of nations? P. S. C.

For an explanation I would refer to the plain, unmistakable terms of the text, "His seed shall grow into a multitude (fulness) of nations. (Deut. 33: 13 17.)

The increase of Joseph's descendants—as announced by Jacob and Moses' blessing—was wonderful. (Num. 1 and 2.) But we cannot now point them out, nor note the *fact* of any such abounding blessing on Ephraim who inherited the birthright from Jacob through Joseph. (I Chron. 5: 1, 2.) "The birth-right was given to the sons of Joseph, the son of Israel." (Jacob.) While the chief Ruler—the Shiloh"—was to be of "Judah."

But "Israel" became captives more or less under the "four" great Gentile nations. (Dan. 7 to 9. Zech. 1: 18, 72. Matt. 23: 37-39. Luke 21: 24. Rom. 11: 12 15, and 25-29.) These and "the Law, the Prophets, and the Psalms," compel us to look into the future; for "the Word" cannot fail of its fulfillment. Then, the rest of the answer can be best stated in the very words of "the Scriptures." (Ps. 67, 68: 32 35; 72: 11-20; Isa. 60: 1-3, and 14-22. Ezek. 37: 25-28. Rom. 15: 8-13.) We can know nothing on such a subject beyond what God has foretold; and so far, most wonderfully fulfilled. J. B. COOK.

Sons of God.

Please give an exposition of Gen. 6: 2. R. M. LAMPARD.

The real point is to determine who were the "sons of God." Some have supposed that *angels* are here meant. But there is no scriptural evidence of it, and it appears to be contrary to reason. *Do angels have sexuality?* The fact that the glorified saints are to be made "like the angels" in this one respect, namely, that they "neither marry nor are given in marriage," is very strong presumptive evidence that the angels have no distinction of sex. They do not *propagate* their species—they were *created* by the power of God. But even if they were sexually constituted, how unreasonable to suppose that they would form any *marriage* alliances with the females of an inferior race!

It is far more probable that the language is used to designate the *sons of Seth*, as distinguished from the *sons of Cain*. Seth was considered by Eve as a providential child, given her to fill the place of her slaughtered Abel. Hence she called his name *Seth*, which means "appointed." At length a son was born to him. "Then began men to call upon the name of the Lord," or, as the margin reads, "to call themselves by the name of the Lord." (See. Gen. 4: 25, 26.) A. A. P.

Does Death End Life?

When we lay the foundation of a theory, why not let the premise father the conclusion? A Spiritualist paper thus spreads it on to a brother orthodox:

"The *Christian Register* has a long and able article to prove that life only begins here in the body, to be continued and completed, or perfected, after the death of the body. This is just what all Spiritualists teach and ever have taught, and not only believed but conclusively proved by living witnesses, and yet these Christian papers, writers and preachers take every occasion to ridicule and abuse us as infidels, because we will not discard our senses and deny the real evidence, and rest on the authority of the churches and faith to establish a belief. The writer says very truly that many lives are only begun here, and suddenly cut down in our midst, while we have great hope and expectations of their valuable services, and he is satisfied that the life goes on to complete its work, but carefully avoids any allusion to its nearness to a participation in the affairs of friends and earthly home."

If death does not end life, why may not the claims of Spiritualists be true? The "living witnesses" of Spiritualists are duped by demons. W. S.

Crucified on Thursday.

In addition to the Scriptural argument already adduced to show that Christ was crucified on Thursday, instead of Friday, it may be well to add that in an early production written by the apostles themselves as early as A. D. 49, entitled "The Apostolical Constitutions," the affirmation is made that Christ was crucified "on the fifth day of the week"—and that is certainly Thursday. This apocryphal work, being evidently written to engraft certain opinions into the Christian system of faith, having no connection with the time of the crucifixion, which was then an uncontroverted point, and being written so early, (though perhaps not so early as claimed), it is good authority as "tradition" on this point; for if Christ had really been crucified on the sixth day of the week, instead of the "fifth day," this mistake would have been used against the genuineness of the work, if it had really been deemed a mistake. But this argument was never used against the work by its early opposers, who well knew what day of the week Christ was crucified on.—*A. C. Times.*

eighteen hundred years. Christ will never be "on the earth" again; and the saints will not be "on the earth," when Christ "pronounces the words of acquittal and bestows the final reward." They will have been "caught up—to meet the Lord in the air; and "*so* shall they ever be with the Lord"—not "on the earth;" but in "that place within the vail" "where Jesus a *Forerunner on our behalf entered.*" Adieu. E. E. ORVIS.

Benton, Va.

NEGATIVE—No. 3.

The above "deliverance" denotes great mental disquietude. What is the matter of my agitated brother? Has all material for argument failed, so that nothing is left him but denial and denunciation? Some of his statements are so reckless that they forcibly remind me of a drowning man desperately grasping a straw, in the absence of any substance more reliable. These wild and unfounded assertions may *possibly* be indicative of a mind half-convinced of its error, but unwilling to renounce it until it has gone to the utmost verge of desperation in trying to defend it. Thousands have had just such an experience. But they have felt a great deal better after giving up all their prejudices and preferences, and accepting the simple truth of God. I have been over the ground, and know how to appreciate my brother's position. May God grant him a speedy emancipation from the thralldom of error!

My disputant appeals to the reader thus: "Where is the proof that our *citizenship* is to be removed from heaven to earth? It has not been produced, and will not be. Where is the proof that our *treasures* will be removed from heaven to [illegible]

Sketches and Expositions.

Will some of our readers who preach the word, occasionally give us a brief sketch of some of their best sermons. Give us only those that bring out or illustrate Bible truth. We may not be able to give place to all such contributions, but they will furnish a larger supply to draw from and thus greatly enhance the usefulness of the BANNER.

Heaven.

The Jews believed in three heavens—a star-bearing, an angel-bearing, and a cloud-bearing heaven. Heaven is a Saxon word for anything *heaved up.* I. LAMB.

UNANSWERED QUESTIONS.

We ask the aid of other pens in answering the Standing Questions of this Department.

2. What noun (for there is no pronoun in the passage) is qualified by the adjective *aphtharto*, rendered "not corruptible," in I Peter 3: 4? Does it qualify *kardia*, "heart," *anthropos*, "man," or *pneuma*, "spirit?"

3. The word *apolluo*, or *apollumi*, is variously rendered *lose, perish, destroy, etc.* What is the difference in its meaning as applied to *Jesus*, Matt. 2: 13; 12: 14, and 27: 20—to the *antediluvians* and *Sodomites*, Luke 17: 27, 29—to the *disciples* of Jesus, Matt. 8: 25—to the sheep of the house of Israel, Matt. 10: 6—to both saints and sinners, Matt. 10: 39—and to believers misled by false brethren, Rom. 14: 15? Does the word in these instances have the same meaning that it has in Matt. 10: 28? And if not, wherein and on what account does the meaning vary? J. L.

In Rev. 11: 19, John saw in vision the temple of God opened in heaven, "and there was seen in his temple the ark of his testament." What relation, if any, does the "*ark of his testament*," (here brought to view under the sounding of the seventh trumpet,) bear to the "*ark of the covenant*" borne by the Israelites, and which was afterward placed in the temple which Solomon built? H. C. STONE.

What Pope was first invested with civil authority, and what was the date of the act? J. CHAPMAN.

If God was satisfied with the punishment that he inflicted on the wicked Jews in the destruction of their city, why should they not share equally with the righteous in the resurrection? NATHAN COLEMAN.

A clear and satisfactory explanation of Rev. 20: 10, is humbly and earnestly requested by J. A. L.

1. If Christ died the death due to sinners, why do they suffer the penalty of death?
2. If he suffered the penalty in the stead of sinners, why do they have to suffer?
3. If sin is a debt and Christ paid it, how much does God forgive? H. F. MASON.

Will some one please give an exposition of 1 John 3: 9—"Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God?" C. C. ROWLEY

An explanation of Isa. 11: 11 is desired. H. W. POTTER.

Light on the 20th chapter of Revelation is needed. Especially the first nine verses. H. W. POTTER.

Please explain Matt. 11: 11. SALLY STEARNS.

In what way were the children of Israel baptized "in the cloud and in the sea?" ALEXANDER.

Items of Interest.

Holland and Belgium, as well as France and England, complain of short supplies of bread-stuffs.

The third trial of Stokes, the murderer of Fisk, was brought to a close Oct. 29th, and he was declared guilty of murder in the third degree, and sentenced to prison for four years.

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The dangers of bad milk are engrossing so much attention, just now, that there is reason to fear lest the far greater dangers of bad water should, for the time, be overlooked. We trust this second error will not be committed. For one sample of dangerous milk a thousand of dangerous water could be obtained in almost any part of the country. Let it never be forgotten that very few rivers or wells are safe sources of water supply, and that many are as unsafe as loaded fire-arms. The shallow wells of villages are among the pests of the country, and it is high time that a zealous and well organized crusade should be brought to bear upon them. It is sickening in most country places to observe the uniformity with which the cesspool and well are made to stand side by side, as though each was necessary for the other; and to think of the twenty feet or so of foul, sewerage-reeking soil through which the water percolates to its fetid bed. The question should engage the earnest attention of every health officer, and will in too many cases tax his energies severely, for it is one of the hardest sanitary problems. It is always possible to provide a city or town with good water, but in a village where houses are few and money scarce, it is a matter of exceeding difficulty. Water should always be conducted through pipes that will not corrode and generate poisons. For this purpose, "Tin Lined Lead Pipe" is the best, and it is as durable as it is safe.

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Providential.

THE LORD IS MY SHEPHERD, I SHALL NOT WANT.

CLING TO THE MIGHTY ONE.

Cling to the Mighty One,.....Ps. 89 : 19.
Cling in thy grief.....Heb. 12 : 11.
Cling to the Holy One,.....Hab. 1 : 12.
He gives relief.....Ps. 116 : 9.
Cling to the Gracious One,..P. 116 : 5.
Cling in thy pain.....Ps. 55 : 4.
Cling to the Faithful One,..I. Thess. 5 : 24.
He will sustain.....Ps. 28 : 9.

Cling to the Living One,.....Heb. 7 : 25.
Cling in thy woe;.....Ps. 86 : 7.
Cling to the Loving One,.....I. John 4 : 16.
Through all below.....Rom. 8 : 38, 39.
Cling to the Pardoning One,..Is. 55 : 7.
He speaketh peace.....John 14 : 27.
Cling to the Healing One,....Exod. 15 : 26.
Anguish shall cease.....Ps. 147 : 3.

Cling to the Blessing One,...I. John 1 : 7.
Cling to His side.....John 20 : 27.
Cling to the Risen One,.....Rom. 6 : 9.
In Him abide.....John 15 : 4.
Cling to the Coming One,....Rev. 22 : 20.
Hope shall arise;.....Titus 2 : 13.
Cling to the Returning One,..Ps. 97 : 1.
Joy lights thine eyes.....Ps. 16 : 11.

DIVINE PROVIDENCE.

JOHN COUCH.

Providence is the act of providing for the future—a readiness for coming want—and oversight and care for those who are dependent for necessary things. Divine providence is God's manifestation of love for, and care over, his creation. He is connected with all things as Creator, Benefactor, Father, and Savior. It is natural for intelligent beings to regard all things of their production with particular favor and care. The mechanic regards with more interest the machine of his own invention and manufacture, than any other. The farmer looks with more delight upon the productions of his own soil, the fruit of his own toil, than upon those of his neighbor. So does the Creator of all things watch, with infinite love and care, the worlds and beings of his creation. This love and care makes him the Benefactor of all.

The father loves the fruit of his own body, the representative of himself, the one wearing his nature, and exhibiting his characteristics, better than he can love another. So does God look upon the works of his hands, the fruit of his infinite wisdom, power, and love, which he designed should represent himself. The same care which provides for angels, provides also for men, beasts, and insects. It numbers and protects the hairs of our heads, and guards the fall of a sparrow.

Man, at his creation, was raised to a high grade in the infinite variety and classification of God's creatures. The Creator designed him to fill a very important place amid the countless throngs of his moving, living creation. He elevated him to a glorious likeness of himself, putting the stamp of his own "image" upon him, reflecting the divine attributes of intelligence and love. Upon such a being the Infinite Heart is fixed with undying love. That love has been manifested in the providence of God, through all the saddening changes and conditions of fallen humanity. It rolled out a flood of compassion and boundless mercy, in giving the dearest object of God's affection to bend low in humility, and die in ignominy, for the rebellious race. Its sweetest and most attractive sound is heard in the gospel, where every inspired sentence, sermon, prayer, and song, speaks of God's fatherly care and special providence over the work of his hands.

It is most gloriously exhibited in the presence and work of the Holy Spirit, as a heavenly messenger sent to this fallen world, to breathe love and good will to helpless, wretched beings, and strengthen them to rise from the pit of filth and death to peerage with angels, and to enjoy eternal felicity.

When the human mind, arrested by divine revelation and the power of the eternal Spirit, mounts above, and views Deity upon the throne of the universe, running his omniscient eye through the measureless space occupied by the wheeling worlds of his creation, flashing their heavenly radiance through his holy temple, like the reflection of mid-day rays from a rolling sea of polished diamonds, it begins dimly to comprehend the majesty and glory of Jehovah. When he is seen measuring the distance that each planet runs, and the exact orbits of every sweeping world, so that not a moment of time is lost, or a collision made through all the ages, we adoringly confess the infinite perfection of God's attributes, and of his ceaseless and universal providences.

The interest of the subject is intensified when the glass is brought down to view this deranged world, demoralized by sin, and darkened by the fall of death. Amid the howling darkness of the curse, are seen bright beams of hope emanating from the face of a loving God. His eye runs over this troubled world, viewing its scenes and creatures distinctly through the mist of ages, giving the history of its changes—mapping the rising empires—the reign, glory, and fall of kings—the victories and defeats of armies—the building and destruction of cities—the bondage, persecutions, triumphs and glory of his people—the story of the patriarchs—the leadership of Moses—the taking of the goodly land—the dispersions of Israel—the appearing of the Messiah—his wonderful history, tragical death, and glorious resurrection—the planting of a virgin church upon the Eternal Rock, her perilous and stormy journey through bloody seas and over frigid mountains, counting the watches of a restless night until she reaches the mount of observation, where, glass in hand, she sweeps it across the eastern heavens, and with joyful heart, beholds the morning star, the harbinger of coming day—all, all, by the guiding hand and superintending providence of an ever-loving God. He takes forethought, and, by the administration of his infinite government, provides for every want he has caused to exist.

First and dearest to him are his chosen people. He guards them with sleepless care, and measures out of his exhaustless store-house, by an invisible and sometimes visible hand, every blessing they need. He prepared the first garments for Adam, and kindled the first altar-fires of purgation. He caused safety to be provided for Noah and his family, when the watery grave swallowed up the human race. He sent his heavenly messenger and led Lot out of Sodom, when the fires were kindling over her head. He guarded Joseph in the pit and prison, that he might lay up bread in storehouses for the patriarch and his sons. He once watched a strange cradle in Egypt's river, that the baby occupant might become the liberator of Abraham's enslaved heirs, and lead them to the ancient home of their fathers. He drove back the waters of the sea, and ordered Jordan to cease its flow, that he might lead his people in a safe path to their promised home. He sent heavenly guards to protect his faithful servants amid mighty foes. He sent bread from heaven, and quails from the desert, to feed them in a howling wilderness where no corn grew.

Elijah fed by the Ravens.

And when the people had rested in the land of milk and honey, and enjoyed the richness of divine providence until the children had forgotten the God who taxed the earth, beasts, and men, for the deliverance and support of their fathers, and they had turned their hearts to serve other gods, a wicked king arose in Israel, who established worldly, pompous, state religion, pulled down the Lord's altars, and raised beautiful images in ornamented groves, in opposition to God and his divine worship.

But the Lord had one faithful prophet, Elijah, who, true to his word and worship, boldly denounced the blasphemies and abominations of this false religion, until the wrath of the king and queen, and those wicked priests, had driven Elijah from the habitations of men, to find safety in the solitude of the wilderness.

God selected the fugitive's resting place on the bank of the murmuring brook "Cherith." There sits the man of God, as represented in the engraving, solitary and desolate, with the silent palm branches over his head, and the rustling reeds and rippling waters at his feet, sounding like the requiem of his race. No table is spread before him—no friend to provide a loaf. There was none but his God to care for him. And had He forgotten him in the distress of his persecution? Does He count his tears, and weigh the sorrows of his heart? Will the God who feeds the young lions, and watches the sparrow's flight, fail to protect his faithful servant, who had thrown his life, reputation and all into his hands for the sake of truth and eternal salvation? No; Jehovah's faithfulness can never fail. Ever true to his changeless government, he dispatches ravens, laden with bread for his needy prophet; changing their timid natures so that they fearlessly wheel on the wing, and lay by his side the heaven-sent food. Reader, look upon the picture and reflect, that the scene represented was once an existing fact ordered and directed by the God of the universe.

He who thus fed his prophet causes his countless worlds to wheel in their unbroken ranks so timed by Deity's unvarying clock, that not a moment is lost or gained through all the ages of their marching. We see in all this, unmistakable evidences of the infinitely wise purpose of every act of God's creative hand, from the tallest seraph to the tiniest insect. Not a movement is seen in organic or inorganic matter, unprovided for by this wise Dispenser of power, who designs every being and body to move in exact harmony with all other beings and bodies. O thou divine One, we lay ourselves on thy providential arm, and devoutly pray: Bear us safely through the storms of the curse, and give us eternal rest in thy Eden of love, where there will be no famishing prophets; for thy people "shall hunger no more, neither thirst any more."

TRACT DISTRIBUTION—HARD CASES.

Often persons say, "It is of no use to scatter tracts. They get destroyed, torn up, and do but little good." I know men often destroy tracts; so, too, they often abuse preachers. Shall we then stop preaching? Besides this, persecuting sinners may often be saved by the very gospel which they have despised, and so an abused tract may be of use.

It is related that Leigh Richmond was one day distributing tracts as he walked up a hill on a journey in England. One of the tracts was received, torn in two and thrown away. A fellow traveler smiled and said, "See how your tract is treated; there is one, at least, quite lost." "I am not so sure of that," said Mr. Richmond; "at any rate the husbandman sows not the less though some of the seeds may be trodden down."

Reaching the hill top and looking back, they saw that the wind had carried the torn tract over into a hay field; the thread had held it together, and one of the haymakers was reading it to the rest. The *reader* was led to reflect and pray, and became an earnest Christian, and tract distributor, and three others became diligent laborers in the vineyard of the Lord.

Pretty well done, I think, for one torn tract! How small a thing God can bless to the doing of great good! Many a learned sermon has effected less than was done through that torn tract. A story in point is told in the *British Messenger* of Richard Knill, as follows:—

"A very good man, named Mills, said to Richard Knill, when a body of one thousand soldiers were about to return home, 'What a noble opportunity there is for distributing religious tracts in all the dark villages around in England! This regiment will give us a thousand distributors, if we can only get them conveyed to the men.' *'How can it be done?'* said Knill. *'I have not nerve enough to give the tracts to the soldiers,'* said Mills, 'but I will furnish you with the tracts if you will circulate them.' 'Agreed,' said Knill. The result was that the one thousand tracts were given by Knill to the men, and years after a remarkable blessing was found to have been bestowed in one of the most hopeless cases.

"Many people are considered very prudent because they have not nerve, and others rash because they attempt what others will not. Give us a few more of your rash, hard-working, fearless men, who will not let a world perish because it might seem imprudent to go among them. Suppose they they do oppose and even persecute you, is that a reason for a Christian man to stop? In this very case of Knill, one of the men swore at him for giving a tract; and when Knill said, *'Don't swear at the tract; you cannot hurt the tract,* but swearing will injure your soul,'—'Form a circle round him,' said the soldier to his comrades, 'and I will swear at him.' He swore fearfully. Many years after, preaching in the street, he met that man, and found he had been made the instrument of his conversion through the tract and that occasion.

"Christians need nerve. They must go at it in earnest. Ease, and fashion, and prudence, and diffidence, will not push the gospel into the dark places, among the destitute, and the grossly wicked and profane. We cannot lie on 'flowery beds of ease' while carrying on the war against Satan. It requires every energy in us, with the wisdom, grace, and blessing of God, to enable us to overcome. We must have nerve. Souls are perishing. What can we do to save them? God may bless a single effort, but let us persevere in attempts. No one can tell whether this or that shall succeed, or whether both may be alike good."

How unpromising an instance this would seem to have been, and yet what good results followed in the train. Let us then improve every opportunity, even those which seem to promise nothing, and great good may be the result. Some can pay for tracts—others can distribute them—all can work, and all can share "the joy of the harvest" when it is gathered in. May God help us.

H. L. HASTINGS.

THE MYSTERIES OF PROVIDENCE.

Providence is often a secret book, a volume in which many mysterious sentences are written, which no wisdom of ours can explain. We are sometimes also too precipitate in turning the leaves to read, before God has written; and too desirous of hastening to the end, before the whole is finished. Hence it is that we draw such wrong conclusions, and learn the unhappy art of writing bitter things against ourselves. Providences may be studied, and, as far as they are clear, they may be read; but we have no injunction to understand before the letters, the sentences, the pages appear. On the contrary, we are commanded to be still; to wait with patience till the Master come, and call for us; who will then be his own interpreter, and teach us as much as is needful for us to know. Let us not then imagine that duty binds us to perceive, or that we are required to comprehend all at once. The pupil is not commanded to solve a problem which is above his capacity.—*The Social Circle*

Doctrinal.

"PROVE ALL THINGS."

THAT ROCK WAS CHRIST.

ON WHICH THE CHURCH IS BUILT—NOT PETER.

SKETCH OF A SERMON BY ELDER J. B. COOK.

"Whom say ye that I Am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said, Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed it unto thee; but my father who is in heaven. And I say also unto thee, that thou art Peter; and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 15-19.)

This text was taken and urged in defense of the Roman Church, against the doctrine of the late "Evangelical Alliance." Protestants must maintain a protest against the pretentions of Rome. For Pio Nono, its Chief Bishop, claims that "every one who has been baptized belongs....to the Pope." (See his late letter to William, Emperor of Germany.) He claims plenary powers over Christendom; and his royal prerogatives are traced to this text. It is the Roman stronghold—their Gibraltar—against all who protest against such a vicegerency over us all.

If the text teaches the supremacy of the Roman Pontiff, then we are all bound to bow to his will; but if not, the reason should be given, and the right teaching of the text made plain; as it demands our protest against his evident folly and presumption.

"There is one God, and one Mediator between God and Man, the Man Christ Jesus." (I. Tim. 2: 5; I. Cor. 8: 6.) "I am the Lord; that is my name; and my glory I will not give to another; nor my praise to graven images." (Isa. 42: 8.)

The Bible as a whole—our text in particular—teaches *the divine supremacy*—the "Father in heaven," and Christ, THE SON of the living God. By consequence, the apostle Peter must take the place assigned him among his fellow-apostles. (See ver. 23.) The Roman churchmen make him *Judge!* while, at most, he was, among the apostles of the circumcision, as the foreman of the jury. As such, he opened the door of faith to the Jews and to the Gentiles. But, while Peter and his ten primal apostolic brethren fill some over *twenty* pages of the New Testament, Paul fills over *sixty*—about three times as many! James, not Peter, presided at the first council; (Acts 15.) Paul took precedence at Antioch; and Peter stood reproved "before them all." (Gal. 2: 11-14.)

All such *facts* forbid that Peter should be exalted, as if he could be put so far in his Master's place; and yet Dr. McGlynn, as reported, does this at FOUR distinct points, in his zeal for papal supremacy!

I. He says: "Thou art Peter, (and his name was Simon, and never was Peter till Christ made him a new man, and gave him a new name,) and on thee, this Rock, Peter, I will build my church. This man was a fisherman, a rude man, whose brogue betrayed him: "Thy speech betrayeth thee." But on him the church was to be built, and the gates of hell should not prevail against it.

All this is spoken as if it were a matter of fact, and that the present Pontiff had succeeded to all the powers and prerogatives assumed for St. Peter. But if it were *so*, our text might so READ. But the grammatical construction of the terms forbids, as we shall notice.

The text reads: "Thou art Peter, [*Petros*] and upon this ROCK [*Petra*, another word, feminine, and out of construction with *Petros*, masculine,] I will build my church." There is a change of terms, from *Petros* to *Petra*; and over ten times the term (from Mat. 7: 24 to I. Pet. 2: 8) applies *only to Christ*. "They drank of that Rock (*Petra*); and that Rock (*Petra*) was *Christos*"—Christ; but not once *Petros*. (I. Cor. 10: 4.)

The two words are as distinctive and discriminating, as are *stone* and ROCK. Peter and his brethren were "living stones;" but Christ was "the ROCK"—the *foundation*. (I. Pet. 2: 5-8.) Neither Peter, nor the Virgin Mary, nor any of "the called, the chosen and the faithful" are discouraged, but rather highly honored, by appearing in their revealed relations. "Then Peter, filled with the Holy Ghost, said, "Be it known unto you, that by the name of Jesus Christ of Nazareth, whom ye crucified, doth this man stand before you whole. *This is the stone* set at nought of you builders." (Acts 4: 11.) Paul says: "For OTHER FOUNDATION can no man lay than that is laid, which is Jesus Christ." (I. Cor. 3: 11; Matt. 21: 42-44.). Is it not then a "mortal" mistake of *fact*, to put Peter in his Lord's place?

II. "The church of Christ is a kingdom," says this preacher; "yes, and Peter was made its head." Whereas 'Christ is THE HEAD, not Peter—according to the Book. (Col. 1:18.) He says further: "I tell you, *believe Christ's Church!*" But the wisdom of God cries, "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" Finally: "The laity and the clergy, the disciples and the apostles, all are the flock," says he, "while Peter is made the head,"—the shepherd. But Peter is "an elder," and Jesus is "THE SHEPHERD and Bishop of souls." (I. Pet. 2: 25; 5: 1-4.)

III. The Doctor seems annoyed by the terms "Romanists and Papists," as applied to them. But we all speak of Episcopalians, Presbyterians, and Baptists, without offence; because these terms are appropriate; and hence if there be a wrong in our use of "Romanists" and "Papists," the wrong lies not in the truth-telling terms, but in their erring allegiance to Papal Roman authority, in matters of faith and worship, rather than to Christ. Let him and his people cleave to Christ, and call themselves Christians; then no "other name" will be appropriated to them. There is *no* DISCOURTESY, as he intimates, in the right use of such *proper names*.

The Doctor commends the celibacy of the clergy; but will have all Christians build on Peter—ignoring Peter's wife, (Mar. 1: 30,) and the God-honored institution of marriage, which began in Eden, has survived the fall, been prolonged through every dispensation, and was made to illustrate the joyful union of Christ and his church. Nay, he applauds Peter beyond all that the facts or language will bear, and will have us think the entire church is built upon him, when the DOUBT has been discussed of late in Rome itself, whether Peter ever was in Rome at all!

Surely, with such notable mistakes of fact, of Scripture language and general statement, in the Doctor's defense of the papal pretensions, all should see that *Peter* is not "The Rock"—the foundation on which "the church is built," for it is written: "Cursed is he that trusteth in *man* and maketh flesh his arm, whose *heart departeth* from the Lord. (Jer. 17: 5-8.)

This departure from the Lord—this trust in man—crops out at every stage of the Doctor's earnest defense of the papal cause. It is Peter, Peter, Peter, while "the foundation of apostles and prophets, and Jesus Christ himself, the chief corner stone," is a mere back ground in which to portray *Peter* and *the papal pretensions*. He ignores both prophecy and its corresponding history, in its relation to this subject of Roman rule. (Dan. 7.) If Peter has authority with Romanists, let them obey his apostolic order, and "*speak as the oracles of God.*" (I. Pet. 4: 11.) Then they will speak of Rome as it answers to "the *fourth beast*—the fourth form of "the kingdom of men," (Dan. 2: 31-45)—its leading ten divisions, its ecclesiastical system, and its end. (Dan. 7 to 12.)

They boast of antiquity—they claim Rome. Yes; but they seem blind to these *facts*, in their relation to the Apostasy; Babylon the Great; the Woman who abandoned her Lord, the Christ, for the earth's emperor; the symbolic beast; her reign in the classic "city of seven hills:" her "golden cup" and gaudy livery of "purple, scarlet color, and precious stones." (Rev. 17 to 19.) This imagery and answering history are all Roman. It is so named and characterized over twenty times! It is geographized, and can NOT belong anywhere out of Rome. No other church has been so seated, on "seven mountains," in such relations to the "seven heads" and "ten kings." Hence the Doctor's defence of Rome is swept away, as certainly as that the Bible is to be believed, or that Rome has a history. Our argument seems as immovable as "the word of God," which is already so far and so wonderfully fulfilled.

Peter used the keys to open the door of faith to both Jews and Gentiles. (Acts 2d and 10th.) This was done dispensationally; and it needs no second opening. Another official with "the keys" would need a new commission, and necessitate a *new dispensation*.

"The kingdom" is, according to "the *Prayer*, the *Promise*, and *Prophecy*," yet "TO COME." Has not this doctor acquired the import of the daily and dispensational prayer, "Thy kingdom come"?

"His throne" will be "David's throne," restored "in Zion"—in Jerusalem—not Rome. (Luke 1: 32; Ps. 132; Rev. 14: 1; Jer. 33: 15, 17.)

"*The king*" will be Jesus, "the King of kings," whom David foresaw that God would "raise up to sit on his throne." (Acts 2: 34, 39.) He *was* "*that* prophet greater than Moses." He *is* our High Priest within the veil. He will take his great power, and reign as King;—all which leaves Peter in his assigned apostolic position:—not as the foundation or top-stone—not as the corner-stone or the head of the church—not as the "Lord over God's heritage," but as "an elder," exhorting his fellow-elders, and waiting the coming of "the Chief Shepherd," to confer on him and them "the crown of life."

Brooklyn, N. Y.

BENEFICIAL EFFECT OF BIBLE DOCTRINE.

CHARLES L. IVES, M. D.

Granting that the Bible teaches the mortal nature and death of souls, except as Christ redeems the righteous, what advantage has this over the popular belief? The advantages are many and striking; but for the present I will mention only one. *It exalts the Bible in our estimation.* It renders it more readily intelligible and consistent with itself, and it thus enhances the pleasure and profit of studying it. By the common method of interpretation, the reader is surprised to find that many parts of the Bible are not written in the language of common life. For example, Gen. 3: 17, 16; "Because *thou* (the man, not the passive body!) hast done this, in the sweat of thy brow shalt *thou* (the man) eat bread, till *thou* (the body!) return unto the ground," or in ordinary language it should be expressed, "till *not* thou, but thy body returns to the ground." We hardly believe that, in any language, the pronoun "thou," in the same sentence can be addressed to two radically different things!

Again, as commonly interpreted, it is very strange that Christ and his apostles speak of our future destiny in terms to say the least, so confusing. That our Savior, in his conversations with common people in John's gospel, should designate the future eternal life of the wicked as death, at the very same time using the word death also in its ordinary acceptation, is an enigma. Formerly, in careful study as a Sabbath School superintendent with his teachers, the writer could then only explain it by supposing that Christ purposely spoke ambiguously, that there might be more occasion for the exercise of pure faith.

And again, in the current view it is strange that Christ should refer so exclusively to the resurrection as the time of reward, and that the theme of the Apostles should be "Jesus *and* the *Resurrection;* since the latter is a comparatively insignificant matter, if departed saints are already in glory. These difficulties, and others like them, which many a thinking mind has felt, disappear if, freed from the trammels of a religious training, we take the words of inspiration according to their literal signification.

It should be noted that sometimes the ambiguity is not found in the original text, but is caused by the translators' choice of words. May it be hinted that perhaps these good men thought it their duty to make, if possible, the Bible teach those theological views they thought it ought? For instance in John 11: 26, Jesus says, "He that liveth and believeth on me shall *never die.*" But the believer does die; he, no more than any other, is exempt from the first death. It must mean then, you reason, the second death; but why did not Christ say *which* he referred to? *He did!* The Greek is, he shall not, not (two negatives in Greek, more emphatic,) die, 'eis ton aiona', to the aeon, to eternity; i. e. literally "the believer shall not indeed die eternally." So John 8; 51 translated "he shall never see death," is "he shall not indeed see death to eternity;" he shall not see the eternal death.

It seems a duty, to call attention to the no doubt well meant, but unjustifiable, effort of King James' translators to [illegible] version teach the doctrine, that man has a soul which animals have not. The Hebrew word, 'nepheah' soul, when referring to man, they were willing to translate literally; but when the same is used of animals, that fact they must by all means cover up by substituting some other word. We have seen that the Hebrew 'living soul,' Gen. 2: 7; since it is applied to man, is given literally; but for the same Hebrew words in Gen. 1: 20 and 30, where animals are spoken of, we have the English word *'life.'* Observe further that for the same Hebrew in Gen. 1: 21, 24; 2: 19, we have instead, "living creatures." We have noted that for dead *soul* in the Hebrew of Numb. 6: 6; 8: 6, 7, 10, the translators have substituted dead *body*. In Leviticus 11: 10, we read, "all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any 'living thing' which is in the waters;" here 'living *thing*' is given us for 'living soul.' Once indeed in the Old Testament, the translators seem unable to avoid using the word in its Biblical application to beasts. We read, Numb. 31: 28, as the Lord's tribute of the booty taken in battle: "one *soul* of five hundred, both of the *persons*, and of the *beeves*, and of the *asses*, and of the *sheep*. And one in the New, we have; "Every living *soul* died *in the sea*."

Look at this fact: Six times in the first and second chapters of Genesis does the Hebrew 'living soul' occur; *once* it refers to man, and it is then expressed in our version: *five times* it refers to animals of all kinds, and that fact is carefully concealed from the English reader. Such artifice may be overlooked in men trained to believe the Popish maxim, "the end justifies the means." But it were inexcusable now, and it is to be hoped that the promised new revision will have the courage to give us the literal truth.

One who has not given the subject attention, can hardly realize how great confusion of thought and language is encountered, in the endeavor to reconcile the doctrine of inherent immortality with the plain statements of the Bible. For example, study the bearing of this doctrine upon the accepted theory of death. Let us analyze the view it presents of the first and of the second death.

The two deaths, you would say, should certainly resemble each other. Two things of the same name, and designated the first, the second, ought to be enough alike to belong to the same class. Now how much resemblance is there on the common theory?

According to that, 'the first death' of a wicked man is *not* to him a cessation of existence; although that is the primary meaning of the word death, and the idea involved in all its secondary meanings, as given by Webster: it is the separation, the tearing asunder, of two parts of his complex being. As a result of this, one part decays, loses its organization, and so ceases to exist: the other part continues to exist in unspeakable torment. At last comes the Resurrection, when that part, which passed out of existence, is again brought into being, and the suffering part is united to it. But no! do we understand that the body, which is all that has a resurrection on this theory, can be brought into being at such a time? It is not imperishable; it could not endure the unending torture before it. This hypothesis then must presume that it also is changed and made immortal, like the bodies of the righteous; although no warrant in Scripture is found for this, and that change for the righteous, the putting on of immortality, their bodies made "like unto his glorious body," is spoken of as "the gift of God through our Lord Jesus Christ:" (I Cor. 15: 54, 57.) Does he indeed bestow the same gift upon the wicked?

But if we accept this unwarranted supposition, what then? The two parts re-united appear before the judgment seat: they or the individual is judged according to the deeds of the life on earth: the verdict of condemnation is pronounced, and the second death is now inflicted: II Cor. 5: 10; Rev. 20: 11-15; 21: 8. Now does this second death resemble the first? Not at all: the two parts of the man are *not* torn asunder again, but on the contrary, joined together they are cast into that torment which, on this theory, one part has long been enduring without even the formality of a trial. We might stop here and inquire what the need of the Judgment on a question already irrevocably decided; and why this apparently needless restoring of the body?

But the point is this: when comparing the first with the second death, we find no analogy whatever between the act of tearing asunder two parts of a being, and the act of casting into torment the two re-united. And to these two entirely different processes, are we to believe that the word of God applies the same term, and, as if the latter were a repetition of the former, even designates them, number one, number two? Surely, we cannot attribute such inconsistency of language to the All-wise!

An advocate of the popular theory may seek to evade our conclusions by objecting to the definition of the first death, as already given. He may claim that it is not the simple separation of the two parts of a man, but that it also necessarily involves the idea of suffering in the part still existing. In that case, he confounds the result of dying with the death itself. And, if the idea of future suffering be essential to the conception of death, then, since Christians are not thus to suffer, they cannot die. But, though poetry may utter such fancies, observation and the Bible declare they do die. "In Adam all die."

But it may be claimed that the popular definition should be more exactly stated; that the first death embraces the separation of the two parts of man, *together with* the consequence to the part still living, according as the previous life had been a righteous or a wicked one. If this be correct, not only have we the beforementioned confounding of results with that whence they proceed; but if death be not only the setting free of the living part, but also the results that follow, the actual carrying of it, for the righteous, to inconceivable bliss, how can Paul (I Cor. 15: 26) call death their "last enemy," and speak of it (II Cor. 1: 10, 11; Phil. 1: 27) as a thing they should pray to be delivered from? Such an evident absurdity forces us back to our previous statement, that the popular theory defines the first death to be simply the separation of two parts of a human being.

Surely a theory, leading to such inconsistencies and contradictions, cannot be part of that revelation which God gave to mankind. It needs but to be carefully scrutinized, and tested by God's Word, to have its pretensions totally refuted and rejected. But if we take the word "death" in its literal meaning, as the cessation of existence: the first death terminating at the Resurrection, the second, a like cessation of existence, but unending, eternal; then the previous obscurity and contradictions vanish, and we perceive that the Bible is throughout in harmony with itself.

And so, not a few of the questions which still perplex the Christian world would be set at rest, if first all disputants would agree to take the language of the Bible in its literal sense. Who that acknowledges literal death as the penalty of sin, finds any question in regard to the Atonement of Christ, whether or not he was a strictly Vicarious sacrifice? And so of other disputed points. The Reformer, Luther, well observes (Annotat. in Deut.), "That which I have so often insisted on elsewhere, I here once more repeat, viz: that the Christian should direct his efforts toward the literal sense (as it is called) of the Scripture, which alone is the substance and the faith of Christian theology. * * The allegorical [figurative] sense is commonly uncertain, and by no means safe to build our faith upon, for it usually depends on human opinion and conjecture only. Therefore Origen, and Jerome, and similar of the fathers are to be avoided. For later writers, unhappily following their too-much-praised and prevailing example, it has come to pass that men make just what they please of the Scriptures, until some accommodate the Word of God to the most extravagant absurdities."

That the literal interpretation of God's word conduces to its better understanding, cannot be better demonstrated than by adducing [illegible] fact from the writer's own observation. [illegible] theological professor lecturing to his class upon heaven, as the glorious abode of saints already departed, when he came to consider acts 2: 34, "For David is not ascended into the heavens," frankly confessed, "I do not understand it." While admiring his candor, we can but exclaim—Not understand it! He should have understood it. It was spoken not to a company of metaphysicians and deep thinkers, but to the common people. It was an important step in an argument which convinced three thousand of the truth of Jesus' claim to the Messiahship. No doubt they were more familiar with the Old Testament, which was all they had, than are we, but for us, with the additional light of the New Testament, not to understand the passage, is noways creditable, to say the least. What is the key to its comprehension? Simply this: take the passage literally, acknowledge that it means just what it says, and all is plain. If it contradicts your cherished theories, throw them, not God's Word, aside!

Faith is not the soul's inward, but the soul's outward look. We should not look at the heart's ever-varying frames, but at the never varying Christ.

THE RICH MAN AND LAZARUS.

MRS. E. P. FRENCH.

Many sermons have been preached, and many articles written on this subject, by able pens; and it is with a deep feeling of weakness and inefficiency that a humble reader of the BIBLE BANNER undertakes to write on a theme so important, and which has caused so much disputation among even learned men. But we want the *truth*—the real application intended by Christ himself, when he gave this short history of a rich and a poor man. If I have not found it, perhaps some one else will give it to us.

Whom was Christ addressing all this time? Let us turn back to the 15th chapter and read: "Then drew near him all the publicans and sinners for to hear him. And the Scribes and Pharisees murmured, saying, This man receiveth sinners and eateth with them." Christ then directs his discourse to *them*, and utters a string of parables in which he rebukes them for their pride, self-righteousness, covetousness, dishonesty, and unbelief. They felt the application of his discourse. In the parable of the unjust steward, he *seemed* to be talking to his disciples, yet the Pharisees, who were covetous, knew he was hitting them, and they showed their resentment. He turns to them and says, "Ye are they which justify yourselves before men, but God knoweth your hearts," and then gives them the parable of "The Rich Man and Lazarus."

What is a parable? A parable is an allegory, or figure, used to represent something real. The figure used may be real or imaginary, but the application is always real. In Jotham's parable of the trees choosing a king, the figure used was imaginary, or supposed. In Christ's parable of the wheat and tares, there *might* have been a man who went in the night and sowed tares in another man's field, but I do not think the Savior had any particular instance of the kind in his mind. In his explanation to his disciples he did not say, The field is *like* the world, but he said, "The field *is the world*;" the good seed are the children of the kingdom," etc. A parable means something else, *every time*. But, says one, "This is not a parable—it is a real history of two men." Let us see. How did Christ address the mixed multitude who came out to hear him—and especially the Pharisees, scribes, and priests who came to criticise, find fault, and ask questions, to ensnare him? Matthew tells us, "All these things spoke Jesus unto the multitude in parables; and without a parable spoke he not unto them." The disciples asked him this question: "Why speakest thou to them in parables?" Answer: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given"—and never would be, unless they sought light and truth with honest hearts.

Again, Christ always used something familiar to represent the subject he wished to impress on the minds of those whom he addressed. As he was addressing, in this instance, the Pharisees and scribes, he used a figure familiar to them.

The Pharisees believed that the soul of man was immortal, and, according to Josephus, they believed there was a subterraneous region somewhere in this earth allotted as a place of custody for souls from death to the judgment. In that region, in a place set apart, is a lake of fire, or hell. There is one descent to this region, until the souls reach a gate guarded by an archangel. After passing the gate the just are guided to the right hand, to a region of light, where they enjoy the prospect of good things to come, and wait for eternal rest and happiness reserved for them in heaven. They call that place of waiting, "Abraham's bosom." But the unjust are dragged to the left hand, into the neigborhood of hell itself, where they can hear the noise, and feel the hot vapor rising from the lake of fire. There they wait in fear and torment the judgment, and worse punishment in reserve for them. They can see the place of the righteous, but a chaos or gulf s fixed between them, so that they cannot pass over, neither can the righteous pass over to them to alleviate their sufferings, if they would.

Christ uses this tradition of their own, to represent the different classes of people who surrounded him that day; but he did not acknowledge that this absurd tradition was truth. On the contrary, he told his disciples to "beware of the doctrines of the Pharisees." The rich man represented, in a striking manner, the priests who were literally clothed in purple and fine linen, and fared sumptuously. The priest's salary under the law was much larger than many faithful preachers receive in this gospel age; and, besides their customary "tithes," no doubt they received a portion, at least, of the profits arising from the sacrilegious traffic in the temple. They not only had temporal riches, but spiritual riches were committed to their trust. But they had been unfaithful stewards and were about to be deprived of their stewardship. They had not been honest and true in their ministrations under the law; therefore the true riches of the gospel of Christ were not committed to them. It was their duty, as teachers of the people, and expounders of the oracles of God, to understand the prophecies concerning the Messiah. But they were blind leaders of the blind; and, as Christ taught in his parable of the wicked husbandmen, they rejected the "corner-stone" on which rested all hopes—the lawful Heir to David's throne—the very Messiah for whom the Jews had watched and prayed so long—and caused him to be put to death, that they might still control the vineyard, and still riot in luxury. "Therefore," said Christ, "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And when the chief priests and Pharisees had heard his parables, *they perceived that he spoke of them*." (Matt. 21: 43, 45.)

The rich man's table was undoubtedly the ceromonial worship and teachings in the temple. The Pharisees belonged to the rich man's family, and sat at his table. Indeed, they were high in authority, and had control of the temple and the worship in the temple. They had introduced, as articles of faith, many traditions not found written in the law of Moses. Said Christ, "Ye have made the word of God of none effect by your traditions." The priests, scribes and Pharisees were associated together in their persecution and rejection of Christ, and very likely were agreed in doctrine. The scribes were expounders of the law, and teachers of all the traditions of the Pharisees.

The publicans were collectors of taxes, or tribute, and were a despised class. Many of the Jews were appointed to this office by the Romans, and because they accepted it they were looked upon by the Pharisees as heathen or sinners. They also called them adulterers, because in entering into the service of Gentiles they considered them untrue to God and their own people. They would not allow them to enter the temple or take any part in public worship, or give testimony in a court of justice. While the rich man's table was spread within the temple, and the Pharisees were feeding on spiritual food highly seasoned with their traditions, the poor publicans were forced to remain outside with the "Gentile dogs." All the spiritual food they got was a few crumbs scattered by those who feasted within. They were sorely wounded by the treatment of the proud Pharisees, and it was quite natural for the Gentile "dogs" to sympathize with them and try to heal their wounds.

The poor publicans were hungry for the bread of life; and when Christ began to preach his gospel to the poor—free salvation for all who would receive it—they were ready to hear and believe his words. But the Pharisees must interfere again. They had shut the publicans out of the temple and synagogues, and now they would keep them from the Savior. But they could not do it, thank God forever! Here was a preacher too mighty for them. Poor sinners were to have an High Priest who could not be controlled by proud Pharisees, who would neither go into the kingdom of God themselves, nor suffer others to go in if they could prevent it. But here was an open "door" which no man could shut. Said Christ to the chief priests and elders, "The publicans and harlots go into the kingdom of God before you." I think it is clear that "Lazarus" represented the publicans and sinners who believed in Christ.

"The rich man died and was buried." "The law and the prophets were until John; since then the kingdom of God is preached." When the gospel was introduced, the ceremonial law ended. The office of the priesthood was extinct—dead and buried. The priests themselves were left without spiritual life. Their sources of life had dried up, or ceased to exist; and as they had rejected Christ, and life through him, they were dead without hope.

Lazarus also died "and was carried by angels into Abraham's bosom." The publicans were also dead to the law and its ceremonies. The source from which their crumbs came was cut off. Christ and his disciples were angels, or messengers, sent by God to preach salvation to the lost. "Life for the dead is in that word;" and by receiving it the publicans were "carried" or brought into the Abrahamic covenant and became heirs with Christ to the promised inheritance. They were not buried as one hopelessly dead, but having found access to the great Fountain of life by believing on the Son, they became "alive to God through Jesus Christ our Lord," with a sure promise of eternal life in the world to come. With this hope they were comforted.

"If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The priests by rejecting Christ had lost their heirship and had become adulterers by uniting themselves to the world and adopting a worldly policy. "We have no king but Cæsar."

After their spiritual death, they rest senseless in the grave of carnal security until misfortune and retribution come. Now they realize their situation and their torment begins. Destruction threatens their beautiful city—the temple is profaned—"the rich man" is not allowed to set his table there any longer—the priests are slain while offering sacrifice, and the floor is deluged with their blood. 'Behold! now is your house left unto you desolate."

The "common people" who believed on Christ are happy and secure in "Abraham's bosom." They are resting on the promises made by God unto the fathers. They received evil things in the past, but now they are comforted; while the priests, tortured by fear, and writhing in despair, long for a little of their faith and trust. God has deserted them and they are left in darkness where there is weeping and wailing and gnashing of teeth. They pray for some messenger to come to them with a ray of hope. They begin to realize that they are cut off and long to hear the promises renewed. But unbelief has made a great gulf between them and Abraham's inheritance. Christ is the only bridge by which they can cross, over, and they have cried, "*Away with him!*" They cannot receive the comfort which the gospel affords; and it is impossible for those who have been made free, to go back under the law to comfort them. They have been false teachers — unfaithful shepherds. They have cried peace when the Lord had not spoken peace, and now the woe is on them.

But their brethren—those who sat at the "rich man's table"—is there no hope for them? Let some one testify to them once more.

"They have Moses and the prophets, let them hear them."

They will not; but if one who has risen to this new life should go to them in this time of trouble, when their old faith has failed, and all their rites and ceremonies are broken down, and the tribulation Christ foretold has come, they may believe.

"If they will not believe Moses and the prophets, neither would they be persuaded though one went to them who has received new life. If the testimony of the prophets; and if Christ himself, with all his miracles, has failed to convince them, would they receive the truth from one of his despised followers? Nay, verily!"

So the priests and their brethren, as a people, remain in darkness and torment to this day; despised by all nations—driven hither and thither—poor outcasts from the favor of God and man.

Norway, Me.

THE OLD TESTAMENT.

Reader, it is of the utmost importance that you should stop just here, and give a plain, confident answer to these questions:—Dost thou believe upon the Son of God? Is Jesus the Messiah of whom Moses in the Law, and the Prophets, did write? Are you perfectly satisfied of the truth of the New Testament, and willing to venture your eternal salvation upon the words of Christ contained in it? For, if not, of what use is it for you to trouble yourself about the Old Testament? You might as well waste your time in examining the genuineness of the bills of a broken bank: they may be genuine or they may be forgeries; but who cares? They will never be paid. If the first promises of the Bank of Heaven, to send the Messiah 1800 years ago, have been fulfilled, its other paper may be valuable: if not, it must be equally worthless.

REVIVAL OF THE INQUISITION IN ROME.

12 *Vicolo D'Alibert.*

ROME, *October*, 22 1873.

"Whom the gods would destroy they first make mad," is being illustrated by the "Infallible Pio Nono."

Father Grassi—who for thirty-six years performed successively the duties of priest, confessor, curate, mitred abbot, lent preacher, and lastly incumbent of the Basilica *Santa Maria Maggiore*—has cast down robes, honor, emoluments; abandoned prospective promotion, and united with the Baptist church under the pastoral care of Rev. Mr. Wall, of England.

A few weeks ago, with Mr. Wall, he called to bid his associates farewell. It was a scene not to be forgotten. They knew well that he whom they had so long known, loved and honored, was sincere. As a loving father, he told them of the terrible conflict through which he had passed; why he had given up all, and chosen his home with a little company of Christians meeting in a tent, and begged them to consider well his reasons. All were deeply moved; and when he arose, they gathered around, embraced and kissed him. Six of his associates have followed him to enquire *what is truth*. Last week, in one day, twelve priests called on Mr. Wall to ask for *light*. Among them was a D. D., a L. L. D., and a D. P.; another, the superior of a convent, who, on Sunday, sent a priest to Mr. Wall, for tracts and Scriptures to distribute among the inmates.

For a few days nothing was heard from "headquarters" concerning the "apostate." But last Sunday the silence was broken. The Vatican had decided to try its strength—revive the Inquisition, and make an example of Father Grassi! The "Infallible" comforted a delegation of priests with the assurance that the "apostate" would soon be swept away.

Immediately he was sommoned before the Inquisition, to recant or endure the penalty. He decided at once to appear, not because he acknowledged its authority, but because it gave him an opportunity to declare the truth before these men.

He applied to the government for protection, but was advised not to venture and that if he did go, he must bear the responsibility. Rev. Messrs. Wall and Duni called on the Inquisitor General. He accompanied them, but remained outside, so as to be out of danger.

During the interview, the General, learning that he was below, secretly sent an officer, saying, "Your friends desire you to come in." Not suspecting the snare, he followed—not, as he thought, to where his friends were, but to another part of the Inquisition.

By some means, the door was open, and Mr. Wall caught a glimpse of him as he passed. The treachery flashed across his mind, and he called to him to instantly escape, which he did. Of course "nothing wrong was intended!"

Another interview was appointed for nine o'clock the next morning. Father Grassi, assisted by Mr. Wall and a priest who is a prominent professor in a college in Rome, spent nearly the whole night in preparing his vindication.

In the morning, after bowing together and committing all to God, we started for the Inquisition. Father Grassi took my arm, and as we walked along the "Via del S. Uffizio" (street of the holy office), thinking of our brethren who preceded us, but who never returned, I reminded him of our Savior's words, "Fear not them who kill the body," etc. (Matt. 10: 28-32), and of the precious encouragement, "Let not your heart be troubled," etc. (John 14: 1, 2.) Arrangements had been made for friends to stand in the street, ready to render assistance if needed. Four of us went in. We were promised permission to be with him, but they desired to see him alone a moment first.

He had been advised not to trust himself in their hands, but now came a trial of moral courage such as Nehemiah experienced when he refused to shrink from danger, asking, "Shall such a man as I flee? and Luther when he said, "I will go to Worms, though the devils are as thick as the tiles on the houses." Grassi entered alone, and the door was shut. We could only beg God to help him to "open his mouth boldly" and declare the truth.

Soon loud and earnest talk was heard. Again and again admission was demanded and promised, but not granted. For nearly an hour we waited, then the door opened, and our brother was with us again. Taking my hand and pressing it to his heart, he said with deep emotion: "*E finito! E finito!*" "It is finished! it is finished!"

Significant words! The Vatican had determined to revive the most infernal institution ever devised by diabolical ingenuity, and try its power upon one who had so long been a favorite. This was its *first* attempt, and I greatly mistake if Grassi's words will not be found applicable to the "Most Holy Roman Universal Inquisition."

He is calm, tender, humble and modest, yet firm and fearless. Not often do we witness such moral heroism. Alone he stood before his Inquisitors, declared the truth, entered his protest, denounced their iniquities, defied their power, and scorned their anathemas. To give you a more correct idea of the man, I give you a few closing sentences of his defense. Think of him alone, unprotected, and in such a place. Warming up into the holy enthusiasm of Stephen, the first Christian martyr, and turning upon his Inquisitors, he said:—

"O you Inquisitors, Pontiffs, Cardinals, and Prelates, God speaks to you! To what have you brought the true church! She that was so pure, so beautiful, so glorious, you have betrayed, violated, despoiled, wounded and crucified by your doctrines, superstitions and immorality, and sealed her tomb by your blasphemous 'Dogma of Infallibility.' Hear what God says to his suffering children: '*The God of peace shall bruise Satan under your feet shortly.*' Do you not tremble at these words? Who but Satan instigated and inflicted the tortures of this place? O, could these walls within which so many have been burned, speak;—could this roof but echo back the cries of agony from your innocent victims, and the vaults beneath us reveal the corpses of those who have been buried alive, no other sentence of condemnation would be required.

"But the breath of God has forever extinguished the fires of the Inquisition and swept away your power; therefore I stand before you to-day, and declare these truths, while you dare not touch a hair of my head! Yes, God has begun the work, and soon this Tribunal, these walls and instruments, will be bruised under our feet and scattered as ashes to the four winds, proclaiming to the world that the 'Most Holy Universal Roman Inquisition' is dead. *Dead* because God has crushed it under the feet of his children.

"O ye obstinate ones, hear me! Hear one of your own brothers who has said mass, and confessed, and preached with you. Weep not over me as 'dead.' I am not dead, but among the '*living*,' and stand before you to announce the resurrection of that church which you have tried to drown in blood. Yes, she is rising glorious as the morning light, and ignorance, superstition, heresy and tyranny flee before her!

"Farewell, church of my youth! Farewell, companions of my ministry. Alas! alas! it has been a ministry of *destruction!* O, if my word has yet any weight with you, I beseech you to open your eyes to the light,—to abandon that system of darkness in which you are groping, and accept the true light which Jesus offers to you."

Well may they gnash their teeth upon such a man. Let prayer without ceasing be offered in behalf of this dear brother.

—*Ex.*

STUDY IN THE FUTURE WORLD.

It is highly probable, that, in the future world, a considerable portion of our knowledge respecting the distant provinces of the Divine empire, will be communicated by superior beings who have visited the different systems dispersed through the universe, and have acquired information respecting their history, and their physical and moral scenery. We learn from Scripture, that there are intelligences who can wing their way, in a short period of time, from one world to another. Such beings, in the course of a thousand centuries, must have made many extensive tours through the regions of creation, and acquired a comprehensive knowledge of the most striking scenes which the universe displays. And, since they have occasionally mingled in the society of men, and communicated intelligence from heaven to earth, it is reasonable to believe, that they will have more frequent intercourse with redeemed men in a future state, and communicate the discoveries they have made respecting the economy and grandeur of God's universal empire.—*Dick's Future State.*

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THANKSGIVING.

"Rejoice with trembling." (Ps. 2: 11.)

The common custom, of designating one day in a year for the special purpose of recalling our blessings and returning thanks to our bountiful Benefactor, certainly has a commendable look. It may not always or often be the result of personal piety on the part of the Chief Executive, but still a proper observance of the day would check the spirit of avarice and turn the national thought in an upward direction. As the day is commonly spent, however, it may be seriously questioned whether *gluttony* is not more fully promoted than *godliness*.

With Christians, *every* day ought to be a day of thansgiving. Our hearts should overflow with gratitude, and our lips should be tuned to songs of praise. If we expect to make the eternal ages ring with our grateful songs of triumph, how appropriate that we should become somewhat used to the business *now and here!* The Bible is full of samples of song and precepts of praise. We give a few specimens:

"I will praise the name of God with a song, and will magnify him with thansgiving." (Ps. 69: 30.) "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting." (Ps. 100: 4, 5.) "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." (Eph. 5: 18-20.) "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." (Heb. 13: 15.)

Ten thousand blessings call for ten thousand thanks. But while there are many reasons and many occasions for rejoicing, we may well "*rejoice with trembling.*"

FIRST: *Let us rejoice that God is the Sovereign of the universe.* He alone is competent to manage this vast machinery. With unlimited wisdom, he knows exactly what needs to be done; and with omnipotent energies, he can supply every possible demand. There is no danger of the universe breaking down under such an administration. Business firms may fail, producing the most distressing monetary panics, but our glorious God has an inexhaustible treasure-house of wealth. Still better,

> "His love is as great as his power,
> And neither knows measure nor end."

Amid the ignorance and imbecility—the strife and storm—the crookedness and caprice—the partialities and pretty jealousies of this revolted planet—how comforting the assurance that our loving Father presides above all these clashing elements, and weighs everything in the balances of unerring equity. In such a Sovereign we can repose unlimited confidence, for "it is better to trust in the Lord than to put confidence in man." (Ps. 118: 8.)

But let us tremble while we remember that though God is "too wise to err and too good to be unkind," he is a God of *justice* as well as *mercy* and can have *no possible sympathy with sin.* While his loyal subjects find in him an infinite *Friend*, who intends to give them all a kingdom and a crown, his unrelenting enemies must yet feel the thunderbolts of wrath which they would not fear, hurling them into a burning hell! The very possibility of being thus destroyed is enough to make us tremble.

SECOND: *Let us rejoice that God has given us a personal existence.* Existence is a positive blessing. The multiplication of sentient beings was designed to augment the happiness of the universe. As there can be no enjoyment without life, vitalized existence may be regarded as the primal bestowment of a benevolent Creator. "All that a man hath will he give for his life." Though human existence be attended with cares and toils; though its path may be strewn with sorrows and moistened with tears; though poverty may pinch and woes be multiplied; yet men will cling to life and deprecate death. It is only in rare instances that the *sorrows* of life overcome the *love* of it, and lead to suicide. This irrepressible desire *to live*, was divinely implanted. God never intended that death should be loved and longed for. Life is a blessing, and death is a curse. Hence it is a provision of *mercy* that the life which we lose through *Adam* is to be restored through *Christ*. *Eternal* life is thus made a possible attainment. If man's natural desire to live will not induce him to comply with the gospel conditions of securing an unending existence, his case is utterly hopeless.

We may tremble at the thought that our conscious existence may be turned into a bitter curse, and finally be lost. On account of their utter perversity, it will have been better for many if they "had never been born." The light of their unholy lives will be snuffed out, to their shame and everlasting contempt. There is great danger that we fail of a vital union with Christ, and thus cut off all possibility of living forever. In this event, eternal death must be our portion. Solemn thought!

THIRD: Let us rejoice that God has given us an existence *in a land so highly favored.* It may do us good to enumerate some of our blessings: (1) *Civil liberty*—protection of life and property, and freedom of thought and expression. (2) *Educational adcantages*—schools, books, papers, and multiplied sources of knowledge. (3) *Domestic comforts*—home, health, friends, food, raiment, rest. (4) *Religious privileges*—the sanctuary, the sacraments, the fellowship of saints, meetings for prayer and praise, religious books and papers, and, best of all, *the privilege of owning, reading, believing, and obeying the precious Bible.*

These blessings ought to prove a "savor of life, unto life," but let us tremble at the fact that they so often prove a "savor of death unto death."" Many turn American liberty into a *license* to commit various kinds of sin. Thousands turn their otherwise happy homes into domestic *hells*, where lust runs riot, filth breeds disease, and rum rules and ruins. Many turn a good education to a very bad account. They become mighty to do mischief. An educated devil is an object of dread. What multitudes slight and abuse the blessings of the gospel, and thus sink into deeper condemnation! These awful *facts* put a tremulous strain in our song of rejoicing.

FOURTH: Let us rejoice that we have an existence *in the nineteenth century*—so radiant with light, so rich in discoveries, so electrified with the march of thought, so crowded with stirring events! If such an age of steam and lightning must occur, we ought to appreciate the privilege of living in it. It is worth more to live now than at any previous period in the world's history. These are the last years of human probation. It may be our privilege to escape the chilly touch of death, and to see Jesus and the angels descending to reap the world's moral harvest. We are rapidly approaching the grand culmination.

But if these "last days" are full of *blessings*, they are also full of *perils.* Snares and pitfalls, rocks and quicksands, are all around us. It is an age of crowning wickedness. Political corruption, moral degeneracy, ecclesiastical apostasy, sham religion, growing infidelity, and high handed crimes, are among the current "signs of the times." These developments make us tremble. There is danger that even good people may be ensnared by Satan and drawn into the dizzy whirlpool of sin and death. "Rejoice with trembling."

HOW TO ECONOMIZE.

THE SOLILOQUIES OF H. ARTHUR.

Times are dull, and I must cut down expenses. But I have *always* been economical, and can hardly tell where to commence. Let me see! I will not give anything to the poor this year * * * oh no, that will not do, for they will be more needy than ever this winter. * * * I will let the children wear their old clothes and shoes another winter * * * but I can't afford to do that either, for they can't attend Sabbath School, and if they should, they would get their feet wet and I would have a heavy doctor's bill to pay, and perhaps an undertaker's bill to settle before spring. No, no, I can't economize in that way. But I must stop *some* of the leaks * * * I'll cut down my contributions to the church and minister. I can save a number of dollars every month, in that way. The minister doesn't preach to suit me anyhow. But then I fear the Lord will not bless me in this course. Others, no doubt, will adopt the same plan, and the minister's children may go with wet feet and without food—I won't economize in that way. Oh! I have it! I'll stop taking the BIBLE BANNER and save *eight and a third cents* every month! It is a wonder I had not thought of that before. I can save a *whole dollar* in one year, by this plan. But then, the hard times will induce others to take the same course The BANNER is supported by a little from each one of its readers, and thus the monthly bills for paper, etc., are paid. And besides its many free subscriptions to ministers of all denominations, and its half-price subscriptions as presents, must greatly increase its expenses. I really would not like to have the publisher unable to pay his bills on account of my stopping the paper, or neglecting to renew my subscription. Perhaps the editor and some of the hands in the office need clothes, food and shoes for themselves, and their families too. It won't do to stop the BIBLE BANNER. Instead of that, I'll cut down on *unnecessary expenses*, renew for 1874, and send forty-five cents extra—the agent's price of the "Atlas of Scripture Geography," as an outfit, and twenty-five cents for "The Cross," and then get up a club of subscribers, and obtain some useful premium. I will trust in the Lord and try this way of economizing. My wife has needed a sewing machine and a clothes wringer for a long time, and I have been saving money to *buy* them. I'll get them now by *doing good*, and thus save the money for other things.

Providence Hill, N. Y., Dec., 1873.

[Thank you, brother Arthur. Yours is a correct decision. We hope others who had decided to stop their paper will follow your example, or at least renew at once for 1874.—ED.]

On the 2nd instant, a new denomination sprang into existence. It was born in Association Hall, New York City, and named "The Reformed Episcopal Church." The movement was headed by Bishop Geo. D. Cummins, whose consecration to the episcopal office was formally recognized, and who was therefore received as the first Bishop in the new departure. Dr. Cheney, of Chicago, was also elected Bishop, but declined to accept until further consideration. This new brotherhood is much more liberal in spirit, and less inclined to papal dogmatism, than the Episcopal Church from which it mainly springs. To that Church it sustains much the same relation that the Old Catholics in the eastern world do to the Romish Church. We shall speak of this matter at greater length hereafter.

BOOK NOTICE.

Woman in the Church. An Essay by James Harmon Whitmore.

A valuable pamphlet of thirty-two 8vo. pages. The book arose from the author's discussion in Springwater, N. Y., of the question, *Do the Scriptures recognize women as eligible to all the positions in the church that they accord to men?* The pamphlet is scriptural, corrective of stale nonsense, is written in the author's usual terse, logical style, and brings out points where the mind least expects it, so as to make one wonder he never saw them before. It is especially *definitive*, both as a whole and in some of its parts, clearing away the fog, and showing the real point at issue. It finds the golden mean between the two extremes of modern "woman's rights" on the one hand and "old school radicalism" on the other, and reaches, though perhaps unconsciously, the same conclusion in the church that Comte does in Positive Sociology,—that, as woman is more warmly affectionate, it is her mission to move in rather a social sphere, and give life, impetus, and glow, to the movements set on foot through the more cold and rough reason of man. Price 25 cents, for sale at this office. It is also among the books in our list of presents to subscribers.

TOBACCO OR BREAD, WHICH?

We clip the following from the *New York Daily Herald.* "A *Herald* reporter called yesterday on Mr. Pierre Lorillard, of the firm of P. Lorillard & Co., one of the largest tobacco manufactories in New York, to get additional information regarding the effect on the tobacco trade of the protracted panic and the general movement for a reduction of wages. Mr. Lorillard said that the tobacco manufacturers appear to be the least affected by the present financial prostration. He had gone through the panic of 1857 and through other periods of trouble, but had found that the consumption of tobacco had very little variation. People must be reduced to the last extremity when they give up their tobacco. Most of them will rather forego their bread than their chew."

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3. *Can I do more in the future than I have done in the past?*

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"BLESSED ARE THE PURE IN HEART."

MY WORK.

S. S. JACOBS.

I have a work to do—
A work I may not shun;
One path I must pursue,
Until life's journey's done.
What others say I do not ask—
Enough for me, *I know my task.*

Jesus! to follow thee,
Where'er thy footsteps lead—
To serve thee much in *word*,
But more in act and *deed*—
This, this alone, my work shall be,
Jesus, my Lord, to follow thee!

To read the holy Word,
To study it with care—
To warn the present age
To judgment to prepare;
So shall we prove, for that great day,
God heralds to prepare the way.

And should I seem to swerve
From the old, beaten track—
If I thy footsteps trace
No power can draw me back;
Since to illume my path is given
The Spirit's rays direct from heaven.

Undaunted, undiscouraged,
My onward course I'll steer;
Should hosts of hell invade,
My soul shall know no fear,
No rest, till I acquitted stand,
With earth's redeemed at Christ's right hand.

Boston, Mass.

THE SUNNY SIDE.

E. D.

This heading is sometimes used to express the condition of those pastors who have received donation visits from their people. A few thoughts on this subject will suffice to show that even the sunny-side has its shadow. The shadow falls most darkly upon the error of overrating the gifts, and leaving out of account the losses, of these sunny-side calls. When a pastor is thus visited, certain of his guests, with pencil and paper in hand, walk around, and make an estimate of the different things contributed, and then publish to the world that they have placed their minister on the sunny-side to the amount of a certain sum in cash "and other articles of value." We might question courting such publicity, on the ground that it is not according to the gospel precept, "Let not thy left hand know what thy right hand doeth;" but waiving this point, we ask, is said estimate likely to be a correct one? For several reasons it is not.

We are all too apt to magnify our virtues, and it is thus in acts of benevolence. What more natural for the good farmer's wife, than to imagine that she is doing more for her pastor at his donation than she really is? If the best butter is selling at forty cents per pound, what more natural than for her to think hers the best, and estimate accordingly? Surely she has always had the name of making good butter! She received a premium on it two or three years ago from the agricultural society. What more natural than for good brother A. to give his pastor a little coarser, crookeder, and knottier wood than he would drive to market at current price? The minister does not have exercise enough; he remains in his study too much; and it will do him good, axe in hand, to work it up. Thus it is through the whole catalogue of gifts. The fault of exaggeration is more less prevalent.

Pride may have something to do with this. There is a strife among the churches, something as there was when the disciples "disputed among themselves who should be the greatest." The writer has seen the different religious societies of a town vie with each other in giving to the world the largest figures of the pastor's donation. One church could not let another go beyond them in this, and so improper means were used to obtain contributions, and the very highest possible estimate was placed upon them when obtained. Not that this was carried into the region of absolute and unscrupulous falsehood, but the truth was stretched to its farthest limits.

These sunny-side visits are not all income to the pastor. No inconsiderable part of them is outgo, either directly or indirectly. Sometimes, when the time of assembling is early in the afternoon, supper is prepared, and the company served, from the very stores which have already been estimated as a part of the minister's donation; or a collation is provided for the guests in the evening from the same source. No fault is found with the taking, nor with the giving; but with the giving, and having the gift received and estimated as such, and then taking the whole or any part of it again. In estimating the contributions of a donation visit, the people are not apt to consider what they consume. They bring, but they carry away. A part of the food, as it were, cleaves to the basket. A portion of the sweet remains in the grocer's measure. Did the reader ever notice the measure of the milkman, on a winter's morning, all lined with pearly ice? So, many who ought to be "vessels of mercy" have repeatedly retained portions even of their gifts, each time freezing a new layer of stinginess within them, and narrowing their capacity for usefulness, until they have become so filled with cold selfishness that it is impossible for them to give "*good* measure pressed down and shaken together and running over."

When a pastor is thus called upon, too, his house is taken possession of, and he is expected to have no will of his own in the matter. Not unfrequently, after his guests have departed, his household goods bear marks of this liberty. A minister's furniture is generally none of the best. Oftentimes this is ascribed to frequent moving; but it seems to us that many of the broken chair-arms and cracks and bruises and loose rockers to be found in a ministers furniture, should be charged to donation parties and social circles.

Now these things are not considered when an estimate is placed upon these sunny-side visits. They are generally understood to be big things, and their praises are sounded abroad accordingly. All this is productive of evil results.

It is apt to foster pride in both pastor and people. Perhaps it does not do this in every instance. But the tendency is unmistakably in that direction. Every pastor wishes to have his friends far and near know that he is beloved by his people; and, taking their gifts as an exponent of their esteem, it is pleasant, at least, for him to be able to say that he has been made the recipient of a large donation from his charge. In the press of his other duties, he himself places no estimate upon what he has received, but accepts the one which has been made by the donors; and both he and they think their society has done remarkably well, and praise its generosity, and rejoice in its strength and prosperity.

This is unjust to both pastor and people. When an over estimate is placed upon his donation, the idea gets abroad, in the community, that he has received more than he has. He is considered better off pecuniarily than he really is. Hence many who otherwise would still continue to give, now withhold their favors. They say, "The donation party did nobly, beyond my most sanguine expectations. Pastor will do well enough for the present without my help." Such persons do not consider that even if his gifts were as large as reported, they would not last him always. In a short time the pastor, poor man, hardly knows what to do. His stores are well nigh gone, much sooner than he expected. He knows that if he had received as much as he supposed, they should have lasted him longer; but with the strictest economy they have failed. He cannot say anything. He cannot even throw out a hint, lest he be called ungrateful and extravagant; and so he must do the best he can with his limited means, and wait on the Lord. Many a pastor would not so frequently be called shiftless, many a pastor's wife would not so often be called extravagant and uncalculating, were it not for this habit of over-rating donations. Not long since, as we were riding with a successful pastor, about his charge, a good deacon, at whose house we stopped, gave him some onions. After we started on, the minister said, "I must cover up these onions; for," he continued, pointing to a house not far ahead, "if the one who lives there sees me have them, *he'll* not give me any for a long time. He'll think these in the bottom of the buggy will do; but they won't last me forever. Why," said he, "my family and I are very fond of onions." And this is unjust to the people, too. When they over-rate the pastor's stores, and with-hold, for a season, their further gifts, they abolish those kind offices which so cement the hearts of pastor and people, and thus deprive themselves of great happiness. "It is more blessed to give than to receive."

If giving really confers the right of ownership, then taking the received and estimated gift again, looks strongly in the direction of loose morals. Imagine a company of a hundred, more or less, unceremoniously fed at tea, or in the evening, from a pastor's stores. His they are, if *bona fide* giving can make them so. Why then appropriate them? Would the same thing be countenanced or tolerated a few days later? We think not.

These are some of the evils which result from this one error of over-rating the gifts, and not considering the losses, of donation calls. It would be for the good of pastor and people to bestow a little thought, and thence a little reform, upon the matter of sunny-side visitation.

CHRISTIAN PERFECTION.

D. WELLMAN.

This is the highest state to which a Christian can arrive at, in this life. Yet it is not a state in which he is not *liable to err*, but in which he does not sin *willingly*. He may err, and not sin. It is therefore a state in which he is free from the power and condemnation of sin. If he errs, it is not from *choice*, but *unavoidably*. He would gladly be free from error, but cannot be, in this life. It is therefore not counted to him as sin. "*Blessed is the man to whom the Lord* IMPUTETH *not iniquity.*" (Ps. 32: 2) This is the man. And as the Lord judgeth a man according to his intention, his willingness to indulge himself in sin, or deny himself of it, this man falls under no condemnation. "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8: 8.) The good man is ever watchful and prayerful; he labors to keep himself free from sin. It is his greatest desire to live a holy and upright life. But it is not so with the bad man. He has no desire to keep from sinning. And having no desire, he is headless, and plunges into sin, turning a deaf ear to the entreaties of God's children, regardless of the consequences. He fears neither God nor man.

It is only when a man has entirely consecrated himself and all he has to the service of Almighty God, and is saved from all his sinful propensities, that he can properly be said to be wholly sanctified. This is brought about by the diligent use of means, under the influence of the Holy Spirit. It is seldom affected at once. It is generally the work of years. To ripen fully, there must be a growth. It must therefore take time. Paul, in appealing to the Hebrews, says: "*Let us go on unto perfection.*" In I. Thess. 5: 23, he says: "The very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Did Paul pray in faith? If he did, his prayer was answered. The blessed Savior prayed his Father to sanctify his disciples: "Sanctify them through thy truth: thy word is truth." (John 17: 17.) In ver. 26, he says: "Neither pray I for these alone; but for them also which shall believe on me through their word." All true believers in him must and do believe he prayed in faith, and that his prayer was answered. His prayer, like the apostle's, was for *entire* sanctification—soul, body, and spirit—and that "they might be preserved *blameless*"—be under no condemnation.

This is *Christian* perfection, not *angelic*, and much less *divine* perfection—the latter of which can only be ascribed to God. An infant may be perfect as an *infant*, but not as a *man*. So a man may be perfect as a Christian, and yet, at the same time, not perfect as God is perfect, nor perfect as an angel. Man's perfection may be the same as God's, in *kind* and *character*, but not reaching to all the attributes of God. He is infinite—man is finite; therefore, man may be perfect in *love*, but not in *knowledge*. God does not require him to *know* everything—past, present, and future; but he has commanded him to love the Lord his God, with all his heart, and with all his soul, and with all his might; and to love his neighbor as himself. (See Deut. 6: 5, and Matt. 22: 37-39) And, by the grace of God, man *can* do this—if he *will*. God does not require man to do what it is impossible for him to do. This cannot be otherwise.

Some seem to think if a man were thus perfect, he could not live on earth? Why? Would holiness of heart and life cause his death? Jesus Christ was perfect, and he lived here, on earth, for years in that state. And God's children can live here in the same state. The fact is, no man is *fully* prepared to live here as he should live, until he is thus perfect.

Prophetical.

"BELIEVEST THOU THE PROPHETS?"

O'ER THE MOUNT.

E. D.

"How beautiful upon the mounta[illegible] f[illegible] of him that bringeth good tidings, " [illegible] p[illegible] sheth peace." (Isa. 52: 7.)

"The bright and morning star." [illegible] 22: 16

O'er the mount the stars are [illegible]
Silvering the midnight air;
Blessed thought, with rapture streaming!
Christ, my guiding star, is there.

O'er the mount are "hosts of heaven,"
Morning stars are singing there.
When this mortal veil is riven,
I can see those beings fair.

O'er the mount, with spirit wings,
Comes a ministering angel;
Precious promises he brings,
Harbinger of hope's evangel.

O'er the mount, with regal footstep,
Soon will come this star of mine;
Satisfy my patient waiting,
With a future all divine.

THE END.

CYRUS MENDENHALL.

"And then shall the end come" (Matt. 24: 14.)

Our Savior, in answer to the query, "What shall be the sign of thy coming, and of the end of the world?" has designated many harbingers of those great events in a manner unmistakable and concise. History informs us that many of the signs have been literally fulfilled in the past; every day of our lives witnesses those of the present; consequently we have all the evidence necessary for a firm belief in the *few* which remain for future development.

Do we fully realize that we are living in the time of the end, that Christ is even now at the door, and earth's dissolution is upon us? Oh what a solemn thought when we view the many around us, in the church and out of it, who are in a lethargy of unbelief—unheedful of the warning to watch, "lest coming suddenly he find you sleeping!"

An important duty devolves upon "the children of light." "What manner of persons ought ye to be, in all holy conversation and godliness,"—looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?" (II Pet. 3: 11, 12.) How consistent, active, loving, and forbearing we should be, striving by holy lives and godly conversation to warn men to prepare for these things, that they with us may have their lamp trimmed, their robes unspotted, and their consciences right before the mighty Judge!

All around us, we see reminders of that fast approaching era, despite the cry of scoffers who say, "All things continue as they were from the beginning."

In the physical world we have innumerable signs in the earth, air, sun, moon, and stars, all speaking to saint and sinner, the just and the unjust.

Politically, there never was such a time as the present. The great mass of the body politic is striving, struggling, seething in turbulent unsettledness, with "perplexity of nations." We have "wars and rumors of wars" in the midst of paradoxical cries of "peace and safety," the booming of cannon and the music of Peace Jubilees, the calling of nations to battle and the organization of Peace Societies. Confusion, strife, and frenzied excitement take the place of order, peace, and discretion.

Morally, the world is mad with iniquity, murders, seduction, theft, and embezzlement. Dishonesty and crimes of all grades are often committed with impunity, sanctioned by popular opinion, and in many instances palliated by courts of justice!!

Disobedience to parents, disrespect to those in authority, forgetfulness of the divine injuction to render honor to whom honor is due, custom to whom custom, fear to whom fear—is a marked sign of these progressive days. Men are fraudulently placed in office, and they (to use a vulgar expression) "go back" on their constituents by selling themselves for a more lucrative position in the opposite party. Demagogues abound in church and state, who resort to lying, cheating and chicanery no matter how mean, to gain the ascendency—to lead. The question naturally arises, Can a Christian be a politician? Paul says, "Henceforth walk not as other Gentiles walk;" and John, "Love not the world."

In business circles we find employers oppressing the employed, and the employees in turn striving to impose upon and govern their masters. Men are perplexed, failures abound, assistants are unreliable, all is doubt and uncertainty, "*men's hearts are failing* them for fear, and for looking after those things which are coming upon the earth."

In the church we find iniquity clothed in purple and fine linen, holding high places in the synagogue. Error is popular, truth is trampled under foot. The church is divided, there being in the world, according to Prof. Shem, about 1,000 different sects.

The greatest system of error extant is that of Papacy, which, though shorn of its temporal power, still has much ecclesiastical influence, there being about 195,000,000 adherents to the Mother of Harlots. Then comes Mohammedanism with its 160,000,000, and the Buddhists, who in point of numbers outstrip either of the many religions, they claiming 340,000,000; and last but not least, we have that modern delusion, "Spiritism," which, according to their estimation, has 1,500,000 followers in America.

We can safely date all these deceptions to the Satanic *falsehood*, "Thou shalt not surely die;" immortal-soulism being the basis of nearly all errors in doctrine.

The religion of these perilous times i for the most part spurious, being of tha t easy, comfortable sort which has the "form of godliness, but denying the power thereof. There is an abundance of profession, but very little piety; many teachers, but most of them blind leaders of the blind; much useful machinery for spreading truth, but it is sadly prostituted for purposes of aggrandizement.

Truly, from a human standpoint all is dark, dark, dark. But by faith we are not in darkness, but can see the silver lining of the lowering cloud, and can lift up our heads and rejoice even amidst dangers, trials, afflictions, and unrighteousness, knowing as we do that, "Heaven and earth shall pass away, but the words of Jesus shall not pass away."

Worldly wisdom is increased. There is much running to and fro. Inventions in the arts and sciences, and discoveries and novelties open upon us in rapid succession. The prophetic picture is certainly filling up in this our day, and there is much reason to believe that "this generation shall not pass," before Jesus comes. The antideluvians were warned of their danger—the cities of the plain had timely notice of approaching wrath, and have we not had more than they all?

"The Gospel has been preached to all nations. The Bible to-day is extant in 169 different languages and dialects, and has been circulated by one society alone to the number of twenty-two and a half million copies, or more. In the face of these facts, ignorance can not be pleaded, nor yet lack of opportunity. There is no time to procrastinate. "Now is the day of salvation," for after these things "shall the end come."

Wilmington, Del.

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Miscellany.

HOW WE SEE GOD.

The laws and process of growth in nature are wonderful. A thousand facts from the animal and vegetable kingdom clearly demonstrate this fact.

Why so much chaff should always follow the planting of good and solid grain, has puzzled many who are in agricultural employment, as well as those out of that occupation.

How the same soil will, at one time, produce so many different forms of vegetable life, is an endless source of interest. The delicate flower, in its process of growth—flourishing and blooming beneath the magestic pine—the modest violet drawing its life current from the soil in unison with the sturdy oak—all this we see, while we admire and wonder.

Why, when a forest of pines is cut down, no new growth of young pines follows, but a growth of hard-wood trees—is enough for any modern philosophy to speculate upon.

The universality of law in creation will, to the careless speculator, appear to be nothing but a heterogeneous mass of effects with a paradoxical relation.

Our own garden affords field ample enough for the study of the mysteries of vegetable life.

We are acquainted with the upward current in the maple, that in the spring bears the saccharine fluid; but there is also a downward current as well. This being true in this case, it is believed to be true for all vegetable life. Even in the thistle there are the return currents. But beyond this, the vegetable economy possesses more interest.

The circulating fluid contains molecules which display far more of the active phenomena of life than others, and these keep within themselves the principles of perpetuation; and from this some philosophers infer that the existence of a First Cause would be needless—because the plant is perfect within itself.

They argue from this premise, *first*, that the different kinds of matter, vegetable and animal, have elements common to them all, and by the various combinations of this matter in its various forms, they exhibit their phenomena of life. And, *second*, that when reduced to their common standard they are all essentially alike.

By these hypotheses, they would say, that by certain manipulations the vegetable and animal world may be brought to the same level; the tree, in this condition, showing as much life as the man, and the converse. The life element flowing through the veins of animals, is full of minute vital particles, which increase in number and activity as we approach the higher standard in life. These give the blood its color. Some colorless particles manifest wonderful activity, and seem to possess all the life there is in the blood. Some affirm that in these consist the bases of animal life, and go further to assert that they are the originating causes of thought, and that these blood particles constitute mind and its manifestations.

If this is so, then we cannot know God, even if He exists; because, in that case, his works would show nothing of his existence. For all is mere cause and effect—an order of successive events—and does not imply an absolute cause of all things.

But as this exists only in the vegetable world, and fails in the animal kingdom, it lacks proof. For, as we know, the vegetable is perpetuated by power within itself, while animals fail in this provision, and depend upon instinct and mind to guide them. But it may be said, that all animate and vegetable forms have the power of perpetuating existence, because they have some, and show some of the phenomena of life. Vegetables and animals move—exhibit action. So does a barrel of cider, while fermenting; but it does not show any signs of mental power, but rather tends to confuse and destroy it. We may put hydrogen and oxygen in a vessel together, and pass a spark of electricity through them, and they will be converted to water. There is a sudden action, a movement of life in the operation, but certainly no signs of mind, except as independent of the elements. If they were seperated from each other, they would never produce water without a mind to act, and to bring them together. The living person possesses a stomach in which if digestible food be placed, a certain action will take place, and the phenomenon of life be produced; but if the person be dead, no action takes place, for there is no mind to direct it. If then death is the absence of certain elements, why not supply those elements, and raise the dead by chemistry? We have the Atlantic Cable, the electric batteries, but they will not show any action until the influence of mind is brought to bear upon them. The electricity will not flow through the wire until directed by a mind. All examples which one may bring to bear upon the subject, will only show that the constant presence of an overruling Power is necessary for the manifestation of any force in nature.

Lewisburgh University. W. C. H.

CHROMOS.

There is an unreasonable prejudice in the minds of some good people, against chromos and engravings. They can see nothing wrong in spending time and money to adorn the grounds around the house with beautiful flowers, but if the same flowers are transferred to canvass by the skill of the artist, and hung up on the parlor wall, it is all wrong. The prejudice is unfounded. A chaste and beautiful picture is always elevating in its influence. A bad picture, like a bad book, should never be tolerated, and we should use the same judgment and caution in choosing either. Home should be made as attractive and cheerful *inside* as outside, and to accomplish this nothing will take the place of beautiful pictures.

Our chromo "The Cross," hanging upon the parlor wall, will preach a sermon to every person who enters the room, which can not be said of papers, books, or tracts. We offer two very handsome chromos, and have reduced the price this month, as we now save some expense and send them without loss or injury, on a hollow wood roller. We varnish them but do not mount them. If a glass is used, they can be put right into the frames as they are received from us. A glass is not necessary, however, as all specks can be removed with a damp cloth.

HOW TO MOUNT CHROMOS.

Chromos can be mounted on card-board, glass, or canvass. Where they do not exceed a foot square, it is usual to mount them on card-board, or glass. If over that size, on canvass. The process is simple and easily done. If on card-board or glass, have it just the size of the chromo after it is trimmed, lay on a thin coat of good, fine glue, and press the chromo on smooth—being careful to leave no air bubbles. A coat of transparent varnish on the chromo finishes the job; but we now add this coat of varnish before sending out the chromos.

If the chromo is large—like the "Flowers of Paradise," it should be mounted on canvass. Take strips of wood one inch wide and half an inch thick, with one side beveled an eighth of an inch, and make a frame or stretcher the same size as the chromo when trimmed. The face of the frame is beveled inward so that the canvass shall touch only on the outer edge. Then cut a piece of good muslin an inch larger all around than the frame. Stretch this over the frame, on the beveled side, as tight as you can, tacking it down on the under side. Then lay on the paste and put on the chromo, as before. In pasting on the chromo, lay a smooth cloth over it and use a cold smoothing iron. If you mount on glass, varnish is as good as glue. When mounted on cardboard, or glass, or on canvass and tacked to the stretcher, the chromo is ready for the frame.

SUPERSTITIONS ABOUT BEES.

Great as is the difference between the facts which modern science and more exact observation have established with reference to bees, and the vague popular ideas on their economy, which, as we have striven to show, were entertained respecting them by antiquity, not the least curious circumstance is, that ancient and modern bee-keepers alike meet on the common ground of bee superstitions and folk-lore. Some of the old beliefs respecting bees have already been given. Their hatred to an echo, which was an ancient article of the bee-master's faith, does not seem to be confirmed on investigation. Much modern folk-lore on bees may be picked up by any one who converses with the peasantry in almost any part of England. From some reason or other, bees are looked upon as peculiarly "uncanny" creatures. Thus we are told in Lincolnshire that bees would desert a hive on the occasion of a death in the family, unless some one knocked at their hive and told them of it. The same superstition we find to prevail in Essex, and even Cornwall. Similarly the belief that after death hives ought to be wrapped in crape or mourning of some kind is current in Lincolnshire and East Anglia generally. It is even found in Lithuania, and is probably connected with an ancient idea that honey was a symbol of death. In Yorkshire there is a custom of inviting bees to the funeral. If a wild bee enter a Northamptonshire cottage, it is deemed a certain sign of death; if a swarm of bees alight on a dead tree, or the dead branch of a living one, there will be a death in the family within the year. It is curious why the bee should in Europe be so connected with death, whereas in Hindoo mythology the bow-string of Kama (the Hindoo Cupid) is formed of bees, perhaps as a symbol of love strong as death. It is worth while mentioning one or two more superstitions. They will never thrive, it is said, in a quarrelsome family, nor when they have been stolen. There can be no greater piece of ill-luck than to purchase a swarm; it must always be given, and then the custom is to return something for it in kind—a small pig, say, or some other equivalent. Money should be avoided in the transaction as much as possible. In Hampshire it is a common saying that bees are idle or unfortunate in their work whenever there are wars. At the risk of being esteemed credulous, we may remark that the martial year (1870) was an unlucky honey year. East winds and drought seemed in that year to have repressed the secretion of honey in the nectaries of many flowers.—*Belgravia.*

THE GOOD SISTER.

BY J. E. McC.

"How late father and James are to-night," said Carrie as she looked out into the gathering gloom, vainly hoping to catch a glimpse of faithful "old Gray." A storm was coming on, and the wind was rising cold and shrill. "They will be chilled through, mother, after their ride over the mountains. I mean to do the chores for James, then he can have a good time by the fire all the evening. I have looked through the new magazine, and he may have it to-night. I can read the long stories any time. It's a splendid number. I know he will like it."

The good sister was putting on her thick coat and overshoes while she was talking, and then she tied on her nice, red riding-hood with its warm double cape, and drew on her mittens, preparatory to doing her brother's evening work. She piled the wood box full of wood, and set the basket of kindlings in the corner all handy for mother in the morning. Then with a quick step she trotted off to the barn and pitched down hay into the racks for the horses, led out the bay to the water trough, and did not forget to give the cows their portion. The pigs were squealing for their supper, and Carrie's stout arms brought out a bountiful supply in the two wooden pails, she carried so carefully that not a drop spilled on her nice plaid dress. She came in from her work looking rosy and happy, and after she had washed, and brushed out her hair, she took a survey of the table. "Could not we get some nice extra dish for their supper to-night, mother?" she said. "I know they will be very hungry and cold. May I shave up some dried beef and make a nice gravy for it, to go with their mashed potatoes? James always likes that so well."

Mother gave her permission. She brought up a saucer of peppered cabbage, which she said would warm them up after their cold ride. All was ready and covered up on the back of the stove, when the welcome sound of the sleighbells was heard.

"There, warm your hands a little my boy," said father, "and then do up the chores. Mother's got something nice for us, I know," and he glanced with a hungry man's satisfaction at the neatly spread table with its evidence of good cheer in store for them. "I will put up the horse and you may feed the cattle."

"The chores are all done, Jamie," said Carrie with a smile of great delight. James glanced quickly at the well filled wood-box and said "Not the pigs Carrie, and the cows."

"Yes they are all fed, so just put up old gray and come to your supper."

"Well you are"—"a brick," he was going to say, but he improved it by calling her "a jewel" which was more elegant, and satisfactory to mother—"I wish more boys had such sisters." That was a compliment that more than paid Carrie for all her work.

INTELLIGENCE OF ANIMALS.

Those who believe in the doctrine of the immortality of the soul, when opposing the view that the mind is the result of an organized brain, often exclaim, "Can a stone think?"

We reply, of course not, because a stone is not *organized* matter. In the human organism the Creator has given to different organs different powers. A stone cannot feel, taste, hear, or see; but God has so organized matter in the human system, that some nerves convey to the brain the sense of feeling, others the sense of smelling, tasting, hearing, and seeing; and who shall say that God has not the power to organize the brain so that it can receive, retain, and recall the ideas conveyed to it through sense-perception?

If an organized brain cannot think, how shall we account for the intelligence of animals? Do they all possess immortal souls? We could give pages of instances where animals have displayed a wonderful degree of intelligence; but we only adduce the following, clipped from an exchange, on the intelligence of rats:

"A farmer's wife in the west of Scotland remarked that the cream on the surface of the milk in her dairy was often interfered with. At first, she suspected that some of her children had taken the unwarrantable liberty of dipping pieces of bread in it, but she could find nothing to confirm this suspicion; and, by-and-by, she noticed strange little streaks of cream on the edges of the milk-basins, as if a string had been dipped in and drawn out so as to leave a mark. At last she discovered the secret. The cream was stolen by rats, which got upon the edges of the earthen-ware basins containing the milk, and not being able to reach down to it, a depth of several inches, nor daring to attempt to go down, as they could never have climbed up the smooth surface again, dipped in the tips of their long tails, drew them up loaded with the rich cream, and licked them. An arrangement of the basins, such that the rats could not get upon the edges of them put an end to all further depredations of this kind. There was surely something more than instinct in this case in the procedure of the rats. We have something still to tell concerning the ingenuity of rats. A family in a country house in Hertfordshire had a fancy for rearing ducks, but could not well do so on account of rats, which systematically got hold of and carried away the young ducklings, even from close to their mother. With a view to circumvent the rats, the maternal duck and her young were housed for the night under a coop, which admitted of no opening for the furtive intruders. The rats were not to be so easily cheated of their prey. On discovering that the mother-duck and her family were closely shrouded from intrusion, they devised a pretty plan of engineering, which was eminently successful. In the course of a single night they excavated a tunnel, going below the outer edge of the coop to its interior, and thus very neatly, without producing any alarm, stole every duckling from under the guardianship of the mother. Two rats belonging to the same colony performed a feat quite as ingenious. A trap which was baited for their capture was habitually plundered without securing a single rat. They had evidently invented some plan for safely stealing away the bait, and what the plan was could only be learned by setting a watch on the trap. We shall explain how the theft was effected. The trap was of the kind which is sometimes employed for catching mice. It was a box with a sliding door, which was sustained by mechanism connected with the bait. On the bait being nibbled at, the door descends and makes the mouse a prisoner. The two rats saw through the device, and resorted to the following very simple but effectual method to take away the bait, which was a piece of toasted cheese, and yet escape imprisonment. One of them placed himself under the door, so that it might fall on its back, while the other crept in and successfully carried off the morsel of cheese. The first rat then drew itself from under the door, and joined its companion. This demonstration of rat intelligence, like the preceding incident, is of recent occurrence."

THE LIAR.

As you would avoid the paths of sorrow and misery—as you would turn from the crumbling precipice—run for your life from the steps of the liar. His breath will pollute and destroy. None can confide in him—none trust him. He is hated by his companions, and shunned by his friends. Should you get entangled in his snares, use the utmost exertion and prudence to regain your former standing; for unless you do, farewell to your hopes—to all your joys!

You have heard of "the snake in the grass," my boy
Of the terrible snake in the grass;
But now you must know,
Man's deadliest foe
Is a snake of a different class.
Alas!
'Tis the venomous snake in the GLASS!
—*Sure.*

HOW TO LEAD A COW.

The Ames, Iowa, *Intelligencer* has the following: "Every woman will tell you that a man can be led easier by putting an arm around his neck than by pulling his hair, but we never knew till recently that the reason you can't lead a cow behind a wagon is because she objects to having her horns pulled. The other day a red-shirted emigrant passed through here on his way to Carroll county. His family and household possessions were in a covered wagon, to the hind end of which was fastened a cow. Behind her, with a sharp stick, walked the emigrant, giving her a smart welt occasionally when she hung back. Every now and then she would brace herself and stop the team, and then in unclerical language he would beseech her to go on, marking each forcible period with a prod of the sharp stick. The poor cow rolled her eyes, and rolled her tongue. The poor emigrant, too, was dusty and tired, but his voice and stick didn't fail him. She had suddenly halted the procession in front of the post office, and was shaking her head in reply to his earnest entreaties, when a man called out to Red Shirt that he didn't "understand cows worth a cent."

"Well, what are you going to do about it?" asked Red Shirt.

"Why, just take that rope off her horns, and put it round her neck, and she'll lead quiet as a lamb. If she don't I'll follow her a mile myself."

The rope was changed to her neck, and the team started. The cow gave a look of surprise and walked along. "Well, that beats all!" said Red Shirt, and without a word of thanks he mounted his wagon. The procession moved slowly on toward Carrol county, and the cow followed with countenance as placid as if she were walking home at milking time.

GOD ALONE CAN PARDON SIN.

The Romanists tell us that if we confess our sins to the priest he can pardon us. And who pardons the priest? Formerly the priests confessed to the bishops, and paid them for indulgences in crime; and the bishops confessed to the next higher dignitaries, and so on. It is a well established fact that at one time the Papists published tax books containing the exact sum to be paid for any particular sin.

A parent asked a priest his boy to bless,
Who forthwith charged him that he must confess.
"Well," said the boy, "suppose, sir, I am willing;
What is your charge?" "To you 'tis but a shilling."
"Must all men pay? and all men make confession?"
"Yes, every man of Catholic profession."
"And whom do you confess to?" "Why, the dean."
"And does he charge you?" "Yes, a whole thirteen."
"And do the deans confess?" "Yes, boy, they do
Confess to bishops, and pay smartly too."
"Do bishops, sir, confess? If so, to whom?"
"Why, they confess and pay the pope at Rome."
"Well," quoth the boy, "all this is mighty odd;
And does the pope confess?" "Oh, yes, to God."
"And does God charge the pope?" "No," quoth the priest,
"God charges nothing." "Oh, then God is best;
God can forgive, and He is always willing;
To him I will confess—and save my shilling."

USE FOR FRUIT, VEGETABLE, AND OYSTER CANS.

A Californian says: "Throw them in the fire and let them unsolder. They will spring open about an inch. Punch holes through each of the four corners, large enough. Take a piece of twine, put through the holes, and tie the can together. Set it on a piece of board or shingle, cut just large enough for it to rest upon. Fill up the can with prepared soil, and you have a superb pot or can, to start flowers or other plants in. When your plant is large enough to put out, dig a hole large enough to set the can in, take away the bottom, set the can in it, cut the strings, and the can springs open; slip it up over your plant, fill up with dirt, and your plant won't know it has been disturbed. The old way, we sometimes ruin the plants by jarring the pot to loosen the dirt so that it will come out. With the cans I have never lost any, nor even checked their growth in the least. I even start poppy, larkspurs, &c., in them."

GETTING CLOSER TO THE FIRE.—The Methodist clergymen's clamor for more hell-fire is arousing a responsive sentiment in the church generally. Baltimore Methodists are also breaking out with a strong desire for fire, and it takes the shape of a roasting kitchen range in the ante-room of the church. Over this circulated, flaming perdition they will broil steaks and chops, as the devil does sinners, thus furnishing at once present gustatory pleasure and practical illustrations of future punishment.

DOMESTIC ECONOMY.

BY AUNT MARTHA.

The profusion of nature tempts the appetite of human beings; and the productions of all the earth are at their command. But, for the control of their appetites, they are endowed with reason and conscience. The brute is governed in regard to both the quantity and kind of its food, by an instinct from which it rarely deviates, unless when domesticated, and consequently corrupted, by its intercourse with man. Surely, reason and conscience ought to do as much for us, as a blind instinct does for the brute; and it undoubtedly would if children were not trained to improper habits, which are placed on the side of indulgence, and not of self-denial. Reason and conscience might be a match for appetite.

There are three great practical laws to be observed in taking food. One regards the time, another the quality, and the third the quantity. An interval of at least five hours should elapse between meals for adults, unless some extraordinary exertion has exhausted the system. The stated hours should be regular, and the intervals between meals should be observed as religious fasts. As to the quality of the food, there is no doubt that the more simply it is cooked the more easily it is digested.

CORN MEAL CAKES.

To one cup of cream add a quart of new milk and a teaspoonful of salt, half a cup of sugar and four eggs; beat in enough fine Indian meal to make a stiff batter, and bake it in pans half an hour.

MUFFINS.

Warm a quart of new milk, and stir in two cups of rich cream; add four eggs well beaten; a tablespoonful of salt, a cup of yeast, and flour enough to make a stiff batter; beat it well with a spoon, and let it rise for six hours. Fill the muffin rings half full of the mixture, and bake them about twenty minutes.

BUCKWHEAT CAKES.

To one quart of buckwheat flour add half a cup of yeast, a cup of cream, a teaspoonful of salt, and make a thin batter with warm water. After beating them well together, set the mixture aside for about eight hours; heat the griddle and rub it with a dry cloth well [illegible] with salt. Bake in small

[illegible] PEEL.

[illegible] the peel- [illegible] which [illegible] ... stewed [illegible] ... sufficient [illegible] them in [illegible] ... til soft, [illegible] ... nd of

the death of many a man. There is much truth in the remark a clergyman made to my husband about an acquaintance, recently deceased. "He died of poor cooking." It would be a truer obituary notice than many that find their way into the papers, if it was recorded of many a person whose disease is called by some high-sounding name.

More good, juicy beef and mutton are needed on the farm, and less fat pork. You will go about your duties with far more vigor and pleasure, after a breakfast of the former, and your strength will wear better. But if you want to reduce your working power to to its lowest minimum, eat a breakfast of veal. Such immature meats are not good for man or beast. I know a young lumber-man who said they had veal on the table of his boarding-place "until he got ashamed to look a calf in the face." Violent cases of cholera morbus often follow the eating of veal in the summer, and at any time it is the poorest meat you can choose, when health is taken into account. It is a very nice appetizing dish when well prepared. A veal pot pie is tempting, but too often there is "death in the pot."

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When your head feels strained and tired, and your eyes see double sometimes, or near things look blurred, then put down the brakes. Don't even read your paper. Eat good, nourishing food in moderate quantities and sleep all you can, if it is till nine o'clock in the morning. So you may tide over a great danger, and save yourself untold suffering.

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"Take it to the Lord in prayer."—Ed.

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" " " (muslin)	1 50	2 25
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With both above chromos	2 00	2 65
With one of the "Four Seasons"	1 65	2 60
With all " " "	3 00	4 35
With "Lahneck," or "The Cross"	1 50	2 25
With both above	2 00	2 75
With "Putnam at the Plow"	1 65	2 40
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OUR LARGE CHROMOS.

Some prefer larger chromos than the foregoing, we have procured four most excellent ones for their accomodation.

Lahneck.

A beautiful landscape scene on the far-famed Rhine, representing one of the ancient castles of the feudal age, with its romantic surroundings. This chromo is one-third larger than the former.

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In preparing the present edition for the press, it has accordingly been the aim of the editors to bring down the information to the latest possible dates, and to furnish an accurate account of the most recent discoveries in science, of every fresh production in literature, and of the newest inventions in the practical arts, as well as to give a succinct and original record of the progress of political and historical events.

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The illustrations which are introduced for the first time in the present edition have been added not for the sake of pictorial effect, but to give greater lucidity and force to the explanations in the text. They embrace all branches of science and of natural history, and depict the most famous and remarkable features of scenery, architecture, and art, as well as the various processes of mechanics and manufactures. Although intended for instruction rather than embellishment, no pains have been spared to insure their artistic excellence; the cost of their execution is enormous, and it is believed they will find a welcome reception as an admirable feature of the Cyclopædia, and worthy of its high character.

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DOMESTIC ECONOMY.

BY AUNT MARTHA.

The profusion of nature tempts the appetite of human beings; and the productions of all the earth are at their command. But, for the control of their appetites, they are endowed with reason and conscience. The brute is governed in regard to both the quantity and kind of its food, by an instinct from which it rarely deviates, unless when domesticated, and consequently corrupted, by its intercourse with man. Surely reason and conscience ought to do as much for us, as a blind instinct does for the brute; and it undoubtedly would if children were not trained to improper habits, which are placed on the side of indulgence, and not of self-denial. Reason and conscience might be a match for appetite.

There are three great practical laws to be observed in taking food. One regards the time, another the quality, and the third the quantity. An interval of at least five hours should elapse between meals for adults, unless some extraordinary exertion has exhausted the system. The stated hours should be regular and the intervals between meals should be observed as religious hours. As to the quality of the food, there is no doubt that the more simply it is cooked the more easily it is digested.

CORN MEAL CAKES.

To one cup of cream add a quart of sour milk and a teaspoonful of salt, half a cup of sugar and four eggs; beat in the eggs the Indian meal to make a batter, and bake it in pans half an hour.

MUFFINS.

Warm a quart of new milk, and stir in two cups of rich cream; add four eggs well beaten; a tablespoonful of salt, a cup of yeast, and flour enough to make a stiff batter; beat it well with a spoon and let it rise for six hours. Fill the muffin rings half full of the mixture and bake them about twenty minutes.

BUCKWHEAT CAKES.

Into a quart of buckwheat flour add half a cup of yeast, a cup of cream, a teaspoonful of salt, and make a thin batter with warm water. After beating them well together, set the mixture aside for about eight hours; heat the griddle and rub it with a dry cloth well [illegible] with salt. Bake in small [illegible]

[illegible] PEEL.

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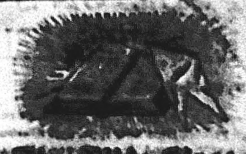

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"Cannot Sin."

Will some one please give an exposition of 1 John [illegible] "Whosoever is born of God doth not commit [illegible] for his seed remaineth in him, and he cannot [illegible] because he is born of God?" C. C. ROWLEY.

The word rendered "*born*" would be just as properly translated "begotten," as it is in the Emphatic Diaglott, and the American Bible Union. We think all Christian men are ready to admit that in this life, no one may expect to get beyond the reach of temptation, or a liability to sin. Temptation does not imply any necessity for sinning, for Jesus "was in all points tempted like as we are, yet without sin." (Heb. 4: 15.) His followers are taught "to walk, even as he walked." (1 John 2: 6.) Again it is said: "As he is, so are we in this world." (1 John 4: 17.) That is, as he was free from sin, so he is able and willing to cleanse us from sin, and keep us clean; and so long as we abide in him, we are kept free from sin; for the inspired word says: "Whosoever *abideth* in him sinneth not." (1 John 3: 6.) It is most clearly taught in the sacred scriptures, that the followers of Christ may live free from sin and condemnation.

We now come to consider the meaning of the word "cannot" in the text under examination. We do not think the word is used in its *absolute* sense, meaning an impossibility. For instance, if a loving husband was asked to shoot his wife dead, or to dash her brains out with an axe, he could properly reply, "I cannot do it." He has the power but not the disposition as long as he loves her, but if the time should come when his love was turned to intense hatred, then he might do the horrid deed. If a man who uses no intoxicating drinks should be asked to get drunk, he could properly reply, "I cannot, for I am a temperance man." So long as the controlling power of the temperance principles remains in him, he cannot get drunk; but that is not saying it is *impossible* for him to become an intemperate man. So, while one abides in Jesus, and "his seed remaineth in him.... he cannot sin," because of his position. He must remove from that hallowed situation in Christ in order to become a sinner. This he is free to do, whenever he may choose; but while in Christ he is out of sin, and it is as proper for the Christian to say that he "cannot sin" in that condition, as to say he cannot swear, yet drunk, lie, steal, cheat, or commit adultery.

MILES GRANT.

Critical Exposition.

1. What noun (for there is no pronoun in the passage) is qualified by the adjective *aphthartō*, rendered "not corruptible," in 1 Peter 3: 4? Does it qualify *kardia*, "heart," *anthrōpos*, "man," or *pneuma*, "spirit?"

2. The word *apollus*, or *apollumi*, is variously rendered *lost, perish, destroy*, etc. What is the difference in its meaning as applied to *Jesus*, Matt. 2: [illegible]; and 27: 20—to the *unbelievers*, and [illegible] John 17: 27, 28—to the *disciples* of [illegible] 23—to the sheep of the house of I[illegible] to both saints and sinners, Matt. [illegible] [illegible] misled by false breth[illegible] [illegible]

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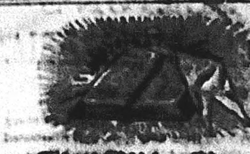

The Bible Class.

"SEARCH THE SCRIPTURES."

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"Cannot Sin."

Will some one please give an exposition of 1 John 3: 9—"Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God?" C. C. ROWLEY.

The word rendered "*born*" would be just as properly translated "begotten," as it is in the Emphatic Diaglott, and the American Bible Union. We think all Christian men are ready to admit that in this life, no one may expect to get beyond the reach of temptation, or a *liability* to sin. Temptation does not imply any *necessity* for sinning, for Jesus "was in all points tempted like as we are, yet without sin." (Heb. 4: 15.) His followers are taught "to walk, even as he walked." (I John 2: 6.) Again it is said: "As he is, so are we in this world." (I John 4: 17.) That is, as he was free from sin, so he is able and willing to cleanse us from sin, and keep us clean; and so long as we abide in him, we are kept free from sin; for the inspired word says: "Whosoever *abideth* IN *him* sinneth not." (I John 3: 6.) It is most clearly taught in the sacred scriptures, that the followers of Christ may live free from sin and condemnation.

We now come to consider the meaning of the word "*cannot*" in the text under examination. We do not think the word is used in its *absolute* sense, meaning an impossibility. For instance, if a loving husband was asked to shoot his wife dead, or to dash her brains out with an axe, he could properly reply, "I cannot do it." He has the power but not the disposition so long as he loves her, but if the time should come when his love was turned to intense hatred, then he might do the horrid deed. If a man who uses no intoxicating drinks should be asked to get drunk, he could properly reply, "I cannot, for I am a temperance man." So long as the controlling power of the temperance principles remains in him, he cannot get drunk; but that is not saying it is *impossible* for him to become an intemperate man. So, while one abides in Jesus, and "his seed remaineth in him.... he cannot sin," because of his position. He must remove from that hallowed situation in Christ in order to become a sinner. This he is free to do, whenever he may choose; but while in Christ he is out of sin, and it is as proper for the Christian to say that he "cannot sin" in that condition, as to say he cannot swear, get drunk, lie, steal, cheat, or commit adultery.

MILES GRANT.

Critical Exposition.

1. What noun (for there is no pronoun in the passage) is qualified by the adjective *aphtharto*, rendered "not corruptible," in I Peter 3: 4? Does it qualify *kardia*, "heart," *anthropos*, "man," or *pneuma*, "spirit?"

2. The word *apollumi*, or *apollumi*, is variously rendered *lose*, *perish*, *destroy*, etc. What is the difference in its meaning as applied to *Jesus*, Matt. 2: [illegible]: 14, and 27: 20—to the *antediluvians* and *Sod*[illegible] Luke 17: 27, 29—to the *disciples* of [illegible] —to the sheep of the house of I[illegible] to both saints and sinners, Matt[illegible] [illegible] misled by false breth[illegible] [illegible]

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